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EMINENT CHINESE of the CH'ING PERIOD

(1644–1912)

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P - Z



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EMINENT CHINESE OF THE CH'ING PERIOD

清代名人傳略

P

PA-hai. See under Bahai.
PAI-shan. See under Baisan.
PAI-yin-ta-li. See under Baindari.
PAN-ti. See under Bandi.

P'AN Chên-ch'êng 潘振承 (T. 遜賢 H. 文巖), July 23, 1714–1788, Jan. 10, was engaged in foreign trade and was known to Westerners as Puan Khe (Kei)-qua (P'an Ch'i-kuan 潘啓官). Born in a village in the maritime district of T'ung-an, Fukien, he spent his youth on a trading ship sailing about various ports of South China, once or twice going as far as Manila. Apparently in the seventeen-forties he became a clerk at Canton in the firm of a foreign trader, and early in the seventeen-fifties established his own firm, styled T'ung-wên 同文. Thereafter, owing to his native ability and to a working knowledge of Western languages, he carried on a prosperous business. In 1760 he and eight other foreign traders in Canton established, under the supervision of the government, their guild known as Co-hong (see under Li Shih-yao) with a view to monopolizing foreign trade. Several years later, however, the majority of the guild's members suffered severely from heavy taxes levied by supervising officials. At the same time Western merchants were anxious to abolish the monopoly of the Co-hong in order that they might deal freely with other Chinese traders. In co-operation with the British merchants of the East India Company, P'an made an effort to do away with the Co-hong system. By bribing Governor-general Li Shih-yao with some 100,000 taels which he in turn had received from British merchants, he temporarily (1771) succeeded with the plan. A few years later the Hong system, or one similar to it, was re-established and P'an was appointed (1778) its chief, a position which he held until his death. In 1781–82, when the Superintendent of the Canton Maritime Customs revived an old regulation prohibiting any one foreign ship from exporting raw silk in excess of 100 piculs, P'an, by a bribe of 4,000 taels, caused the superintendent to relax the rule. Late in life he was decorated with the Blue Sapphire Button of a third rank official for his contribution to a fund for waging the Chin-ch'uan war (see under A-kuei).

When P'an Chên-ch'êng died early in 1788 his son, P'an Yu-tu 潘有度 (T. 憲臣 H. 容谷, formal name as Hong merchant P'an Chih-hsiang 潘致祥, d. 1821), who was also known to Westerners as Puan Khequa, inherited the T'ung-wên firm; but, as he declined to become chief of the Co-hong, the office was given to Ts'ai Shih-wên 蔡世文 who was known to Westerners as Munqua (Wên-kuan 文官). In April 1796 when the latter, owing to heavy debts, committed suicide, P'an Yu-tu accepted the position and held it for twelve years. In 1808 he retired from business, but in 1814–15, at the request of the Superintendent of Customs, he resumed leadership of the Co-hong. Though he continued in business until his death, his influence gradually declined owing, it is said, to the competition of Wu Ping-chien [*q. v.*]. He was succeeded by his nephew, P'an Chêng-wei 潘正煒 (T. 榆庭 H. 季彤, formal name as a Hong merchant, P'an Shao-kuang 潘紹光, 1791–1850), the third Puan Khequa, who changed the firm's name to T'ung-fu 同孚. His fortune is reported to have come to some twenty million Spanish dollars, but it diminished in his son's time.

Many of the descendants of P'an Chên-ch'êng were famous for their wealth and for their official ranks which they purchased. Most of them had luxurious gardens and estates, among them the T'ing-fan Lou 聽帆樓 of P'an Chêng-wei; the Nan Shu 南墅 and the Liu-sung Yüan 六松園 of P'an Yu-wei 潘有爲 (T. 卓臣 H. 毅堂, *chü-jên* of 1770), a brother of P'an Yu-tu; and the famous Hai-shan hsien-kuan (see below). They also had some appreciation of literature and left a few collections of verse. A selection of their works was printed in 1893–94 in 23 *chüan* under the title 番禺潘氏詩略 *P'an-yü P'an-shih shih-lüeh.*

Among the descendants of P'an Chên-ch'êng

was P'an Shih-ch'êng 潘仕成 (T. 德畬) upon whom Emperor Hsüan-tsung conferred a *chü-jên* degree in 1832 for his contribution to relief funds for famine sufferers in Chihli. He served for several years as a department director, a position which he purchased. During the first half of the eighteen-forties he helped Ch'i-ying [*q. v.*] in treaty negotiations and was engaged in building a squadron for the South China Sea. For about ten years, beginning in 1848, he was salt controller of Kwangtung. In 1858 he assisted Kuei-liang [*q. v.*] at Shanghai in the Sino-British negotiation on tariff and trade. Thereafter he seems to have engaged in the salt and tea business, but a few years before his death his firm failed. Some sources state that he was at one time engaged in foreign trade, but this is doubtful. His residence, styled Hai-shan hsien-kuan 海山仙館 (built in his garden, named Li-hsiang Yüan 荔香園), was famous for its luxurious architecture and for its rich collection of books, paintings and calligraphy. He was best known as the publisher of the collectanea, *Hai-shan hsien-kuan ts'ung-shu* (叢書), which was edited on the basis of the books in his library by T'an Ying [*q. v.*] whom he employed. The main part of this collectanea, consisting of 54 items, was printed during the years 1845–49, and three additional titles were printed later—two in 1851 and one in 1885. The printing-blocks for the work later came into the possession of the Kuang-ya Printing Office (see under Chang Chih-tung) in Canton where it was reprinted.

[Ch'ên Shou-ch'i [*q. v.*], *Tso-hai wên-chi* 9/9a; Chang Wei-p'ing [*q. v.*], *I-t'an lu, hsia* 16a; *P'an-yü hsien-chih* (1871 and 1931 editions) and *Kuang-chou fu-chih* (1879), *passim.*; Liang Chia-pin, *Kwantung shih-san hang k'ao* (see bibl. under Li Shih-yao) p. 259–73; Morse, H. B., *The Chronicles of the East India Company Trading to China*, vols. I–III (1926), *passim.*; Hunter, W. C. *Bits of Old China* (1885), pp. 78–82.]

HIROMU MOMOSE

P'AN Ch'êng-chang 潘檉章 (T. 聖木 H. 力田), d. July 1, 1663, age 38 (*sui*), historian, was a native of Wu-chiang, Kiangsu. Refraining from taking the examinations under the newly established Manchu regime, he and Wu Yen [*q. v.*] determined in 1652 to collaborate on a history of the Ming dynasty and on an historical account of the same period in poetical form. The former was destroyed in manuscript; the latter, which was completed in 1656 under the title of *Chin yüeh-fu*, has come down to our time, although banned by imperial decree (for both works see under Wu Yen). P'an himself wrote a book of biographical sketches of famous people of his own district, entitled 松陵文獻 *Sung-ling wên-hsien*, in 15 *chüan*, and a work supplementing and correcting the *Shih-lu* or official records of the Ming emperors, which he entitled "Discrepancies in the National History" (國史考異, *Kuo-shih k'ao-i*). Six *chüan* of the latter (originally there were more than 30) may be seen in the *Kung-shun t'ang ts'ung-shu* (see under P'an Tsu-yin). The *Sung-ling wên-hsien* was preserved by his half-brother, P'an Lei [*q. v.*], whose preface states that it was printed in 1694. P'an Ch'êng-chang and Wu Yen were arrested in March 1663 because their names appeared as assistant compilers of the *Ming-shih chi-lüeh* of Chuang T'ing-lung [*q. v.*]. They were put to death in Hangchow early in July of the same year.

[6/35/23a–28b; *Wu-chiang hsien-chih* (1747), 33/38b and 55/40a–44a.]

FANG CHAO-YING

P'AN Lei 潘耒 (T. 次耕 H. 稼堂, 止止居士), 1646–1708, Nov. 11, scholar, was a native of Wu-chiang, Kiangsu, and a younger half-brother of P'an Ch'êng-chang [*q. v.*]. When the latter was involved in the case of Chuang T'ing-lung [*q. v.*] P'an Lei lived in disguise in his mother's home under the assumed name of Wu Ch'i 吳琦. He studied under Ku Yen-wu, Hsü Fang [*qq. v.*] and Tai Li 戴笠 (T. 耘野 H. 曼公, original *ming* 鼎立 T. 則之), and in 1679 was summoned to Peking to take the special examination known as *po-hsüeh hung-tz'ŭ* (see under P'êng Sun-yü) which he passed as the youngest scholar on the list. Among the fifty successful competitors only he, Chu I-tsun [*q. v.*], Li Yin-tu (see under Ch'ü Ta-chün), and Yen Shêng-sun 嚴繩孫 (T. 蓀友 H. 藕漁, 1623–1702) had not previously held an official post nor acquired a degree—a coincidence that caused them to be known as "the four cotton-clothed scholars" 四布衣, or commoners.

Made a Hanlin corrector and appointed one of the compilers of the history of the Ming Dynasty (*Ming-shih*), he edited the section on political economy, known as *shih-huo chih* 食貨志, and the biographical sketches (*lieh-*

chuan 列傳) that deal with the early years of that dynasty. Young, scholarly, and unacquainted with the ways of officialdom, he was degraded in 1684 on the charge of being "impatient and petulant". He at once resigned, and although his official title was restored in 1703, he devoted the remaining years to travel and literary pursuits. His collected essays and poems, entitled 遂初堂集 *Sui-ch'u t'ang chi*, in 40 *chüan*, printed in 1710; and a work on phonology, entitled 類音 *Lei-yin*, in 8 *chüan*, printed in 1712, received notice in the *Imperial Catalogue* (see under Chi Yün). In 1695 P'an Lei printed the final redaction of Ku Yen-wu's well-known miscellaneous notes entitled *Jih-chih lu*. About the same time he also printed a collection of ten monographs by Ku, known as *T'ing-lin shih-chung* (for both works see under Ku Yen-wu).

[1/489/17a; 2/71/9a; 3/118/16a; 4/45/8b; 4/132/14b; 20/1/00 with portrait; 30/2/1b; 32/3/1b; *Ssŭ-k'u* 44/96 and 183/7b; Lo Chên-yü 羅振玉, 雲窗漫稿 *Yün-ch'uang man-kao* (1920) 丁/51a; Liu Wên-chin 劉文錦, *Lei-yin pa* (跋), in *Bulletin of the Institute of History and Philology* (Academia Sinica), vol. I, part 4 (1930).]

FANG CHAO-YING

P'AN Shih-ên 潘世恩 (T. 芝軒, 槐堂), Jan. 17, 1770–1854, May 16, official, was a native of Wu-hsien, Kiangsu. In 1793 he took his *chin-shih* degree, attaining the rank of *chuang-yüan* and compiler of the first class. Later (1798) he ranked first in the examination given to graduates of the Hanlin Academy. Henceforth, except for a period of eleven years (1816–27) when he retired to look after his father, he served the Empire continuously for some fifty years. He was appointed president or vice-president of five Boards: Board of Ceremonies, 1801–02; Board of War, 1802–04; Board of Revenue, 1804–06, 1813–14; Board of Civil Offices, 1806–13, 1827, 1831–33; Board of Works, 1813, 1830–31; and commissioner of education in three provinces (Yunnan, 1799–1801; Chekiang, 1804–07; Kiangsi, 1810–12). Twice he was in charge of the provincial examination at the capital (1808, 1839), and four times chief director of the Metropolitan Examination (1832, 1836, 1840, 1847). He became president of the Censorate (1827–30), director-general of the State Historiographer's Office (1833), and Grand Secretary (1833–50). In 1834 he was made a Grand Councilor of State, a post he held until 1849; in 1837, Grand Guardian of the Heir Apparent; and in 1848, Grand Tutor. When Lin Tsê-hsü [*q. v.*] memorialized the throne on questions of foreign policy in 1840, P'an acquiesced in most of the suggestions and immediately recommended Lin for office. In his old age P'an was highly honored at Court. The Emperor gave him in 1834 a house near the Yüan-ming Yüan (see under Hung-li), and such special privileges as riding on horseback (1829) and in a chair (1843) within the precincts of the Imperial City; wearing the yellow jacket (1846); and the use of purple bridle reins (1848). In 1850, at the age of eighty-two (*sui*), his request to retire was granted. After his death he was canonized as Wên-kung 文恭, and his name was entered in the Temple of Eminent Statesmen.

P'an Shih-ên belonged to a family of distinguished scholars. One uncle, P'an I-chün 潘奕雋 (T. 守愚 H. 榕皋, 水雲漫士, 三松老人, 1740–1830), a *chin-shih* of 1769, was a painter and author whose literary collection, entitled 三松堂詩文集 *San-sung t'ang shih wên-chi*, contains 20 + 6 *chüan* of verse and 4 *chüan* of prose, reprinted in 1870–72. Another uncle, P'an I-tsao 潘奕藻 (T. 思質 H. 畏堂, 1744–1815), was a *chin-shih* of 1784. A son of P'an I-chün, named P'an Shih-huang 潘世璜 (T. 黼堂 H. 理齋, 1764–1829), was the third ranking *chin-shih*, or *t'an-hua* 探花, of 1795, and author of a work about painting, entitled 須靜齋雲烟過眼錄 *Hsü-ching chai yün-yen kuo-yen lu*, 1 *chüan*, published in 1930 in a reprint of the *Mei-shu ts'ung-shu* (see under K'ung Shang-jên).

P'an Shih-ên had four sons. The eldest, P'an Tsêng-i 潘曾沂 (T. 功甫, 1792–1853), a *chü-jên* of 1816, left literary collections which were published in 1879 under the titles 小浮山人閉門集 *Hsiao-fu shan-jên pi-mên chi*, 6 *chüan*, and 船庵集 *Ch'uan-an chi*, 12 *chüan*. The second son, P'an Tsêng-ying 潘曾瑩 (T. 申甫 H. 星齋, 1808–1878), a *chin-shih* of 1841, was vice-president of the Board of Works (1858–60) and a painter who left miscellaneous notes on painting and calligraphy under the titles 小鷗波館畫識 *Hsiao-ou po kuan hua-chih*, 3 *chüan*, (first printed about 1888); *Hsiao-ou po kuan hua-chi* (畫寄), 1 *chüan*; and 墨緣小錄 *Mo-yüan hsiao-lu*, first printed about 1858 and reprinted in 1888. These works were reprinted in the 江氏聚珍板叢書 *Chiang-shih chü-chên*

pan ts'ung-shu (1924). A collection of P'an Tsêng-ying's prose works, entitled *Hsiao-ou po kuan p'ien-t'i wên-ch'ao* (駢體文鈔), 2 *chüan*, was printed in 1845; and a collection of verse, *Hsiao-ou po kuan shih-ch'ao*, was printed several times, one edition consisting of 12 + 2 *chüan*. For brief information about the third son, P'an Tsêng-shou, see under P'an Tsu-yin. The fourth son, P'an Tsêng-wei 潘曾瑋 (T. 玉泉, 1819–1886), left a literary collection, 自鏡齋集 *Tzŭ-ching chai chi*, 5 *chüan*, which was printed in 1887.

Of the grandsons of P'an Shih-ên, probably P'an Tsu-yin [*q. v.*] and P'an Tsu-t'ung 潘祖同 (T. 桐生 H. 譜琴, 1829–1902), a *chin-shih* of 1856, were the most distinguished.

The following six works by P'an Shih-ên may be mentioned: 思補齋筆記 *Ssŭ-pu-chai pi-chi*, essays, chiefly autobiographical, published in 1850 in 8 *chüan*; 讀史鏡古篇 *Tu shih ching-ku p'ien*, selected passages from history (from the Han to the Ming dynasty), published in 1824 in 32 *chüan*; 正學篇 *Chêng hsüeh p'ien*, 8 *chüan*, comprising proverbs and sayings selected from forty-three sources of the Sung, Yüan, and Ming periods, published in 1867, with annotations by P'an Tsêng-wei; *Ssŭ-pu-chai shih-chi* (詩集), 6 *chüan*, a collection of his poems, printed in 1850; an autobiography, entitled *P'an Shih-ên tzŭ-ting nien-p'u* (自訂年譜), printed in 1850 soon after his death; and his collected short prose writings in 2 *chüan*, entitled 有眞意齋文集 *Yu-chên-i chai wên-chi*, which was printed in 1873.

[1/369/8b; 2/40/1a; 5/3/10a; 7/23/43a; *Wu-hsien chih* (1933) 13/13a, 66 *hsia*/20a and *passim*.]

Li Man-kuei
Hiromu Momose

P'AN Tsu-yin 潘祖蔭 (T. 東鏞 H. 伯寅, 鄭盦), Nov. 20, 1830–1890, Dec. 11, official and scholar, was a grandson of P'an Shih-ên [*q. v.*]. His father, P'an Tsêng-shou 潘曾綬 (T. 紱庭, 1810–1883), a *chü-jên* of 1840, was an assistant reader of the Grand Secretariat (1851–53). P'an Tsu-yin was born and reared in Peking, but spent short intervals at his ancestral home in Wu-hsien (Soochow). Early in 1849 Emperor Hsüan-tsung conferred upon him a *chü-jên* degree in honor of the eightieth birthday of P'an Shih-ên. Graduated as *chin-shih* in 1852, P'an Tsu-yin was made a compiler of the Hanlin Academy, and thereafter filled various posts in the capital until the beginning of the year 1867 when he was appointed junior vice-president of the Board of Works. During this period he went to Shensi (1858) and to Shantung (1862) to conduct provincial examinations.

He frequently memorialized the throne about methods of reforming a corrupt administration. In 1862 he and several other officials compiled for the Dowager Empresses and Emperor Mu-tsung a book in which were gathered examples of good administration in preceding dynasties. The work was entitled *Chih-p'ing pao-chien* (see under Chang Chih-wan). For several months in 1867 he was dispatched to Shêng-ching (Mukden) to investigate construction in the Imperial Mausoleum. In 1868 he was transferred to the junior vice-presidency of the Board of Revenue, and was promoted to the senior vice-presidency of the same Board in the following year. Early in 1874, however, he was discharged from his position because as assistant examiner at the Shun-t'ien provincial examination he had, apparently without warrant, granted to a candidate a *chü-jên* degree. A month later he was again made a compiler of the Hanlin Academy, and after several promotions was appointed junior vice-president of the Board of Ceremonies (1876), and then (1878) was transferred to the Board of Revenue. In 1879 he was promoted to the presidency of the Board of Works and shortly afterwards (1879) was transferred to the Board of Punishments. In the years 1880–81, he took part, as one of the Emperor's advisers, in settling Russo-Chinese affairs in Turkestan (see under Tsêng Chi-tsê). Late in 1882 he was made a Grand Councilor, but early in the following year was obliged to leave Peking in order to observe the period of mourning for the death of his father. Returning to the capital in 1885, he was made acting president of the Board of War, and early in 1886 was named president of the Board of Works, a position he held until his death. He was posthumously canonized as Wên-ch'in 文勤. Having spent the later half of his life as a high official in Peking, he had a hand in aiding many men of talent who later became famous, among them Tso Tsung-t'ang [*q. v.*]. He was, however, a conservative official, and was also anti-foreign.

P'an Tsu-yin was famous as a collector of books and of ancient bronzes and inscribed stones, although many of his bronzes and stones are said to have been forgeries. He had three studios for his collections: P'ang-hsi chai 滂喜齋 and Kung-shun t'ang 功順堂 for books, and P'an-ku

lou 攀古廔 for bronzes and stones. After his death these objects seem to have been dispersed by sale. A catalogue, with bibliographical notes of his library, entitled *P'ang-hsi chai ts'ang-shu chi* (藏書記), 3 *chüan*, written by him and edited by his disciple, Yeh Ch'ang-ch'ih 葉昌熾 (T. 鞠裳 H. 緣督, 1849–1917, author of the valuable bibliographical guide, 藏書紀事詩 *Ts'ang-shu chi-shih shih*), was printed in 1914, but was not released to the public until 1928. Another catalogue of the Sung and Yüan editions in P'an Tsu-yin's library, entitled *P'ang-hsi chai Sung-Yüan shu-mu* (書目), was printed in 1909 in the *Ch'ên-fêng ko ts'ung-shu* (see under Chu I-tsun). These two catalogues were reprinted in 1924. In 1867 he began to print rare works by Ch'ing scholars, and in 1884 completed the printing of 54 works brought together under the collective title *P'ang-hsi chai ts'ung-shu.* In the same year (1884) he published the *Kung-shun t'ang ts'ung-shu*, containing 18 works, and added two items in the following year. He left two catalogues on archaeology: *P'an-ku lou i-ch'i k'uan-chih* (彝器款識), 2 volumes, printed in 1872, being his notes on the ancient bronzes he had collected; and 漢沙南侯獲刻石 *Han Sha-nan hou Huo k'o-shih*, 1 *chüan*, printed in 1873, a catalogue of inscriptions on stones of the Han dynasty. Recently a catalogue of the bronzes in his collection, compiled by Ku T'ing-lung 顧廷龍 (T. 起潛), was published in the *Bulletin of the National Library of Peiping* (vol. VII, no. 2. 1933). In addition to the above-mentioned works P'an published several short accounts of his travels and minor collections of his verse. In bibliographical and archaeological matters he was on intimate terms with Wu Ta-ch'êng [*q. v.*].

[1/447/1a; 2/58/1a; 6/4/10a; *Nien-p'u* written by his younger brother, P'an Tsu-nien 潘祖年 (T. 西園 H. 仲午); Liu Shêng-mu 劉聲木, 萇楚齋三筆 *Ch'ang-ch'u chai san-pi*, 6/8a; *Chin-shih jên-wu chih* (1934, see under Wêng T'ung-ho), p. 33.]

HIROMU MOMOSE

PAO Ch'ao 鮑超 (T. 春霆), 1828–1886, a native of Fêng-chieh, Szechwan, was one of the bravest generals who fought in the campaign to suppress the Taiping rebellion. Beginning his career as a soldier, he became in 1853 head sentry in the river boats of Tsêng Kuo-fan [*q. v.*]. With extraordinary valor he commonly led the van in the attack on the Taipings at Yochow, Wuchang and other places. Thus he attracted the attention of Hu Lin-i [*q. v.*] who recommended him to the throne for promotion. Hence after the capture of Wuchang (December 19, 1856) he was advanced to the rank of a lieutenant-colonel and was ordered to recruit 3,000 soldiers from Hunan. Thereafter he was no longer connected with the naval forces but with the army.

Though repeatedly wounded in 1857, Pao Ch'ao played a prominent part in stemming the advance of the Taipings on Hupeh—in many engagements at Huang-mei and Hsiao-ch'ih-k'ou. From September 1858 to the spring of 1860 he fought chiefly at T'ai-hu, Anhwei, where on one occasion he defeated, with a small detachment, overwhelming numbers in a bloody engagement. Finding himself unable to co-operate well with To-lung-a 多隆阿 (T. 禮堂, 1817–1864), he requested a few months' leave and this was granted. To-lung-a was a Manchu general of considerable experience in fighting the Taipings and the Nien banditti, particularly in the taking of Lu-chou (May 13, 1862) and in ending the life of Ch'ên Yü-ch'êng [*q. v.*].

When Pao Ch'ao was urged to resume his task, his force, which came to be known as the T'ing-chün 霆軍, was increased from 3,000 to 10,000, and he was assigned to guerrilla warfare, attacking here and there as the situation required. He engaged in the relief of Ch'i-mên, Anhwei, where Tsêng Kuo-fan was hard-pressed (1860–61). Thereafter he was sent to Kiangsi where Li Hsiu-ch'êng [*q. v.*] had conquered more than twenty cities and towns, all of which Pao Ch'ao reconquered in the short period from August 7 to September 27, 1861.

In 1862 Pao Ch'ao was appointed *t'i-tu* or provincial commander of Chekiang, though he fought continually here and there to interrupt communications of the Taipings with Nanking, Soochow, and Ch'ang-chou. As a reward for his merit he was granted the hereditary title, *Yün-ch'i-yü*. At that time he was so occupied that he had no chance to take leave, even when his mother died at the close of 1862. After the conquest of Nanking in 1864 his contribution to the campaign was rewarded with the rank of *Ch'ing-ch'ê tu-yü*; and for his exploits in pursuing the discomfitted Taipings from Kiangsi to Fukien he was granted the hereditary rank of viscount of the first class (1864). Thereupon he was given two months' leave to inter his mother's remains. But meanwhile the fleeing Taiping remnants

became united again in Chia-ying-chou, Kwangtung, and Pao Ch'ao was sent there to reinforce the local troops in suppressing them. With an army of 3,000 veterans from Hunan he proceeded to the front, took part in the battle of February 4, 1866 and met a counter-attack the following day. During that month the fifteen years' campaign against the Taipings finally terminated.

After the Taipings were suppressed Pao Ch'ao was engaged in crushing the Nien banditti (see under Sêng-ko-lin-ch'in) on the borders of Hupeh, Honan and Shensi (1866-67). But unable to work harmoniously with Liu Ming-ch'uan [*q. v.*], he was granted leave to retire on the plea of ill health. Hence he lived at home from 1867 to 1880. In the latter year he was recalled from retirement to prepare for possible hostilities with Russia, with whom China was then engaged in boundary disputes (see under Tsêng Chi-tsê). After the signature of the Sino-Russian treaty on February 24, 1881, Pao Ch'ao was reappointed provincial commander of Hunan, but soon resigned (1882) on grounds of ill health. When the Franco-Chinese conflict over Annam occurred in 1884, he was once more ordered to enroll troops in Hunan and to proceed to Yunnan. He encamped this newly-organized force at Pai-ma-kuan 白馬關 on the Yunnan-Annam border until the Franco-Chinese treaty was signed at Tientsin on June 9, 1885. He died at his home in the following year. The Court granted him the title of Junior Guardian of the Heir Apparent and the posthumous name, Chung-chuang 忠壯. Pao Ch'ao was impressive in appearance and, among the generals of the Hunan Army, he was second only to T'a-ch'i-pu [*q. v.*] in personal bravery.

[1/415/7a; 2/50/16a, 56/26b; 5/67/5b; 8/11 *hsia*/1a; Li Shu-fan 李叔璠, 鮑公年譜 *Pao-kung nien-p'u* (1873); Li Tsung-pin 李宗賓, 多忠勇公勤勞錄 *To Chung-yung kung ch'in-lao lu* (1877).]

TÊNG SSŬ-YÜ

PAO Shih-ch'ên 包世臣 (T. 愼伯 H. 倦翁, 安吳先生), 1775-1855, scholar, was born in a country village in the Ching district, Anhwei. His father eked out a meagre living by teaching village boys. In his youth Pao Shih-ch'ên lived at Nanking for several years and studied military tactics and administrative methods. In 1792, owing to his father's illness, he was obliged to return to his native village where he raised and marketed vegetables while his mother and two sisters did needle-work. In 1797, three years after the death of his father, he was invited by Chu Kuei [*q. v.*], governor of Anhwei, to his office in Anking, where he studied the Classics. During the succeeding two years he served in local offices in Hupeh and Szechwan as an unofficial adviser in military matters. In 1801 he went to Kiangsu and Chekiang in search of a position, and finally settled in Yangchow. In the following year he was called to Shanghai to organize a force for the suppression of pirates, and there he remained for about half a year. For a time he lived at the home of Li Chao-lo [*q. v.*] in Changchow, where he had an opportunity to study. He competed many times in the provincial examination but he did not become a *chü-jên* until 1808. He tried a dozen times in the metropolitan examinations but was unable to obtain a higher degree. In 1811 he was invited by Pai-ling (see under Lin Po-t'ung), governor-general of Kiangnan and Kiangsi, to be his unofficial adviser. Thereafter, as an adviser, sometimes in matters of grain transport, and sometimes in matters relating to the canal, he traveled through the provinces along the Grand Canal for about twenty years. In 1826 he obtained temporary employment in the Hoppo's office in Canton. Finally, in 1839, he was made magistrate of Hsin-yü, Kiangsi, a position he held for about a year. His declining years he spent in Nanking as a critic of statecraft, under the patronage of various officials. He died in 1855 while seeking safety from the riots of the Taiping Rebellion.

In 1824, when a section of the Grand Canal was destroyed and the transport of grain was badly disabled, Pao Shih-ch'ên brought together his previously-written essays on this subject and published them, early in 1826, under the title 中衢一勺 *Chung-ch'ü i-shao*, in 3 *chüan* He advocated the transport of grain by sea—giving full details of ways and means. His work won such public approval that it went through several editions. In 1844 he collected his writings and published them, two years later, under the title 安吳四種 *An-wu ssŭ-chung*, of which a revised edition appeared in 1851. It consists of four parts: *Chung-ch'ü i-shao*, with 4 *chüan* of supplements; 藝舟雙楫 *I-chou shuang-chi*, 9 *chüan*, a prose collection; 管情三義 *Kuan-ch'ing san-i*, 8 *chüan*, a collection of his verse; and 齊民四術 *Ch'i-min ssŭ-shu*, 12 *chüan*. The last is a collection of his essays about agricultural, educational, judicial and military matters, based on his

personal experiences. The original wood blocks of this work were destroyed in the Taiping Rebellion, but his descendants republished it with notes in 1872 and in 1888. We know from his studies that Pao Shih-ch'ên was a serious student of practical politics. Unlike contemporary scholars who pursued traditional learning for its own sake, he studied with the practical object of reforming a corrupt administration, his special interest being agrarian problems.

Pao Shih-ch'ên was a skilled calligrapher, particularly in the *hsing* 行 and *ts'ao* 草 styles. Specimens of his handwriting were brought together under the title 倦遊閣帖 *Chüan-yu ko t'ieh*. He was, however, more renowned as a critic of calligraphy. His studies of ancient calligraphy, based on inscriptions on stone, were gathered in the *I-chou shuang-chi*. Those dealing with calligraphy in general were published in the *Chih-chin chai ts'ung-shu* (see under Yao Wên-t'ien), under the title *An-wu lun-shu* (論書). To develop further Pao's theories of calligraphy, K'ang Yu-wei (see under T'an Ssŭ-t'ung) completed in 1889 his *Kuang* (廣) *I-chou shuang-chi*, 6 *chüan*.

A cousin, Pao Shih-jung 包世榮 (T. 季懷, 1784–1826), a *chü-jên* of 1821, was a classical scholar of the Han school (see under Ku Yen-wu). He wrote the 毛詩禮徵 *Mao-shih li-chêng*, 10 *chüan*, published in 1827, and other works. Pao Shih-ch'ên's work on political economy, entitled 說儲上 *Shuo-ch'u shang*, was reprinted in 1936 in facsimile from the original manuscripts by the Kuo-hsüeh Library of Nanking.

[2/73/20a; 5/79/1a; 6/41/1a; 29/8/11b; 江寧府志 *Chiang-ning fu-chih* (1881) 14/9 *shang*/3b; *An-wu ssŭ-chung*; Hu Yün-yü 胡韞玉, 包愼伯先生年譜 *Pao Shên-po hsien-shêng nien-p'u* (not consulted).]

Hiromu Momose

PAO-t'ing 寶廷 (T. 仲獻 H. 難齋, 偶齋, original *ming* 寶賢, T. 少溪 H. 竹坡), Feb. 17, 1840–1890, Dec. 24, member of the Imperial Clan, was one of the so-called Four Admonishing Officials (see under Chang P'ei-lun) at the close of the Ch'ing period. He was a descendant of Jirgalang [*q. v.*] in the eighth generation, and his family belonged to the Bordered Blue Banner. His father, Ch'ang-lu 常祿 (T. 蓮溪, d. 1869), was a *chin-shih* of 1832 who rose to a sub-readership of the Hanlin Academy. Pao-t'ing spent most of his boyhood in the Western Hills of Peking, where his father had retired in 1848. In 1856, soon after the family returned to Peking, the ancestral residence was destroyed by fire and the family fortune declined. Pao-t'ing was therefore forced to study under straightened circumstances. Graduating as *chü-jên* in 1864 and as *chin-shih* in 1868, he served seven years (1868–75) in the Hanlin Academy, rising to a readership in 1873. Though he was degraded in 1875 to a secretaryship in the Supervisorate of Imperial Instruction owing to poor grades in his examinations, he was promoted several times in the ensuing years and finally (late in 1881) was made junior vice-president of the Board of Ceremonies, a position he held until early in 1883. In 1882 he served as chief examiner of the Fukien provincial examination. Among his selections for *chü-jên* was Chêng Hsiao-hsü 鄭孝胥 (T. 太夷 H. 蘇龕, 1859–1938) who later became the first prime minister of Manchukuo.

During his official career Pao-t'ing was a leader of the group of officials in Peking who were known as Ch'ing-liu tang 淸流黨. In the eighteen-seventies this group made a point of denouncing the unfair practices of high officials and exercised a strong influence on the Peking government. Though patriotic and anxious to strengthen the country, most of them were conservatives and were ignorant of foreign affairs. They did much for the enforcement of strict official discipline but obstructed the work of progressive officials, such as Li Hung-chang and Kuo Sung-tao [*qq. v.*]. Copies of twenty-eight memorials of Pao-t'ing preserved by his sons were edited and printed in 2 *chüan* by Kao Fêng-ch'i 高鳳岐 (T. 嘯桐 H. 媿室 1858–1909, *chü-jên* of 1882), under the title 竹坡侍郎奏議 *Chu-p'o shih-lang tsou-i*. Kao's preface is dated 1901. This work was reprinted in 1901 by Hsia Chên-wu 夏震武 (T. 伯定 H. 滌庵, original *ming* 震川, 1853–1930) as a part of the 嘉定長白二先生奏議 *Chia-ting Ch'ang-pai êr hsien-shêng tsou-i*. It has a *nien-p'u* of Pao-t'ing, compiled by his eldest son, and memorials of Hsü Chih-hsiang 徐致祥 (T. 季和, 1838–1899) who rose in his official career to educational commissioner of Chekiang (1894–99).

Unlike many of his fellow officials, Pao-t'ing was indifferent to wealth and had no desire to possess rare books, ancient bronzes, inscribed stones, or other objects of antiquity. He led an unconventional life and was not free from the moral failings which characterized some of his promiment contemporaries. In 1860 he married

a Manchu woman who was a distant relative. About a decade later he kept three Chinese concubines, one of them represented as an entertainer in Hangchow where he spent gay months in 1873 serving as assistant provincial examiner of Chekiang. Late in 1882, when he returned from Foochow, he took back with him a woman from one of the Chiang-shan chʻuan 江山船, or pleasure-boats on the Chʻien-tʻang River. Before reaching Peking, however, he sent to the throne a memorial in which he purposely denounced his own disgraceful behavior. In consequence of this memorial he was deprived of his position. Thereafter he lived in retirement, diverting himself by writing poems and visiting the Western Hills, whose natural beauty he much enjoyed. His death is said to have been hastened by heavy drinking. His poems were edited and printed in 36 *chüan* by his sons, under the title 偶齋詩草 *Ou-chai shih-tsʻao*.

The eldest son of Pao-tʻing, Shou-fu 壽富 (T. 伯茀 H. 菊客, 1865–1900), obtained his *chin-shih* degree in 1898. In the same year he became an assistant professor in the Peking Imperial University (see under Sun Chia-nai) and made a tour of inspection in Japan. Upon his return he presented to the throne his report, entitled 日本風土記 *Jih-pên fêng-tʻu chi*, 4 *chüan*, in which he advocated the modernization of China on the pattern of Japan. Soon after, however, the *coup d'état* of the Empress Dowager took place (see under Tʻan Ssŭ-tʻung), and he was forced to retire. When the Boxer Rebellion broke out (1900) Shou-fu advised Jung-lu [*q. v.*] to force the Kansu army, under the command of Tung Fu-hsiang (see under Jung-lu), to evacuate Peking so that these troops would not come into conflict with those of the foreign powers. Jung-lu, however, did not follow this advice, and when Tung's army attacked the Legations, the Allied forces threatened the capital. In this crisis Shou-fu's father-in-law, Lien-yüan 聯元 (T. 仙蘅, 1838–1900, *chin-shih* of 1868), urged the inadvisability of resisting the foreign troops, but his opinion was disregarded and he was executed (August 11, 1900) by influential conservatives, on the charge of treason. On August 14, the Allied forces entered Peking, and three days later when a foreign contingent approached his residence, Shou-fu and his brother, Shou-fan 壽蕃 (T. 仲茀, original *ming* 富壽, 1869–1900), and his two younger sisters, took poison. But before the poison could take effect they hanged themselves. Shou-fu's wife and her two infants survived.

[1/450/2a; *Nien-pʻu* (see above); *Fan-tʻien lu tsʻung-lu* (see bibl. under Hsiao-chʻin) *chüan* 7; Chên-chün 震鈞, 天咫偶聞 *Tʻien-chih ou-wên* (1907) 5/14b; *Hsüeh-chʻiao shih-hua* (see under Shêng-yü), first series, 12/62b; Chin-liang (see under Wêng Tʻung-ho), *Chin-shih jên-wu chih* (1934), p. 276; for Shou-fu, 1/474/3a; 6/33/16a; *Hsi-hsün hui-luan shih-mo* (see bibl. under Jung-lu) 3/26a.]

Hiromu Momose

PAO Tʻing-po 鮑廷博 (T. 以文 H. 淥飲, 通介叟), 1728–1814, Sept. 26, bibliophile, was born in a merchant family of Shê-hsien, Anhwei. His grandfather and his father conducted a salt business in Chekiang and established homes both in Hangchow and in a small town named Chʻing-chên 青鎮 in the northwestern part of the district of Tʻung-hsiang, also in Chekiang. Although Pao Tʻing-po lived most of his life at the latter place, he is variously listed as a native of all three districts, particularly Shê-hsien where in 1750 he registered as a *hsiu-tsʻai*. After failing twice in provincial examinations, he gave up hope of entering officialdom and enjoyed a long life of book-collecting and private study. His library, the well-known Chih-pu-tsu chai 知不足齋, in his home in Hangchow, was noted for its numerous rare books printed during the Sung and Yüan dynasties. The name, Chih-pu-tsu chai (Know-your-deficiencies Studio), was derived from a sentence in the *Record of Rites* (*Li-chi* XVI, 3) which reads: *Hsüeh jan-hou chih-pu-tsu* 學然後知不足 "After studying, one knows one's deficiencies".

In 1773 when the project for compiling the Imperial Manuscript Library known as the *Ssŭ-kʻu chʻüan-shu* began (see under Chi Yün), Pao submitted, in the name of his elder son, Pao Shih-kung 鮑士恭 (T. 清溪), a *hsiu-tsʻai* of Jên-ho (Hangchow), 626 items of printed books and manuscripts—only three other families rivaling him in submitting more than five hundred items each (see under Ma Yüeh-kuan, Fan Mou-chu and Wang Chʻi-shu). In recognition of their liberality the Emperor gave to each of these four families a set of the encyclopaedia, *Ku-chin tʻu-shu chi-chʻêng* (see under Chʻên Mêng-lei). Those bibliophiles (nine in number) who offered between one hundred and five hundred works were each given a set of the dictionary, *Pʻei-wên*

yün-fu (see under Ts'ao Yin). The books were all returned to their respective owners, but before this was done the Emperor wrote personally one or two eulogistic poems about the best editions submitted. As a further compliment to Pao's discrimination as a collector the Emperor named one of his own studios "Chih-pu-tsu chai".

Meanwhile Pao began to edit and print the rarest editions and manuscripts in his possession under the collective title, *Chih-pu-tsu chai ts'ung-shu* (叢書). The first series of this collectanea appeared in 1776, the first volume containing a commendatory poem written by Emperor Kao-tsung in 1774. As Pao advanced in years he printed series after series of this collection noted for its well-chosen titles, for its carefully collated texts, and for its fine printing. In 1813 Emperor Jên-tsung made inquiry as to how many series Pao had printed, and in response was given the twenty-sixth series, then just off the press. So pleased was the Emperor that he conferred upon Pao, then eighty-six (*sui*), the degree of *chü-jên*. Pao died the following year, after the twenty-seventh and twenty-eighth series of his collectanea were printed. His elder son, Pao Shih-kung, continued to print two more series, bringing the total up to thirty. The last series was printed in 1823. Later, a continuation entitled *Hsü* (續) *Chih-pu-tsu chai ts'ung-shu*, was compiled and printed by Kao Ch'êng-hsün 高承勳 (T. 松三), and in the last two decades of the nineteenth century, a *Hou Chih-pu-tsu chai ts'ung-shu* was compiled and printed at Hangchow by Pao T'ing-chüeh 鮑廷爵 (T. 叔衡).

Pao T'ing-po's second son died young, leaving two sons who were registered as natives of Hangchow and who shared in the local literary movements of their generation. During the Taiping Rebellion (see under Hung Hsiu-ch'üan) many collections of books in South China were destroyed or dispersed, but the Pao family, living in the rural district of T'ung-hsiang, managed to preserve the books given to them by Emperor Kao-tsung, and in 1880 presented them for safekeeping to the recently restored library, Wên Lan Ko, at Hangchow (see under Ting Ping).

Pao T'ing-po is said to have written a number of works, some of which were destroyed by fire. Two collections of his poems are recorded: one, entitled 花韻軒小稿 *Hua-yün hsüan hsiao-kao*, 2 *chüan*; the other, entitled *Hua-yün hsüan yung-wu shih* (咏物詩), 1 *chüan*. Only a manuscript copy of the latter is known to exist. Pao wrote a poem of 30 stanzas on the setting sun, entitled 夕陽 *Hsi-yang*, and in reference to this was called Pao Hsi-yang.

[2/72/31b; 3/441/32; 嘉興府志 *Chia-hsing fu chih* (1878) map 1/2a, *shih-chên* 4/46a, *liu-yü* 61/86b; *T'ung-hsiang hsien-chih* (1882) 15 *yü-hsien* 12a; *Ts'ang-shu chi-shih shih* (see under P'an Tsu-yin) ed. of 1897, 5/31a; *Pan-li Ssŭ-k'u ch'üan-shu tang-an* (see bibl. under Chi Yün); *Nanking Kuo-hsüeh Library Catalogue*, 36/16b; *Wu-lin ts'ang-shu lu* (see under Ting Ping); Swann, Nancy Lee, "Seven Intimate Library Owners", *Harvard Jour. Asiatic Studies*, vol. 1 (1936) p. 363–390.]

NANCY LEE SWANN

P'ÊNG-ch'un. See under Pengcun.

P'ÊNG P'êng 彭鵬 (T. 奮斯 H. 九峯, 無山), 1637–1704, official, was a native of P'u-t'ien, Fukien. His childhood was made miserable by the turmoil in his native province incident to the fall of the Ming dynasty. He became a *chü-jên* in 1660 but failed to obtain a *chin-shih* degree. When Kêng Ching-chung [*q. v.*] revolted in Fukien (1674) he summoned P'êng to serve him, but the latter feigned illness for more than two years to avoid being involved. After the rebellion subsided, P'êng resumed his official career and was appointed (1684) magistrate of San-ho, Chihli—a difficult post, owing to the fact that in that district dwelt many Bannermen who were both influential and lawless. P'êng soon established a reputation for justice and for defending the rights of the poor against the rich and the powerful. When Emperor Shêng-tsu was traveling through San-ho in 1688 he granted P'êng P'êng an audience and learned of his loyalty at the time of the above-mentioned rebellion and of his incorruptibility as a magistrate. The Emperor ordered that three hundred taels silver be awarded P'êng from the imperial purse, remarking at the same time that a gift from himself, though small, was more to be coveted than large amounts of money illegally obtained from the people. Hence P'êng, although many times degraded, and twice recommended for impeachment, nevertheless retained his post for six years. In 1690 he was cited, along with Lu Lung-chi [*q. v.*] and other magistrates, as an incorruptible official and in the following year was awarded the position of a metropolitan censor.

In 1694 he memorialized the throne on alleged unfairness in the Shun-t'ien provincial examina-

tion of the preceding year—affirming at the same time that should his accusation prove to be groundless he would accept the punishment of having his head cut off with an axe. Although such language was regarded by the Emperor as inappropriate in a memorial, he tolerated P'êng, and discharged the examiners. Even so, P'êng persisted in arguing with officials at Court about the case and so continued to embarrass the Emperor. For this breach of decorum P'êng was punished by dismissal from office and by transfer to conservancy work on the lower Yellow River, but he was permitted to retain his rank. In 1697 he was recalled to be a metropolitan censor, and in the following year was promoted to the office of provincial judge of Kweichow. In 1699 he was elevated to the governorship of Kwangsi and in 1701 was made governor of Kwangtung. Although he was often accused of corruption, he always had the confidence of Emperor Shêng-tsu, and was reprimanded only for using strong language to defend himself in his memorials. He died as governor of Kwangtung and was celebrated in the Hall of Eminent Officials of that province. He left a collection of works in prose, mostly official correspondence, which was entitled 古愚心言 *Ku-yü hsin-yen*, 8 *chüan*, the author's preface being written in 1695.

P'êng P'êng was one of the idealized officials of the Ch'ing dynasty, like Yü Ch'êng-lung (1638–1700) and Shih Shih-lun [*qq. v.*] who are remembered for their justice and incorruptibility. The anecdotes relating to them were first utilized—or perhaps invented—by the story-tellers, especially of Peking, and later were woven together as colloquial novels in the same episodical style. These novels gained wide popularity among the common people who, having themselves endured without redress the exactions of corrupt officials and lawless Bannermen, sought satisfaction and compensation in stories which invariably made the rascals suffer in the end. The novel relating to P'êng, entitled 彭公案 *P'êng-kung an*, in 100 chapters, perhaps first appeared about the years 1891–94. Unfortunately it is the most poorly written and the least skillfully constructed one of its kind. Apparent overstatements in the novel may not be entirely groundless in view of the fact that the Emperor himself once said that P'êng often armed himself with a sword and led the police to the capture of robbers. Other estimates of P'êng were not so favorable. In 1724 Emperor Shih-tsung remarked that in view of P'êng's later conduct, he did not merit the fame so freely accorded to him.

[1/283/3b; 3/157/17a; 4/67/1a; *Tung-hua lu*, *K'ang-hsi* 49: 8; *Shun-t'ien fu chih* (1886) 74/23b; *Yung-chêng chu-p'i yü-chih* (see under Yin-chên), 黃國材 p. 45b, 58b; Lu-hsün 魯迅, 中國小說史略 *Chung-kuo hsiao-shuo shih lüeh* (1923), p. 325–26; Sun K'ai-ti (see bibl. under Ch'ên Chi-ju), *Chung-kuo t'ung-su hsiao-shuo shu-mu* (1932) 74/23b.]

Fang Chao-ying

P'ÊNG Shao-shêng 彭紹升 (T. 允初 H. 尺木, 知歸子, 際淸), 1740–1796, Feb. 28, Buddhist lay-monk and philosopher, was a native of Ch'ang-chou, Kiangsu. The fourth son of P'êng Ch'i-fêng (see under P'êng Ting-ch'iu), he lost the sight of one eye when a child, but despite this handicap was able while young to master the Confucian Classics. He also studied devotedly the works of the philosophers, Lu Chiu-yüan (see under Li Fu) and Wang Shou-jên (see under Chang Li-hsiang), whose stress on the importance of mind was derived from the Ch'an (Zen) sect of Buddhism. Having become a *chin-shih* in 1769, P'êng at first admired the character of the vigorous, brilliant, and youthful official of the Han dynasty, Chia I 賈誼 (200–168 B. C.), and longed for prominence in public life. But analysis of this ambition soon revealed to him its worthlessness. He investigated Taoism, and found it inadequate. In the meantime he had begun a life-long friendship with Wang Chin (see under P'êng Ting-ch'iu) and Lo Yu-kao (see under Wang Hui-tsu) who were students of the Buddhist sutras. One result of this association was his conversion to the Pure Land Sect (淨土宗) of the Buddhist religion. Thus when in 1769, after he had received his *chin-shih* degree, he was offered the position of district magistrate, he declined. P'êng's life, from this time until his death, is that of the Pure Land ascetic, eating no meat, remaining celebate, giving clothes, food, and coffins to the poor, etc. He also, in conformity with the best traditions of the ascetic life, did not neglect scholarship. In 1775 he discussed philosophical problems with the poet, Yüan Mei [*q. v.*]. After his father's death in 1784, P'êng retired to a temple where he remained for more than ten years, practicing silence, and keeping the precepts strictly. Shortly after his return home he died.

A collection of P'êng's prose writings, entitled

二林居集 *Êr-lin chü chi*, 24 *chüan*, was printed in 1799 and reprinted in 1880. *Chüan* 12 to 18 of this collection are about the lives of famous officials of the Ch'ing period, and are known as the 名臣事狀 *Ming-ch'ên shih-chuang*. *Chüan* 19, entitled 儒行述 *Ju-hsing shu*, contains lives of several Confucian philosophers. *Chüan* 20 to 21 are biographies of lower officials, and are entitled 良吏述 *Liang-li shu*. His writings about Buddhism, in the form of prayers, letters, biographies, prefaces, poems, etc., are collected under the title 一行居集 *I-hsing chü chi*, in 8 + 1 *chüan*, a compilation that was first printed in 1825. This collection has been popular among lay Buddhists. P'êng wrote a number of biographies of Buddhist priests of the Pure Land Sect, entitled 淨土聖賢錄 *Ching-t'u shêng-hsien lu*; and of Buddhist lay-women, entitled 善女人傳 *Shan nü-jên chuan*. His biographies of Buddhist lay-monks, entitled 居士傳 *Chü-shih chuan*, 56 *chüan*, were written in the years 1770–75, and printed about 1776. Though several scholars of the Ch'ing period are known as devout Buddhists, P'êng was foremost in popularizing Buddhism among the laity. He was not so much interested in establishing Buddhism at the expense of Confucianism as in reconciling the two. His writings have been reprinted in recent years by various Buddhistic organizations.

[Autobiography 知歸子傳 *Chih-kuei tzŭ chuan* in *I-hsing chü chi*; 2/72/28a; 3/437/19a; Liu Hsien-hsin 劉咸炘, 學史散篇 *Hsüeh-shih san p'ien* (1933), final chapter.]

RUFUS O. SUTER

P'ÊNG Sun-i 彭孫貽 (T. 仲謀, 羿仁 H. 茗齋, 管葛山人, 管山人), July 7, 1615–1673, historian and poet, was a native of Hai-yen, Chekiang. His father, P'êng Ch'i-shêng 彭期生 (T. 孝弱, 覯民 H. 弱水道人, Jan. 20, 1584–1646), was a *chin-shih* of 1616, who died a martyr to the Ming cause after failing to defend the city of Kanchow, Kiangsi, against the Ch'ing armies. Grief over his father's death caused him to refrain from becoming an official under the new dynasty, and he remained a senior licentiate which he had become under the Mings. It is known that he was in Peking about 1669 when he wrote some miscellaneous notes of historical importance concerning the officials of that time, entitled 客舍偶聞 *K'o-shê ou-wên*, printed in the *Chên-ch'i t'ang ts'ung-shu* (see under Wang Hsien). Although his cousin, P'êng Sun-yü [*q. v.*], won first place in the special *po-hsüeh hung-tz'ŭ* examination of 1679, he himself lived a retired life as a poet and as a writer of contemporary history.

A work by P'êng Sun-i in 12 *chüan*, entitled 平寇志 *P'ing-k'ou chih*, also known as *Liu* (流) *k'ou chih*, records the story of the rise and fall of various rebellious groups in the transitional period covering the years 1628–61. It is said that when Huang Tsung-hsi [*q. v.*] declined the invitation of the Ch'ing government to assist in the compilation of the Ming History (*Ming-shih*) he nonetheless reminded the Historiographical Board of the importance of the *P'ing-k'ou chih*. Banned in the Ch'ien-lung period, the original printed edition of this work became very scarce until reprinted in 1931 by the Peking National Library. Previously, hand-written copies were made, one being now in the Library of Congress. Another work—the 山中聞見錄 *Shan-chung wên-chien lu*, in 11 *chüan*—is a history of the military operations in Manchuria in the late Ming period. This, too, was banned in the eighteenth century, but was printed by Lo Chên-yü (see under Chao Chih-ch'ien) in 1914. P'êng Sun-i's authorship of the latter work has been questioned by some on the ground that, having been born and bred in the South, he could not have been conversant with military movements in the North, as the book indicates. Others have noted great similarity between his account of the Ju-chên 女眞 and the account in the 東夷考略 *Tung-i k'ao-lüeh* written by Mao Jui-chêng 茅瑞徵 (T. 伯符, 五芝 H. 苕上愚公, 澹泊居士, 浣花主人), a *chin-shih* of 1601 and a native of Kuei-an, Chekiang. The *Tung-i k'ao-lüeh* is the older of the two works (the author's preface is dated 1621) and it seems probable that P'êng drew on it for his own compilation. A manuscript copy of the *Tung-i k'ao-lüeh* is in the Library of Congress; the Cabinet Library (Naikaku Bunko), Tokyo, possesses a printed edition of the Ming period.

P'êng Sun-i also wrote a supplement to Ku Ying-t'ai's [*q. v.*] *Ming-shih chi-shih pên-mo* (Topical History of the Ming Dynasty) which is included in the collective work, 涵芬樓祕笈 *Han-fên lou mi-chi* of 1918, under the title, *Ming-ch'ao* (明朝) *chi-shih pên-mo pu-pien* (補編). His collected works, entitled 茗齋集 *Ming-chai chi*, in 23 *chüan*, were reproduced (mostly from the original manuscript) in the *Ssŭ-pu ts'ung-k'an hsü-pien* (編續, 1934). One source states that he was tall and stately in appearance, witty in conversation, and a con-

noisseur of wines. He was unofficially given the posthumous name, Hsiao-chieh 孝介.

[2/70/19a; *Hai-yen hsien chih* (1877) 17/28a; Hsieh Kuo-chên 謝國楨, "The Writings of P'êng Sun-i" (in Chinese), *Bul. Nat. Lib. Peiping*, vol. 3, no. 1, pp. 35-48; 歸安縣志 *Kuei-an hsien chih* (1881) 36/23b; Liang Yü 梁愈, "A Study of the *Shan-chung wên-chien lu*" (in Chinese), *Historical Annual* (*Shih-hsüeh nien-pao*), vol. 1, no. 5, pp. 213-15.]

TU LIEN-CHÊ

P'ÊNG Sun-yü 彭孫遹 (T. 駿孫 H. 羨門), 1631-1700, scholar, calligrapher, and official, was a native of Hai-yen, Chekiang. He was made a *chin-shih* in 1659, and twenty years later was summoned to compete in the special examination known as *po-hsüeh hung-tz'ŭ* 博學宏詞 which was held on April 11, 1679. He took first honors among the fifty candidates who passed the examination. A total of 188 scholars had been summoned to take it. Of this number thirty-six declined, pleaded illness, or were prevented by death from competing; and 102 failed. Of the fifty who passed, twenty-three were from Kiangsu, thirteen from Chekiang, five from Chihli, three from Anhwei, two from Kiangsi, and one each from Shensi, Honan, Shantung, and Hupei.

After several promotions P'êng Sun-yü rose in 1688 to a sub-chancellorship in the Grand Secretariat, and in the following spring was especially commissioned to pay sacrificial honors at the tomb of Confucius in Shantung. Like all of the scholars who passed the *po-hsüeh hung-tz'ŭ* examination of 1679, he had a share in the compilation of the History of the Ming Dynasty (*Ming-shih*), assisting also in the preparation of the official account of the suppression of the San-fan Rebellion (see under Wu San-kuei), entitled *P'ing-ting San-ni fang-lüeh* (see under Han T'an). For a time he was Director of the State Historiographer's Office (國史館). He retired from official life in 1697. When, two years later, Emperor Shêng-tsu was on his third tour of the South a tablet, inscribed by the imperial hand, was bestowed upon P'êng as a token of extraordinary favor. The inscription, reading *Sung-kuei t'ang* 松桂堂 (The Hall of the Pine and the Cassia), appears in the title of his collected works, *Sung-kuei t'ang ch'üan chi* (全集). This work, in 37 *chüan*, was printed by his on, P'êng Ching-tsêng 彭景曾, in 1743. As a poet the name of P'êng Sun-yü was linked with that of his great contemporary, Wang Shih-chên [*q. v.*]. He was especially praised for his *tz'ŭ* or poems in irregular metre.

[1/489/14b; 3/59/31a; 20/1/00 (portrait); 29/2/9b; 32/2/1a; *Hai-yen hsien chih* (1877) 16/8b; *Ssŭ-k'u* 173/5a.]

TU LIEN-CHÊ

P'ÊNG Ting-ch'iu 彭定求 (T. 勤止, 訪濂 H. 止庵, 南畇), June 2, 1645-1719, May 27, philosopher, was a native of Ch'ang-chou, Kiangsu. His ancestors, engaged for the most part in military service, had come from Ch'ing-chiang, Kiangsi, in the time of the first Ming emperor. When P'êng Ting-ch'iu was a child, his father, P'êng Lung 彭瓏 (T. 雲客 H. 一庵, 1613-1689), introduced him to the teachings of Kao P'an-lung 高攀龍 (T. 存之 H. 景逸, 1562-1626), who was one of the Seven Worthies (七賢) of the Ming period—another being Wang Yang-ming (see under Chang Li-hsiang). The father directed his son to study the 太上感應篇 *T'ai-shang kan-ying p'ien*, a widely read Taoist tract about future rewards and punishments (see under Hui Tung and Fu-lin). The son regarded T'ang Pin [*q. v.*,] who had befriended his father, as his teacher.

Having passed first in the Palace Examination for the *chin-shih* degree (1676), P'êng Ting-ch'iu was appointed a first class compiler in the Hanlin Academy. In 1684 he became editor for the compilation of the edicts of T'ai-tsung and Shih-tsu. The following year he was Court diarist, and was appointed a tutor in the Imperial Academy. As tutor he was especially interested in the moral education of the sons of Manchu officials. He ordered that the *Classic of Filial Piety* be translated into Manchu (1686), and the text—which contained also the Chinese version—was used by order of the authorities in the teaching of the Manchu students. Late in 1688 he became a sub-expositor, but he had begun to think about the advanced age of his father and longed to return to his native village. Granted leave, he set out for Ch'ang-chou early in 1689. He passed through Sui-yang, Honan, and there paid his respects at the coffin of T'ang Pin. When he reached Fêng-yang, Anhwei, he received word that his father had died—a source of much grief to him. In 1691, after the mourning period was over, he begged that his leave of absence be extended. He did not return to Peking to resume his duties until 1693, and then found that most

of his former colleagues had gone, and that a new generation of men had taken their places. He wished, furthermore, to devote all his time to study and to the cultivation of his moral character. Therefore, in 1694, he memorialized Emperor Shêng-tsu for permission to retire permanently to his home—a request that was granted.

In Ch'ang-chou he organized a vegetarian society, patterned after the Tou Fu Hui 豆腐會 or Association of Bean-curd Eaters, formed by Kao P'an-lung. Occasionally he lectured to his younger fellow-villagers at the local Temple of the God of Literature. In 1705 Emperor Shêng-tsu, then on his fifth southern tour, ordered P'êng to assist in the compilation of the *Ch'üan T'ang shih*, or complete poetic works of the T'ang dynasty (see under Ts'ao Yin). On the occasion of the Emperor's birthday, in 1713, P'êng visited the capital to pay his respects, but left immediately after having completed the ritual. In 1718 he wrote his own epitaph. After his death his tablet was placed in the local Temple of Worthies, and a separate temple, at the left of the local Confucian Temple, was built to his memory.

P'êng's philosophy was the product of a tradition which came from Wang Yang-ming by way of T'ang Pin, Sun Ch'i-fêng [*q. v.*], and Lu Shan-chi (see under Sun Ch'i-fêng). Like T'ang and Sun, he was not narrowly sectarian, being as willing to adopt ideas—if they seemed sound—from Lu Chiu-yüan (see under Li Fu) and Wang Yang-ming as from Chu Hsi (see under Hu Wei). The kernel of his philosophy was the idea of a fundamental unity behind the differences of the schools. He was antagonistic towards all wrangling about doctrine, and he advocated a revival of attention to conduct. At one time he had felt a mild sympathy for Buddhism, but afterwards concluded that if Buddhism became rampant everything which had been inherited from Confucius and Mencius would be destroyed. He emphatically opposed the idea that Wang Yang-ming had been influenced by Buddhism.

P'êng's teaching that the different schools of Confucianism are fundamentally one is set forth in a preface to his compilation 儒門法語 *Ju-mên fa yü* (1697) which is a collection of extracts from twenty-one philosophers—Chu Hsi and Lu Chiu-yüan of the Sung, and the rest, of the Ming. He prepared a simplified version of the works of T'ang Pin, entitled 湯潛庵文集節要 *T'ang Ch'ien-an wên-chi chieh-yao*, which is based on an edition of T'ang's writings, entitled *T'ang-tzŭ i-shu* (see under T'ang Pin). There is a collection of P'êng's works entitled 南畇詩文稿 *Nan-yün shih-wên kao*, printed in 1881. It is divided into four parts: the *Nan-yün wên-kao*, 12 *chüan*, which consists of prefaces, colophons, biographies, epitaphs, prayers, letters, etc.; the *Nan-yün shih-kao*, 24 *chüan*, comprising his poetry; the 密證錄 *Mi chêng lu*, which contains the attack on the idea that Wang was influenced by Buddhism; some biographical material including a biography of P'êng revised by his great-grandson, P'êng Shao-shêng [*q. v.*]; and finally, the *Nan-yün hsiao-t'i* (小題) *wên-kao*, short essays in the style required in the examination halls.

P'êng's grandson, P'êng Ch'i-fêng 彭啓豐 (T. 翰文 H. 芝庭, 香山, 1701–1784), was an official. He passed first in the metropolitan examination (1727), and third in the palace examination. Emperor Shih-tsung, however, personally raised him to first place. The more important positions he held were: provincial director of education for Chekiang (1750); vice-president of the Board of Punishments (1743–44); vice-president of the Board of War (1753–55); vice-president of the Board of Civil Office (1750–53, 1761–62); senior president of the Censorate (1763); president of the Board of War (1763–66). In 1766 he was degraded to the vice-presidency of the Board of War for telling Emperor Kao-tsung an untruth. The Emperor described him as a tolerably good scholar, but not particularly able at administration. In 1768 he was retired with permission to hold his official titles, and in 1776 was granted the title of president of a Board. An edition of his works, entitled 芝庭先生集 *Chih-t'ing hsien-shêng chi*, 18 + 1 *chüan*, was compiled by Wang Chin 汪縉 (T. 大紳, 1725–1792) in 1785. P'êng Ch'i-fêng, like his son P'êng Shao-shêng, inclined toward Buddhism, and achieved some fame as a painter of landscapes. His great-grandson, P'êng Yün-chang [*q. v.*], became a Grand Secretary.

[1/486/11a; 3/117/4a; 南畇老人自訂年譜 *Nan-yün lao-jên tzŭ-ting nien-p'u*, appended to the *Nan-yün shih-kao*; *Ssŭ-k'u*, 97/8a, 181/14a, 183/5b.]

Rufus O. Suter

P'ÊNG Yü-lin 彭玉麟 (T. 雪琴), 1816–1890, Apr. 24, admiral, was a native of Hêng-yang, Hunan, but was born and reared in Anhwei where his father held a government post. When

he was sixteen he accompanied his family to Hêng-yang where soon thereafter his father died. The family lost much of its property to rapacious neighbors and as a youth P'êng had to support his mother as a copyist in the imperial regiment of his native city. By chance, his skill in penmanship came to the attention of the local prefect who took him under his personal tutelage, so that after a few years P'êng obtained a *hsiu-ts'ai* degree.

In 1850 P'êng Yü-lin accompanied the imperial regiment when it suppressed a riot and was offered the rank of sergeant, which he declined. Soon thereafter he became treasurer of a pawnshop in the neighboring city of Lei-yang. He was generous in his treatment of the poor and at one time by a loan from the shop gave financial aid to the local magistrate who was organizing the militia against a threat of the Taipings. In 1853 his liberality caught the attention of Tsêng Kuo-fan [*q. v.*] who was then at Hêng-yang building gunboats and enrolling troops to man them, and Tsêng placed him in command of a portion of the newly-organized river patrol. Both P'êng and Yang Yüeh-pin 楊岳斌 (original *ming* Tsai-fu 載福 T. 厚庵, 1822–1890), a native of Shan-hua, Hunan, were fitted by temperament and education to initiate plans and prepare reports for the naval forces. On February 25, 1854 Tsêng Kuo-fan led the newly-built flotilla in a punitive attack on the Taipings who had made Nanking their capital and were pressing upstream on the Yangtze to Hupeh and Hunan (see under Hsiang Jung). Unfortunately Tsêng's first effort met defeat at Yochow, making necessary a retreat to Changsha, the capital of Hunan. The Taipings followed him to a place sixty *li* north of Changsha, and after a detour, captured Hsiang-t'an. T'a-ch'i-pu [*q. v.*] then led a strong detachment to retake the latter city and dealt the rebels a crushing blow—aided by the naval craft of P'êng Yü-lin who set fire to much of the enemy's cargo—and compelled them to flee eastward in great confusion (May 1, 1854). The menace to Changsha was thus averted, and the disheartened Tsêng Kuo-fan was much encouraged. Following this victory P'êng Yü-lin was promoted to the rank of magistrate.

After reassembling his forces Tsêng Kuo-fan again attacked Yochow, with the result that this city fell into his hands (July 25, 1854). Wuchang having been taken by the Hunan forces on October 14, 1854, the Taipings concentrated at T'ien-chia-chên, a strategic point along the Yangtze about forty miles above Kiukiang, where they built a strong defense on the river in anticipation of a decisive battle. The Yangtze was blocked by a pontoon held together by a heavy iron chain fastened to Pan-pi-shan, a steep slope on the river's bank opposite T'ien-chia-chên. It was guarded by a flotilla of gunboats, timber rafts, junks and sampans, giving it the appearance of a town on the river's surface. Assisted primarily by the land force of T'a-ch'i-pu and Lo Tsê-nan [*q. v.*] which attacked the hillside, P'êng Yü-lin and Yang Yüeh-pin stubbornly assaulted the flotilla in an effort to break the chain. Yang led a dare-to-die fleet in tactical formation which dashed through the enemy's position. Yang and P'êng attacked and set fire to the vessels from both sides, winning the engagement after a furious battle (December 2, 1854). The Taipings were forced to retire to Kiukiang, which they held for several years. Detailed plans of this engagement were brought to the attention of the Emperor, who caused them to be distributed as a model to naval circles within the empire. But the renown which the Hunan naval forces thus achieved and the successive victories which they won on their advance to Kiukiang, made them over-confident. Their flotilla of 120 boats and 3,000 marines went as far as Po-yang lake but there they were bottled up by the rebels, who then proceeded to attack with fire-boats, even capturing Tsêng's flagship. Thereafter the flotilla was divided, one part being stationed in Po-yang lake, the other outside of it. The latter had to withdraw from Kiukiang to a place near Yochow for necessary repairs while Tsêng went to Kiangsi to reorganize the forces within the lake.

On April 3, 1855 Wuchang again fell to the Taipings. The flotilla inside Po-yang lake was also harassed. Tsêng urgently called P'êng to Kiangsi, but the latter found all routes controlled by the enemy. Disguised as a merchant speaking the dialect of Anhwei, P'êng walked the long distance to Nanchang, where he was ordered by Tsêng to take command of the navy. While Hu Lin-i [*q. v.*], Lo Tsê-nan, Yang Yüeh-pin, and others attacked Wuchang (1856), Tsêng and P'êng fought in Kiangsi. But in the following year Tsêng had to return home to mourn the death of his father and Yang was made commander-in-chief of the navy with P'êng as associate commander. When the navy and the army advanced on Kiukiang, P'êng fought desperately to effect a reunion with the marines outside the

P'êng

lake. His efforts were eventually successful and Kiukiang was taken on May 19, 1858 by the combined forces.

After the capture of Kiukiang, P'êng Yü-lin and Yang Yüeh-pin encountered the Taipings in the next few years along the middle course of the Yangtze. When Anking, the capital of Anhwei, was retaken (see under Tsêng Kuo-ch'üan), P'êng was rewarded for his naval effort in the campaign with the governorship of Anhwei, which he declined. To facilitate his command of the river forces he was, however, promoted in 1862 to the rank of junior vice-president of the Board of War, after which he co-operated with Tsêng's land forces then fighting their way from Anking to Nanking. In 1863 P'êng and Yang crushed the important Taiping base at Chiu-fu-chou opposite Hsia-kuan (Nanking) on the Yangtze. The Taiping onslaught was furious, but the result was a victory for the Ch'ing forces and was the turning-point in the siege of Nanking. When another detachment of Taipings came from Fukien to Kiangsi to attack the rear of the government forces, Yang Yüeh-pin was placed in command of these government troops. But soon thereafter he was appointed governor-general of Shensi, Kansu, and Sinkiang, and command of the flotilla devolved upon P'êng Yü-lin.

After the taking of Nanking in 1864, Yang Yüeh-pin and P'êng Yü-lin were each rewarded for their share in the naval operations with the title of Junior Guardian of the Heir Apparent and the hereditary rank of *Ch'ing-ch'ê tu-yü* of the first class. Yang was installed in his position as governor-general in 1865 and retired in 1866. P'êng was made (1865) director-general of grain transport. But true to his professed intention not to be hampered by any official post, nor to be dependent on a government salary, he declined the office. Appreciating the sincerity of his motives, the Emperor acquiesced, but ordered him to discuss with Tsêng Kuo-fan the organization of the Yangtze flotilla. Detailed regulations were drawn up in 1868 and printed as a supplement to the *Chiao-p'ing Yüeh-fei fang-lüeh* (see under I-hsin). The greater part of the surplus funds which P'êng had raised, through many hardships, to meet the military needs of the government he utilized to reward meritorious generals and for the welfare of his native district. In a memorial to the throne requesting leave to retire to observe the customary mourning period for his mother who had died in 1853, he asserted that he had willingly joined the service empty-handed and was content to retire the same way. In nearly twenty years of service with the navy he had never accumulated property, had not asked leave for a single day, and had never gone ashore for self-enjoyment. His simple request was granted and his self-effacement was suitably lauded by the throne. From 1869 to 1872 he lived at home.

But while P'êng was living a life of austere retirement the morale of his marines was beginning to deteriorate. He was recalled in 1872 to resume his task and it was not long before a number of officers were dismissed or punished. After he had revived good order and spirit among his forces he was granted an audience with the Emperor and was appointed acting senior vice-president of the Board of War. This appointment, too, he declined in repeated memorials. He was authorized instead to inspect the Yangtze and was allowed the privilege of reporting directly to the throne. His opinion about important national affairs was consulted, and he was deputed to investigate cases affecting high local officials. Not only did the naval officers fear his careful inspection but local officials stood in awe of his coming. During this period he maintained peace and good order in the Yangtze Valley, though he opposed the introduction of railways, whose future importance he did not perceive.

In 1881 P'êng Yü-lin again declined the post of acting governor-general of Kiangsu and Chekiang. But two years later he was appointed president of the Board of War and this time was unsuccessful in declining the post. This was the year of the Franco-Chinese imbroglio over Annam. P'êng Yü-lin and Yang Yüeh-pin (then retired) were ordered to the front. Though ill and aged, P'êng proceeded to Kwangtung with 4,000 Hunan veterans, prepared to carry on a defensive campaign. Protesting in vain at the proposed negotiations with France (1884), he begged leave to retire on grounds of illness, after the signature of the treaty on June 9, 1885. Despite his illness his frequent entreaties to retire were unheeded until the close of 1889. One year later both P'êng and Yang died and both were posthumously rewarded with the title of Grand Guardian of the Heir Apparent. P'êng was canonized as Kang-chih 剛直; Yang as Yung-ch'üeh 勇愨.

P'êng Yü-lin was one of four outstanding leaders among the Hunan Braves (see under Hu Lin-i) and was a man of unquestioned integrity.

Though his energies were devoted to military affairs he found time to achieve some distinction as a calligrapher, and as a painter—particularly of the prunus. His poems were collected under the title *P'êng Kang-chih kung shih-chi* (公詩集) and his memorials to the throne under the title *P'êng Kang-chih tsou-kao* (奏稿)—both collections in 8 *chüan*, published in 1891.

[1/416/1a; 2/54/30a; 58/10a; 5/14/1a, 30/11b; 8/7 *shang* 1a, 7 *hsia* 1; 19 *hsin-hsia* 27; 26/4/16a; *Hsiang-chün chih*, *chüan* 6, (see bibliography under Tsêng Kuo-fan); 湘綺樓文集 *Hsiang-ch'i-lou wên-chi*, *chüan* 7, 8 (1900).]

TENG SSŬ-YÜ

P'ÊNG Yün-chang 彭蘊章 (T. 琮達 H. 詠莪, 詒穀老人), Aug. 24, 1792–1862, Dec. 29, official, native of Ch'ang-chou, Kiangsu, was a descendant of P'êng Ting-ch'iu [*q. v.*] in the sixth generation, and a great-grandson of P'êng Ch'i-fêng (see under P'êng Ting-ch'iu). His father, P'êng Hsi-su 彭希涑 (H. 蘭臺, 1761–1793), was devoted to the study of Buddhism owing, it seems, to the influence of an uncle, P'êng Shao-shêng [*q. v.*]. The father died when P'êng Yün-chang was only two *sui*, and his mother (*née* Chiang 江, 1767–1799) died when he was eight *sui*. Early in 1810 P'êng Yün-chang married a younger sister of Hsü Tuan 徐端 (T. 肇之, 心如, d. 1812, age 62 *sui*), a high official in River Conservancy. He entered the Chêng-i 正誼 Academy in 1808 and the Tzŭ-yang 紫陽 Academy in 1812, both of them in Soochow. Shih Yün-yü [*q.v.*], who directed the latter Academy, ranked P'êng Yün-chang as a very promising student. For a time P'êng also studied under Wang Ch'i-sun (see under Shih Yün-yü). About the year 1814 he took up the art of landscape painting, but later abandoned it. In 1818 he obtained his *chü-jên* degree in the Kiangnan provincial examination. During the period 1820–33 he participated seven times in the metropolitan examinations, but failed. Finally, in 1835, when he was forty-four *sui*, he became a *chin-shih*. Owing to these repeated failures he had purchased, in 1827, a position as secretary in the Grand Secretariat and had been promoted (1833) to a secretaryship in the Council of State. When he became a *chin-shih* he remained for some time in the latter post. After various promotions he was made vice-governor of Peking (1843), deputy commissioner of the Office of Transmission (1844), and vice-director of the Imperial Clan Court (1845). In 1846 he was appointed commissioner of education of Fukien where he remained until late in 1848. As junior vice-president of the Board of Works he was ordered to serve in the Grand Council. He became president of the Board of Works in 1854, and then Associate Grand Secretary, and later Grand Secretary (1856).

During this period the Manchu government was harassed by calamities from within and without. In 1850 the Taiping Rebellion broke out (see under Hung Hsiu-ch'üan) and a year later the Nien Fei (see under Sêng-ko-lin-ch'in) began to ravage the northern provinces. In 1856 hostilities with Britain were resumed at Canton, ending in the Anglo-French Alliance, the Treaty of Tientsin (1858) and the destruction of the Old Summer Palace (1860). On these and other national issues P'êng Yün-chang disagreed with Su-shun [*q. v.*] who then had influence with the Emperor. Finally, owing to his repeated recommendations that Ho Kuei-ch'ing (see below) should continue as one of those in charge of the campaign against the Taipings, he was ordered, in the summer of 1860, to retire. At the same time he was handicapped by a foot ailment. Though reinstated in the following year to act, first as president of the Board of War, and then as president of the Censorate, he retired again in 1862 on account of illness, and died that same year. He was canonized as Wên-ching 文敬. His collective works, entitled *P'êng Wên-ching kung ch'üan-chi* (公全集), printed about 1867, include the following: 松風閣詩鈔 *Sung-fêng ko shih-ch'ao*, 26 *chüan* of verse; 歸樸龕叢稿, 續稿 *Kuei-p'u k'an ts'ung-kao, hsü-kao*, 16 *chüan* of prose; 老學菴讀書記 *Lao-hsüeh an tu-shu chi*, 4 *chüan* of study notes; 鶴和樓制義 *Ho-ho lou chih-i*, 1 *chüan* of essays in the examination style; and 詒穀老人自訂年譜 *I-ku lao-jên tzŭ-ting nien-p'u*, a chronological autobiography.

P'êng Yün-chang had eight sons of whom the fourth, P'êng Tsu-hsien 彭祖賢 (H. 芍庭, 1819–1885, *chü-jên* of 1855), became governor of Hupeh (1880–85).

Ho Kuei-ch'ing 何桂清 (T. 叢山 H. 根雲, 1816–1862), on whose account P'êng was forced to retire in 1860, became a *chin-shih* in 1835 and thus was P'êng's classmate. A native of Yunnan, he entered the Hanlin Academy and rose rapidly in rank. As governor of Chekiang (1854–57) and as governor-general of Kiangnan and Kiangsi (1857–60), he took part in the war against the Taiping Rebels at Nanking and elsewhere, and

was considered an able official. He also helped Kuei-liang [q. v.] to negotiate with foreign representatives at Shanghai about the tariff and other questions (1858–59). In 1860, anticipating an overwhelming attack by the Taiping army, he was seen leaving the threatened city of Changchow 常州 to its fate. When the people tried to stop him—begging him to help defend that city—his guards shot their way out of the town and killed several citizens. He was tried and executed in 1862, despite the efforts of many to save him.

[1/391/6b; 2/49/11a; 5/4/23b; *I-ku lao-jên tzŭ-ting nien-p'u*; 吳縣志 *Wu hsien chih* (1933) 68 *shang* 30b; 5/28/11a; 會試同年齒錄 *Hui-shih t'ung-nien ch'ih-lu* of 1835.]

Tu Lien-chê

PENGCUN 朋春, d. 1701, general, was a great-grandson of Hohori [q. v.] of the Donggo clan, and a member of the Manchu Plain Red Banner. In 1652 he succeeded to the family hereditary rank which was raised in that year from duke of the third class, granted in 1628 to his grandfather Hošotu (see under Hohori), to duke of the first class. In 1676 he was appointed deputy lieutenant-general of the Mongolian Plain Red Banner, and six years later was transferred to the Manchu Banner. In 1682 he was sent with Langtan [q. v.] to the Amur region to spy on Russian activities at Albazin. Early in 1683 the two made their report, urging the use of force to drive the Russians from the region. Later in the same year Pengcun was promoted to the post of lieutenant-general of his own Banner.

When Emperor Shêng-tsu became impatient with Sabsu [q. v.] who on various pretexts delayed the attack on Albazin, he made Pengcun commander of a group of picked soldiers to promote the object of the expedition. These soldiers were chosen from captives who had formerly been under Chêng Ch'êng-kung [q. v.] in Taiwan but who, after their surrender in 1683 (see under Chêng Ching), had been transferred to the provinces of Shantung, Shansi and Honan. Five hundred of them, chosen on the basis of their ability to use shields, were put under the command of Pengcun, Lin Hsing-chu 林興珠, and Ho Yu 何佑. Lin formerly had been a general under Wu San-kuei [q. v.], and Ho, under Chêng Ch'êng-kung. Pengcun was specifically instructed to show mercy to the Russians and to try to avoid taking their lives. The combined forces of Pengcun and Sabsu advanced up the Amur River, and in June 1685 reached Albazin. They brought the Russians to terms without much fighting and allowed them to retreat unmolested. After demolishing the fort, Pengcun and Sabsu returned to Mergen. Most of the Chinese soldiers who came with Pengcun were stationed at Aigun to man the ships and to serve as a garrison. They served also in the second expedition to Albazin (see under Sabsu), and their descendants are still living in that region. Pengcun returned to Peking and was applauded for his exploits. In 1690 he served under Fu-ch'üan [q. v.] in the campaign against Galdan [q. v.]; in the battle of Ulan-butung he commanded the right wing while Sunu [q. v.] commanded the left. Although they won the battle, they were degraded because the Emperor's uncle, T'ung Kuo-kang [q. v.], was killed and because Galdan escaped. In 1696 Pengcun was again appointed lieutenant-general of the Mongolian Plain Red Banner and was made chief of staff of the western route army on the expedition against Galdan (see under Fiyanggū). At the battle of Jao Modo, Galdan was decisively defeated.

Pengcun retired in 1699 on account of illness and died two years later. His son, Tsêng-shou 增壽 (d. 1721), succeeded to the hereditary rank which was reduced to duke of the third class. In 1731 Emperor Shih-tsung posthumously gave Hohori the title of Duke Yung-ch'in 勇勤 and this designation was also added to the family hereditary rank which was handed down till the close of the dynasty.

[1/286/2b; 3/277/28a; 34/165/23a; see bibliographies under Sabsu and Fu-ch'üan.]

Fang Chao-ying

PI Kung-ch'ên 畢拱辰 (T. 星伯 H. 湖目, 羼提居士), d. Mar. 16, 1644, was a native of Yeh-hsien, Shantung. He obtained the *chin-shih* degree in 1616, and two years later was appointed magistrate of Yen-ch'êng, Kiangsu. After concluding the period of mourning for the death of his mother, he was, in 1624, appointed magistrate of Ch'ao-i, Shensi. Some months later he retired to his native place where for the next ten years he lived the life of a private citizen.

In 1634 Pi was summoned to Peking and appointed a secretary in the Board of Revenue. Soon afterwards he was promoted to be director of the Department of Sacrificial Affairs in the Board of Ceremonies, but in 1637 was degraded

to prefectural judge in Chi-an-fu, Kiangsi. Before long he was promoted to be intendant of the Huaian-Hsüchou Circuit, but owing to a reprimand from Shih K'o-fa [*q. v.*], was transferred to the less desirable post of intendant of the Taiyüan Circuit in Shansi. When the bandit-soldiers of Li Tzŭ-ch'êng [*q. v.*] crossed the Yellow River into Shansi in 1643–44, Pi and the Governor of Shansi, Ts'ai Mou-tê 蔡懋德 (T. 維立 H. 雲怡, posthumous name 忠襄, 1586–1644), a native of K'un-shan, Kiangsu, defended the provincial capital, Taiyuan, but in doing so they both lost their lives (March 16, 1644). Pi was given the posthumous name, Lieh-min 烈愍.

Having experienced some ten promotions and lowerings of rank over a period of fifteen years, Pi Kung-ch'ên can scarcely be said to have had a happy or even a successful official career, though he died in the performance of his duty. One can state unequivocably, on the other hand, that he was a true scholar. He had high literary talents and an inquiring scientific mind, attuned to the practical advantages of Western science. Upon his arrival in Peking in 1634 he at once made the acquaintance of Father Jean Adam Schall von Bell (see under Yang Kuang-hsien) whom he frequently questioned on matters about which he wished to know—particularly concerning human anatomy, of which there was not even a remotely satisfactory account in the older Chinese medical books. One day Schall showed him a Western anatomical chart of the human body and a draft copy of a medical book, entitled 人身說 *Jên-shên shuo*, 2 *chüan*, which the missionary, Jean Terrenz, had roughly put into Chinese, not long after his arrival in China while living in Hangchow at the home of Li Chih-tsao [*q. v.*]. Pi was so much impressed with this work that he urged Schall to prepare a more detailed account for the use of Chinese physicians. But occupied with the manufacture of cannon, by imperial order, Schall could not comply with this wish. Pi was therefore obliged to interpret Terrenz's account himself and put it into more lucid Chinese. He was advised by Schall to publish it, which he did in 1635, under the title 泰西人身說概 *T'ai-hsi jên-shên shuo-kai*, 2 *chüan*.

This first Chinese book of anatomy based on Western theories—though recorded in some Jesuit sources—has remained virtually unnoticed for three hundred years. Perhaps the only copy of the original printed edition is one preserved in the Biblioteca Nazionale Centrale in Rome. Manuscript copies are to be found in a few libraries of China and Europe. Pi's connection with the work, the interest he had in Western science, or even the bare facts of his life, have all been overlooked by Chinese and Westerners alike. One possible exception to this is a reference to a *Jên-shên t'u* (圖) *shuo*, made by Yü Chêng-hsieh [*q. v.*] under the date 1815 in his well-known work, *Kuei-ssŭ lei-kao*. It was not until the middle of the last century that other works treating the human anatomy from the Western point of view again circulated freely in China. One of the first of these was the 全體新論 *Ch'üan-t'i hsin-lun*, 99 leaves, compiled by the English medical missionary, Benjamin Hobson 合信 (1816–1873), and printed at Canton in 1851. It had the distinction of being incorporated in the *Hai-shan hsien-kuan ts'ung-shu* (see under P'an Chên-ch'êng).

Pi Kung-ch'ên obtained from Nicolas Longobardi (see under Chu Yu-lang) another draft manuscript, entitled 斐錄答彙 *Fei-lu ta-hui* (Answers to Questions on Natural Philosophy), 2 *chüan*, which had been originally translated into unpolished Chinese by Alphonse Vagnoni (see under Han Lin). This work, too, Pi put into suitable form. It will be noticed that the first two words of the title represent phonetically the first two syllables of the word "philosophy". In his preface to the work, written in 1635, Pi gives the full latinized form as *Fei-lu-so-fei-ya* 斐錄所費亞. The work was printed in 1636, and copies are preserved in various libraries.

Seven other works by Pi are listed in the gazetteer of his native place, of which two may be mentioned: 萊乘 *Lai-shêng*, a historical and geographical work on his native district, and 蟬尾哤言 *Ch'an-wei mang-yen*, 6 *chüan*, comprising critical comments on literature. They are possibly no longer extant; we know of their character only from fragmentary quotations in the writings of his contemporaries.

[M. 1/263/10b; M. 2/369/11a; *Yeh-hsien chih* (1758) 4/42–43.]

WANG CHUNG-MIN

PI Yüan 畢沅 (T. 纕蘅 H. 秋帆, 靈巖山人), Sept. 29, 1730–1797, Aug. 24, scholar and official, was a native of Chên-yang, Kiangsu. As a youth he was taught by his mother (*née* Chang Tsao 張藻 T. 于湘, d. 1780) who was the author of a collection of poems, entitled 培遠堂詩集 *P'ei-yüan t'ang shih-chi*, in 4 *chüan*.

Later he studied under Hui Tung and Shên Tê-ch'ien [*qq. v.*]. In 1752 he went to Peking, and in the following year became a *chü-jên*. Made a secretary of the Grand Secretariat in 1755, he began to take an interest in governmental affairs. In 1760 he passed the metropolitan examination. At the palace examination he ranked second among the *chin-shih*, but Emperor Kao-tsung specially raised him to first place, or *chuang-yüan* 狀元, owing to his excellent exposition of a subject dealing with the occupation of the newly acquired territory in southern Sinkiang (see under Chao-hui). After serving several years in the Hanlin Academy he was sent to Kansu (1767) as intendant of a circuit, thus becoming familiar with the northwestern frontier.

In 1771 he was made financial commissioner of Shensi, and two years later governor of that province. During the campaign against the Chin-ch'uan aborigines of Szechwan (1771–76, see under A-kuei), he distinguished himself by his success in transporting troops and provisions to the adjoining provinces. He also built roads, initiated irrigation projects, repaired buildings of historical interest, and sponsored the compilation of the gazetteer, 西安府志 *Hsi-an-fu chih*, in 80 *chüan*, which was printed in 1779. Granted an audience with the Emperor in 1776, he was given the privilege of wearing the peacock feather. Meanwhile he presented to the Emperor a copy of an illustrated work describing the historical places of Shensi, entitled 關中勝蹟圖志 *Kuan-chung shêng-chi t'u chih*, 32 *chüan*, completed in 1776. This work was ordered to be copied into the Imperial Manuscript Library. Early in 1780 his mother died and he returned home. But after a few months he was specially ordered to resume his post as governor of Shensi, where he was greatly needed. When a Mohammedan uprising broke out in Ho-chou, Kansu, in 1781, he at once dispatched men and provisions, with the result that after two months the rebellion was stamped out. For his part in that episode he was given the button of the first class (頭品頂戴). When another Moslem uprising took place, in 1784, it was speedily suppressed by the forces of Fu-k'ang-an [*q. v.*] assisted by Pi who again assembled recruits and supplies. Early in 1785 he went to Peking and presented to the throne a copy of his illustrated handbook on Hua Shan, the sacred mountain of Shensi, entitled 華嶽圖志 *Hua-yüeh t'u chih*, in 32 *chüan*. Soon he was transferred to the governorship of Honan for conservancy work on the Yellow and Huai rivers and to supervise famine relief. When the Yangtze overflowed at Ching-chou, Hupeh, in 1788, he was promoted for similar reasons to the governor-generalship of Hu-kuang (Hupeh and Hunan) where he was commended for his swift and able administration both of river conservancy and of famine relief. While there he sponsored the compilation of the gazetteer, *Hupeh t'ung-chih*, under the editorship of Chang Hsüeh-ch'êng [*q. v.*], but this edition of that gazetteer was never printed.

In 1793 a revolutionary plot of the secret religious society known as the White Lotus Sect or Pai-lien chiao (see under Ê-lê-têng-pao) was uncovered, and because its leaders were natives of Hupeh, Pi was charged (1794) with failure to suppress the uprising and was degraded to the post of governor of Shantung. In the following year (1795) he was again made governor-general of Hu-kuang. His experience in handling military supplies was remembered when in that year the Miao 苗 tribesmen rebelled on the Kweichow and Hunan border (see under Fu-k'ang-an and Ho-lin). Meanwhile (1796) the Pai-lien-chiao insurgents rebelled in Hupeh and Pi, with the aid of other generals, fought them for several months. For his success in recovering the city of Tang-yang, Hupeh, he was rewarded with the minor hereditary rank of *Ch'ing-ch'ê tu-yü* of the second class. Early in 1797 when the Miao tribesmen were subdued (see under Ê-lê-têng-pao), he went to Ch'ien-chou, Hunan, to supervise the northward transport of troops for the campaign against the Pai-lien-chiao rebels. Later in that year (1797) he died at his headquarters in Ch'ên-chou, Hunan, and the hereditary rank passed to his grandson, Pi Lan-ch'ing 畢蘭慶.

In 1799 (two years after Pi's decease) there was discovered an account-book, kept by the treasurer of his army in Hupeh, in which there were records of large sums drawn by him for personal use and for gifts to other high officers. Emperor Jên-tsung then recalled how Pi had failed to stamp out sufficiently early the Pai-lien-chiao Rebellion which up to that time had cost the national treasury about seventy million taels. In consequence of this disclosure the private property of the Pi family was ordered to be confiscated and Pi Lan-ch'ing was deprived of the hereditary rank. It is recorded that part of the confiscated land and houses was later re-

stored. Some sources assert that Pi was not involved in these corrupt practices and that the blame lay with his subordinates with whom he was very lenient. It must be remembered that in the late Ch'ien-lung period the government was under the control of the notorious Ho-shên [*q. v.*] whose greed drove many officials to bribery and corruption in order to retain their posts. As head of various provincial governments over a period of more than twenty years (corresponding to the time when Ho-shên was in power) it is not likely that Pi could resist all the evil practices of the time.

Pi Yüan is remembered, not so much for his official career, as for his hospitality to young scholars and for his own contribution to several fields of knowledge. During his governorship of Shensi and Honan he had among his secretaries young men like Sun Hsing-yen and Hung Liang-chi [*qq. v.*] whom he helped to fame. Later, other gifted men enjoyed his help, among them Chang Hsüeh-ch'êng and Shih Shan-ch'ang 史善長 (T. 誦芬 H. 赤崖). Meanwhile most of Pi's own work on history, epigraphy, or in the re-editing of ancient books was done with the help of these scholars. He thus compiled a supplement to the *Mirror of History* (covering the Sung and Yüan periods) which was entitled 續資治通鑑 *Hsü Tzŭ-chih t'ung-chien*, in 220 *chüan*, and was finally edited by Shao Chin-han and Ch'ien Ta-hsin [*qq. v.*]. The preparation of the printing blocks for this work was about half completed when Pi died. The manuscript of the entire work was then purchased by Fêng Chi-wu 馮集梧 (T. 軒圃 H. 鷺庭), a *chin-shih* of 1781, who had it printed as a whole in 1801.

In epigraphical studies Pi is credited with two works: the 關中金石記 *Kuan-chung chin-shih chi*, in 8 *chüan*, printed in 1781 in Shensi; and the 中州金石記 *Chung-chou chin-shih chi*, in 5 *chüan*, printed in 1787 in Honan. Both works deal with ancient inscriptions on metal or stone found in central and northwest China. He initiated similar works on Shantung and Hupeh; the former was completed by Juan Yüan [*q. v.*], but the latter was never printed. Pi was one of the first scholars of the Ch'ing period to make a study of inscribed roof tiles of antiquity. Specimens of those he found in Shensi were brought together at the close of the nineteenth century under the title 秦漢瓦當圖 *Ch'in Han wa-tang t'u*.

Another of his interests was the collation of old texts which, after centuries of misprinting, had become difficult to read. The best of the ancient works which he thus restored were those of Mo Ti 墨翟 which he collated with the help of Lu Wên-ch'ao [*q. v.*] and Sun Hsing-yen, and printed in 1783. This marked the beginning of a new interest (see under Sun I-jang) in that ancient philosopher who had been consigned to comparative oblivion at the hands of orthodox Confucianists. Other works, similarly collated, were the *Lü-shih ch'un-ch'iu* (see under Liang Yü-shêng), in 26 chüan (1789); the 老子道德經考異 *Lao-tzŭ Tao-tê-ching k'ao-i*, in 2 *chüan* (1781); the 山海經新校正 *Shan-hai ching hsin chiao-chêng*, in 18 *chüan* (1783); the 夏小正考註 *Hsia-hsiao-chêng k'ao-chu* (1783); the 三輔黃圖 *San-fu huang-t'u* in 6 *chüan* (1784); and the 長安志 *Ch'ang-an chih*, in 23 *chüan*, by Sung Min-ch'iu 宋敏求 (T. 次道, 1019–1079). The last two works deal with the geography of Shensi. Most of Pi's works on geography, including two on the historical geography of the Chin Dynasty (265–419 A.D.), were done with the assistance of Hung Liang-chi. With the help of Chiang Shêng [*q. v.*] he re-edited with annotations the ancient dictionary, 釋名 *Shih-ming*, under the title *Shih-ming shu-chêng* (疏證). A few months after this work was printed (1790) Chiang wrote with his own hand a copy in the ancient *chuan* 篆 script which was reproduced in facsimile, as another edition, by Pi Yüan. Most of the above-mentioned works, including several by Hui Tung and Sun Hsing-yen, were brought together under the title, 經訓堂叢書 *Ching-hsün t'ang ts'ung-shu* and printed by Pi Yüan. The blocks for this *ts'ung-shu* were destroyed in 1860 during the Taiping Rebellion, but it was reprinted in 1887. Pi composed 8 *chüan* of short prose essays which seem not to have been printed. His collected poems in 40 *chüan*, entitled 靈巖山人詩集 *Ling-yen shan-jên shih-chi*, were edited by himself in 1793. He also selected and published the poems of sixteen younger contemporaries, natives of his own province, under the title 吳會英才集 *Wu-k'uai ying-ts'ai chi*, in 24 *chüan*. He and Chang Hsüeh-ch'êng attempted to compile a complete bibliography of historical works, entitled *Shih-chi k'ao* (see under Chang), after the manner of the *Ching-i k'ao* by Chu I-tsun [*q. v.*], but the work was never printed. His daughter, Pi Hui 畢慧, and his sisters, Pi Fên 畢汾 and Pi Mei 畢湄, were known as poets.

P'i

Pi Yüan is believed by some to be the figure, T'ien Ch'un-hang 田春航, in the salacious novel 品花寶鑑 *P'in-hua pao-chien*, about the life of boy actors in Peking.

[Shih Shan-ch'ang, 弇山畢公年譜 *Yen-shan Pi kung nien-p'u* (1798); 1/338/13; 3/185/8a; 4/73/12b; 20/3/00; 21/6/11b; Wang Ch'ang [*q. v.*], *Ch'un-jung t'ang chi* 32/10b, 40/8a, 52/10a; *Chên-yang hsien-chih* (1919) 10/68b; Chiang Jui-tsao, 小說考證 *Hsiao-shuo k'ao-chêng* (1919) 8/130; *Tung-hua lu*, Chia-ch'ing 3: 6, 8, 9, 10.]

FANG CHAO-YING

P'I Hsi-jui 皮錫瑞 (T. 鹿門, 麓雲 H. 師伏), Dec. 17, 1850–1908, Mar. 6, scholar, was a native of Shan-hua, Hunan. His ancestors came originally from Kiangsi, and his father was a district magistrate. A *chü-jên* of 1882, P'i taught at two Academies: the Lung-t'an shu-yüan 龍潭書院, Kuei-yang, Hunan (appointed in 1890), and the Ching-hsün (經訓) shu-yüan, Nanchang (1892–97). Later (1897) he was active in the organization, in his native province, of a new kind of school where students could study contemporary problems—the Shih-wu Hsüeh-t'ang (see under Huang Tsun-hsien). In 1898 he lectured under the auspices of a newly founded literary society, the Nan Hsüeh Hui, which advocated reform on Western lines (see under T'an Ssŭ-t'ung). From 1902 until 1908 he taught at various academies and normal schools in his native province, and is said to have declined three times a professorship at the University of Peking.

P'i lived during a period of great turmoil in China: the Sino-Japanese war, the reform movement, and the Boxer uprising. In the thick of the combat between those who advocated a new internal and external policy for China and those who insisted on a strict adherence to the traditional order, P'i steered a middle course. He was in favor of educational reform. Indeed his enemies, partly because of his affiliation with the Nan Hsüeh Hui, accused him of radical tendencies—and in 1899 he was divested of his *chü-jên* degree which, however, was restored to him in 1902. He believed that if the corruption which had arisen during the Sung and Ming dynasties were cleared away, China could be saved from collapse without the adoption of Western customs.

As a classicist P'i allied himself with the *Chin-wên* or Modern Text School (see under Yen Jo-chü) which considered the so-called *Ku-wên* or Ancient Text of the *Classic of History* a forgery. Though the *Chin-wên* School of the Ch'ing dynasty was not in all respects identical with the original *Chin-wên* School of the Western Han, it was in general outline the same, holding Confucius to have been a great statesman rather than a historical compiler or philosopher, and the Classics to be the depositories of the political thought of Confucius and his early followers. And though the controversy between the Modern Text and the Ancient Text Schools was in part a reflection of the current contending political interests in the late Ch'ing period, it was also the natural outcome of a genuine textual problem, and the scholars engaged in the discussion developed a scientific technique of textual criticism which is one of the outstanding achievements of scholarship in the Ch'ing period.

P'i's literary life may be divided into three periods. In the first, he devoted himself to the discussion of the relative merits of the New and Old Texts of the *Classic of History*, and wrote the work 尙書大傳箋 *Shang-shu ta-chuan chien* (1887), the title of which was afterwards changed to *Ta-chuan shu-chêng* (疏證, 1895), and which was finally published under the title, *Shang-shu ta-chuan shu-chêng*, 7 *chüan*, 1896. In middle life P'i occupied himself with an attack on Chêng Hsüan (see under Chang Êr-ch'i), an Eastern Han commentator on the Classics and proponent of the Ancient Text. An important work of this period is the 孝經鄭注疏 *Hsiao-ching Chêng-chu shu*, 2 *chüan*, published in 1895. The third and last period was devoted to a systematic interpretation of the Classics as a whole. To this period belong the 經學通論 *Ching-hsüeh t'ung-lun*, 5 *chüan*, printed in 1907, and the *Ching-hsüeh li-shih* (歷史), 1 *chüan*, printed in 1907, and reprinted with annotations in 1929. A collection of several of P'i's works, all published by the Ssŭ-hsien shu-chü 思賢書局 of Changsha, and bearing dates from 1896 to 1908, appears under the title 皮鹿門所著書 *P'i Lu-mên so chu shu*, 23 *chüan*.

A grandson of P'i, P'i Ming-chên 皮名振, wrote a *nien-p'u* of his grandfather which was printed in 1939. Another grandson, P'i Ming-chü 皮名舉, took his doctor's degree at Harvard University in 1935.

[6/41/30b; *P'i Lu-mên hsien-shêng chuan-lüeh* (先生傳略) by P'i Ming-chü in the 國學季刊

Kuo-hsüeh chi-k'an, chüan 5, no. 2, 1935; preface by Chou Yü-t'ung 周予同 in the *Ching-hsüeh li-shih*, 1929, Commercial Press edition.]

RUFUS O. SUTER

PIEN Yung-yü 卞永譽 (T. 令之 H. 仙容), d. 1712, age 68 (*sui*), official and connoisseur of painting and calligraphy, came from a family of Liaotung which served the Manchus under the Chinese Bordered Red Banner. His grandfather, Pien Wei-fêng 卞爲鳳, and his father, Pien San-yüan 卞三元 (T. 月華 H. 桂林, d. 1697, age 82 *sui*), both became *chü-jên* in 1641 at the second civil service examination that was held at Mukden in the reign of Abahai [*q. v.*]. During the Shun-chih period, Pien San-yüan served at various posts in the provinces of Shantung, Kiangsu, Hupeh, Shensi, Shansi and Kweichow. Promoted to the post of governor-general of Yunnan in 1661, he allied himself with Wu San-kuei [*q. v.*]. However, as he retired early in 1669, he was not involved in Wu's rebellion, which lasted from 1673 to 1681. He died in 1697 and was canonized as K'o-min 恪敏. But all honors and ranks bestowed upon him in the K'ang-hsi reign period were withdrawn by Emperor Kao-tsung in 1781 because he had been on intimate terms with Wu San-kuei.

Pien Yung-yü started his official career as assistant commissary of records (知事) in the Office of Transmission and in 1677 was appointed prefect of Hsing-hua-fu in Fukien. In 1680 he was made intendant of couriers of Shantung, a post that was abolished two years later. He was appointed provincial judge of Chekiang in 1688 and, in the next year, financial commissioner of the same province. Beginning in 1690, and for seven years thereafter, he served as governor of Fukien. After three years of mourning for the death of his father, he was made junior vice-president of the Board of Punishments and then senior vice-president of the same Board in 1700. He retired in 1711 and died the next year.

In his youthful days in Peking Pien Yung-yü had the opportunity not only to make the acquaintance of such expert collectors as Sun Ch'êng-tsê and Ts'ao Jung [*qq. v.*], but also to study many original masterpieces and to make notes on what he saw or heard. While in Shantung during the years 1680–1682, he completed a chronological list (with annotations of his own) of masterpieces of painting and calligraphy, in 60 *chüan*, entitled 式古堂書畫彙攷 *Shih-ku t'ang shu-hua hui-k'ao*. For this he consulted more than 130 works, collecting information about each article he listed. This compendium was copied into the Imperial Manuscript Library (see under Chi Yün), and some errors in it are enumerated in the *Ssu-k'u* Catalogue. Another work of Pien Yung-yü was a chronological list of about 6,700 painters and calligraphers from the earliest times down to the end of the Ming Dynasty. Under each artist there is given biographical information drawn from various sources, the information being arranged chronologically. This work, in 80 *chüan* (58 on calligraphers and 22 on painters), entitled *Shih-ku t'ang chu-mo shu-hua chi* (朱墨書畫記), was compiled during the years 1691–1697 while he was in Fukien. It was never printed. The original manuscript, three *chüan* of which are missing, is preserved in the National Library of Peiping.

Pien Yung-yü, his father, and his younger brother, Pien Yung-chi 卞永吉 (T. 謙之), each had a few poems reproduced in the anthology, *Hsi-ch'ao ya-sung chi* (see under T'ieh-pao). Pien Yung-yü's daughter, Pien Shu-yüan 卞淑媛, was a painter and poet

[2/7/46a, 47b; 19/乙下/17a, 癸上/19a; 21/3/14a; 23/1/1b, 20/3b; 26/1/54b; 27/16/20a; *Ssŭ-k'u* 113/7a; Yü Shao-sung (see bibl. under An Ch'i), *Shu-hua shu-lu chieh-t'i* (1932) 1/17b, 6/45a; *Shantung t'ung-chih* (1911) 53/44a; *T'oung Pao* 1925–26, p. 189; Contag, V. und Wang, C. C., *Maler- und Sammler-Stempel aus der Ming- und Ch'ing-Zeit* (1940).]

FANG CHAO-YING

PO Huang 白潢 (T. 近微), Jan. 26, 1660–1737, official, was a member of the Chinese Bordered White Banner. In the Ming period his ancestors emigrated to the region of Liao-yang, where they founded the village of Po-chia chai 白家寨. In 1621 Po's great-grandfather swore allegiance to the Manchus. His grandfather, Po Ch'êng-chü 白承舉, followed Emperor Shih-tsu into China and settled in Peking. Well versed in the Manchu language, Po Huang was at first a clerk, but in 1684 was made a secretary in the Grand Secretariat. Thence he was transferred successively to the posts of sub-archivist, secretary to the Court of Colonial Affairs, and assistant reader in the Grand Secretariat. In 1700 he was sent to Fukien as intendant of grain and post. His father died in 1703, and he returned to Pe-

king where he observed the period of mourning until 1706 when he was sent to Shantung as intendant of the Têng-Lai-Ch'ing Circuit. In 1710 he was transferred to Kweichow as intendant of the Kuei-tung Circuit, but four years later was promoted to the post of provincial judge in Kweichow.

In 1716, when the governor of that province was called away on an important mission, Po was made acting governor, in which capacity he effected three reforms. The first concerned the method of compensation to soldiers. Normally soldiers were paid in grain, but since Kweichow was rocky and mountainous, grain in sufficient quantities could not be raised, and, because of difficult roads, could not easily be brought in from outside. Hence it became customary to pay the soldiers' salaries in silver in order that they might buy their own grain. The wages given would have been adequate if they had been paid in the autumn, when they were due, and when the price of grain was lowest, but owing to the delays in official procedure the silver never reached the soldiers until the following spring when the price of grain was highest. This practice amounted to a radical cut in the soldiers' wages. Po recommended that silver be advanced to them from the provincial treasury in the fall when the salaries were due, and that the amount advanced be refunded to that treasury later. The second reform concerned the postal system. There had developed among some of the prefectural officers the practice of freely using villagers for the delivery of private mail. Sometimes the number of men pressed into this unauthorized service was two thousand a year. As a result, the cultivation of the fields suffered. Ever since Po had been intendant of a circuit he had observed the evils of this practice, and now as governor was able to stamp them out. The third reform concerned the cultural status of Kweichow. Because the country was rude and remote, a native who passed the examinations and had the opportunity to leave seldom returned. The result was that there were few educated gentry in Kweichow. Po memorialized that all expatriates be forced to return to their native districts. At first the people at home thought this an imposition, but afterwards they realized its wisdom.

When the governor returned Po was appointed (1717) lieutenant-governor of Kiangsi. Before he assumed office he went to Jehol to pay his respects to Emperor Shêng-tsu and was at once elevated to the post of governor. In this capacity one of his more interesting reforms concerned the *huo-hao* 火耗 or depreciation allowance. It was the custom that when taxes were collected the small pieces of silver were melted and recast in more convenient form for delivery to Peking. But during this process there was always some loss for which the tax collectors demanded allowance. The allowance they demanded, however, had yearly been growing more and more exorbitant. Po recommended that it be fixed at ten percent. To revive learning in Kiangsi he rebuilt the Yü-chang 豫章 Academy in Nanchang, invited teachers to lecture, and provided many scholarships. He begged a plaque in the Emperor's handwriting for the school, and this was graciously bestowed. In connection with his educational program he memorialized (1719) for permission to allow a larger number of men to pass the provincial examination in Kiangsi, and was granted an increase of nine men. In 1718 he memorialized that the Hu-k'ou customs at Hung-ch'iao harbor be changed to the nearby harbor at Wu-ch'ü which could accommodate ten times more ships and was safer. In 1718 and 1719 he rebuilt the dike at Kao-an, the birthplace of Chu Shih [*q. v.*]—a dike whose stability was absolutely essential to the life of the people. In gratitude for his help it was thereafter called the Po Dike (白公隄). Chu Shih composed an account of the enterprise and its value to the neighborhood. Impressed by the gratitude of the people for the work thus accomplished, Po memorialized the throne that officials should be made to pay more attention to the construction of dikes throughout the land.

In 1720, on account of his age and ill health, Po asked to be released from office in Kiangsi and to be given a less arduous post in Peking. He was appointed (1720) junior vice-president of the Board of Revenue and at the end of the same year was promoted to the presidency of the Board of War. While occupying this office he was much concerned with the development of a method for reducing the amount of unemployment among capable military men in the prime of life. When Shih-tsung came to the throne (1722) Po was made an associate Grand Secretary. One month later (1723) he was appointed Grand Secretary. The same year he was named a director of the bureau for compiling the "Veritable Records" of the reign of Shêng-tsu, and other literary projects. In 1725, because of ill-

health, he asked to be released from office. Shih-tsung consented. Unfortunately, however, Po was not to spend his old age in peace. Soon after his retirement the charge was brought that while he was governor of Kiangsi he had sought to buy public favor by paying, from his own purse, back land taxes, a deficit of about 1,300 taels, due from the merchants of four prefectures. He had done this without asking imperial permission and without even informing the throne. Furthermore, he had falsified the reports of the merchants and others who were supposed to have paid the taxes. After due deliberation Po was divested of all titles and honors; but the year after his death Emperor Shih-tsung restored his rank.

An incomplete edition of Po Huang's memorials was edited by Li Fu [*q. v.*] who also wrote a history of the Po family which he presented to Po's son.

[1/295/8b; 3/15/21a; 3/15/suppl.; Cha Shên-hsing [*q. v.*], *Ching-yeh t'ang shih hsü* (續) *chi* 1/15a for date of birth.]

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Po-lo. See under Bolo.

PU-chan-t'ai. See under Bujantai.

P'U Sung-ling 蒲松齡 (T. 留仙, 劍臣 H. 柳泉, 聊齋), June 5, 1640–1715, Feb. 25, author of the famous collection of short stories known as 聊齋志異 *Liao-chai chih-i* and other masterpieces, was a native of Tzŭ-ch'uan, Shantung. His ancestors, P'u-lu-hun 蒲魯渾 and P'u Chü-jên 蒲居仁, served in the last two or three decades of the Yüan dynasty (1279–1368) as governors of the Pan-yang Route (般陽路, present central Shantung), their official residence being in Tzŭ-ch'uan where their tombs can still be identified. P'u-lu-hun, whose name suggests a non-Chinese origin, was probably a Mongol or came from one of the Turkish races serving under the Mongols. The other name, P'u Chü-jên, gives the impression of belonging to a later generation that had more contact with the Chinese. It is said that when Mongol rule ended in Shantung (1367–68), the descendants of this P'u family remained in Tzŭ-ch'uan, hiding in the home of a Chinese relative by the name of Yang 楊 and for a time pretending to be members of that family. Some years later they resumed the name P'u. By the end of the Ming period the clan had become very important in the district, and the name of the village was changed to P'u-chia chuang 蒲家莊. In 1592 P'u Sung-ling's granduncle, P'u Shêng-wên 蒲生汶, became a *chin-shih* and later served as magistrate of Yü-t'ien, Chihli. P'u Sung-ling's father, P'u P'an 蒲槃 (T. 敏吾, d. 1651), was a merchant and a man of some learning. In 1647 he led his clan in a successful defense of their village against a strong band of desperadoes that had taken several large cities.

In 1658 P'u Sung-ling became a *hsiu-ts'ai* with highest honors at the examination presided over by Shih Jun-chang [*q. v.*], then commissioner of education of Shantung. Thereafter P'u took the provincial examination regularly but did not qualify for the *chü-jên* degree. In 1685 he became a salaried licentiate of the district school and in 1710 or 1711 became a senior licentiate. In 1670 he went to Pao-ying, Kiangsu, where he was employed as secretary to the magistrate, Sun Hui 孫蕙 (T. 樹百 H. 笠生, 1632–1686), a fellow townsman and a *chin-shih* of 1661. In 1671 he accompanied Sun to the district of Kao-yu where Sun served for a time as acting magistrate. Later in the same year P'u relinquished his position and returned to Tzŭ-ch'uan. From 1672 onward for about twenty years he was engaged as secretary to a wealthy friend, Pi Chi-yu 畢際有 (T. 載績 H. 存吾, 1623–1693), onetime department magistrate of T'ung-chou, Kiangsu (1661–63). The rest of his life he spent in preparing for the examinations, managing the affairs of the family, teaching in the homes of local gentry, and writing short stories, poems, songs, etc. He was a member of the local poets' club, Ying-chung shih-shê 郢中詩社. In his later years his family fortune seems to have increased slightly, probably owing to the labors of his thrifty and genial wife, *née* Liu 劉 (Jan., 1644–1713). The two led a happy and uneventful life together, and had four sons, of whom three became licentiates. After his wife died, in 1713, P'u wrote a sketch of her life and dedicated several poems to her memory. He died two years later.

P'u Sung-ling was little known in his day, but gradually his fame spread over China and eventually to distant lands. That fame is based primarily on his remarkable collection of short stories, entitled *Liao-chai chih-i*. He seems to have begun writing short stories early in life, and in 1679 wrote a preface to his collection. But some of the stories must have been written or revised after that date. These stories attracted some attention while he was still living. The poet and official, Wang Shih-chên [*q. v.*], was

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one of the first to recognize them as literary masterpieces and wrote comments on some of them. For more than six decades they circulated in manuscript, and not until 1766 was the *Liao-chai chih-i*, 16 *chüan*, first printed. The first edition was based on a manuscript in the possession of Chao Ch'i-kao 趙起杲 (T. 清曜 H. 荷邨, d. June 1766), prefect of Yen-chou-fu, Chekiang (1765–66), who, with Pao T'ing-po [*q. v.*], sponsored the printing. Chao died five months before the printing was finished and the collating and editing were done by his secretary, Yü Chi [*q. v.*]. This edition contains 431 stories with some criticisms by Wang Shih-chên and a glossary and notes by Lü Chan-ên 呂湛恩 (T. 叔清). It is said that another edition appeared in Hunan about the same time (1765–66), sponsored by a magistrate named Wang 王. But Chao's edition became the basis of hundreds of reprintings, with virtually no change in the text except the addition of illustrations. His is also the text from which selected stories were translated into several languages—English, German, Japanese, and Russian. The English translation, by Herbert A. Giles, entitled *Strange Stories from a Chinese Studio* (1908), is by far the largest selection, containing 164 stories. A Manchu translation, by Jakdan 札克丹 (T. 秀峯), entitled *Man-Han ho-pi* (滿漢合璧) *Liao-chai chih-i*, 24 *chüan*, printed in 1848, contains 128 stories. The Japanese version, by Tanaka Kōtarō 田中貢太郎, forms the twelfth volume of the series, 支那文學大觀 *Shina bungaku taikan* (1926), and contains 34 items with supplements. Recently, stories not appearing in Chao's edition of the *Liao-chai chih-i* have been culled from old manuscripts and printed. There are several such collections; the largest, containing 56 items, was edited by Liu Chieh-p'ing 劉階平 under the title *Liao-chai chih-i wei-k'an kao* (未刊稿), and printed in 1936.

The *Liao-chai chih-i* is a collection of short stories and legends, usually attributed to actual localities, sometimes with a basis in fact. There is a moral implicit in many of the stories, namely that evil doers are eventually punished and that the kind-hearted are repaid for their good deeds. In most of them foxes and spirits are personified, usually as female characters. They differ little in this respect from the stories of the T'ang and Sung periods, but in construction P'u often surpassed his predecessors. The popularity of the *Liao-chai chih-i* is due chiefly to his semi-poetical style, his careful choice of words, and his recondite literary allusions. His style was frequently imitated by short story writers of the late Ch'ing period.

Since the emergence, in the second decade of this century, of a new vernacular literature the compact, allusive style of the *Liao-chai chih-i* is no longer popular as a medium for short story writing. Nevertheless the circulation of the work is still, no doubt, considerable. In fact, interest in the author has recently increased owing to the discovery that he is the writer of a novel in the vernacular whose authorship was formerly not established. These newly authenticated writings are strong in local color and, at the same time, forceful because they are written in the language of everyday life and are not a collocation of abstruse literary allusions intelligible only with the aid of a dictionary. This novel, entitled 醒世姻緣傳 *Hsing-shih yin-yüan chuan*, in 100 chapters, was written under the pseudonym, Hsi-Chou-shêng 西周生. The earliest known printed edition is dated 1870. It treats the theme of family relations—the chief characters being a shrew and a henpecked husband. A number of the stories in the *Liao-chai chih-i* treated similar themes with a like moral purpose. Owing to the fact that the novel contains these and other similarities in thought to the known writings of P'u; because it contains colloquialisms peculiar to Tzŭ-ch'uan (P'u's home); and moreover bears indications that the writer lived in that place early in the K'ang-hsi period; it was postulated by Hu Shih (see under Ts'ui Shu) that P'u was the author. A punctuated edition of the novel, published in 1933, has expositions of this problem by various writers who apparently agree with this conclusion.

Meanwhile interest in the life and writings of P'u Sung-ling continues unabated, chiefly owing to the discovery of hitherto unknown manuscript versions of his works. With the exception of the *Liao-chai chih-i* and the novel just mentioned, all the works now attributed to him appear in the collection, *Liao-chai ch'üan-chi* (全集), 2 volumes, printed in 1936. It includes the following items: essays (文集 *wên-chi*), 2 *chüan*; poems (詩集 *shih-chi*), 2 *chüan*; poems in irregular meter (詞集 *tz'ŭ-chi*), 1 *chüan*; and 18 stories told in rhyme, with folk songs (鼓詞 *ku-tz'ŭ* and 俚曲 *li-ch'ü*), some of these in dramatic form. The *Liao-chai ch'üan-chi* contains also a *nien-p'u* of P'u Sung-ling compiled by Lu Ta-huang 路大荒, co-editor of the collection; supplementary biographical and bibliographical

information; and a list of local expressions, including slang, with elucidations.

[Lu Ta-huang, 蒲柳泉先生年譜 *P'u Liu-ch'üan hsien-shêng nien-p'u* and other articles in the *Liao-chai ch'üan-chi* (1936); Hu Shih and others, articles printed in the 1933 edition of the *Hsing-shih yin-yüan chuan*; *T'oung Pao* (1909), p. 722, *ibid* (1932) p. 256; Giles, H. A., *A History of Chinese Literature* (1901), pp. 337–55; Grube, W., *Geschichte der chinesischen Litteratur* (1902), pp. 451–59; *Tzŭ-ch'uan hsien-chih* (1920) *passim*.]

FANG CHAO-YING

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SABSU, 薩布素 d. ca. 1700, general, was a member of the Fuca clan and belonged to the Manchu Bordered Yellow Banner. In the days of his grandfather his family joined the forces of Nurhaci [*q. v.*] and settled in Ula 烏拉 (Kirin City). Sabsu was brought up in Ula where he served in the garrison as colonel. In 1677 a commission was sent from Peking to locate the highest peak of Ch'ang-pai shan 長白山 (known to Westerners as Long White Mountain) where, according to legend, the ancestors of the Aisin Gioro family originated. When the members of the commission, headed by Umene 武默訥 (d. 1690), came to Ula they asked Bahai [*q. v.*], then military governor, for a guide. Sabsu was selected and was dispatched with 200 men. Setting out on July 2, 1677, the commissioners took a southeastern course along the bank of the Sungari River. On July 10 they left the river, and after journeying five days eastward through thick forests, reached a lofty plateau on which there was a lake. After paying their respects to the place, they started back on the 17th and arrived at Ula fifteen days later. Reaching Peking in September, they reported to Emperor Shêng-tsu on their expedition, giving detailed accounts of the natural phenomena and the fauna they encountered. Thereafter Ch'ang-pai shan became a sacred peak to which sacrifices were offered twice a year. For his part in the expedition Sabsu was promoted in 1678 to be military deputy lieutenant-governor of Ninguta.

After their defeat by Šarhûda [*q. v.*] in 1658 the Russians resumed their activities on the Amur River and in 1669 a group of fugitives from justice built Fort Albazin (also known as Yaksa 雅克薩). In 1671 these fugitives were pardoned by Moscow and in the ensuing years the fort grew to be a town with some three thousand acres of land under cultivation. The Court at Peking was aware of these activities, but was unable to take steps against them because it was then engaged in the suppression of the rebellion of Wu San-kuei [*q. v.*] in South China. When that task was completed Emperor Shêng-tsu turned his attention to the northeast. In 1682 Sabsu accompanied two generals, Langtan and Pengcun [*qq. v.*], to spy out the Russian situation. In their report they recommended forceful measures. Hence early in 1683 Sabsu was ordered to build on the lower Amur two wooden stockades, one at Heilungkiang (near the present site of Aigun) and another at Kumarsk. A number of Russians who sailed down the Amur were captured at the mouth of the tributary known as Dzeya and some of these later aided Sabsu as messengers. Later in the same year Sabsu was made military governor of Heilungkiang, an office specially created to deal with the Russian situation; but for two years he hesitated to molest the intruders. Severely reprimanded in 1685 for his excuses and procrastination, he decided, after being reinforced by Chinese soldiers under Pengcun, Lin Hsing-chu and Ho Yu (for both see under Pengcun), to attack. His troops reached Albazin in June 1685 and, after demonstrating his determination to attack, the Russians abandoned hope of resistance. About 600 of them were permitted to leave the fort, unmolested; the barricades were demolished, and the Chinese forces returned to Heilungkiang for the winter. Sabsu was rewarded and ordered to transfer his headquarters to Mergen (present Nun-chiang). In October 1685 the Russians under Aleksiei͡ Tolbuzin and Afanasii Beĭton reappeared in Albazin and began rebuilding barricades and strengthening their defenses. Sabsu immediately made preparations for a second expedition. In July 1686 he again reached Albazin and surrounded the fort. The siege lasted four months with serious losses to the Russians. Meanwhile two Russian agents, Nikifor Veni͡ukov and Ivan Favorov, reached Peking and succeeded in getting Emperor Shêng-tsu's consent to a peace conference to settle the boundary and other disputes. In November Sabsu was ordered to raise the siege, and when it was learned that a Russian High Ambassador, Fedor Aleksi͡evīch Golovīn, was nearing the Mongolian border, Sabsu was ordered to return to Mergen. In August 1689 the con-

ference took place at Nerchinsk (see under Songgotu), and Sabsu commanded the guard of 1,500 men that accompanied the Chinese envoys. In accordance with the terms of the treaty Albazin was destroyed and the region on the Siberian side of the Amur River was ceded to China, at least nominally, until the Treaty of Tientsin in 1858 (see under I-shan).

Thirty-one Russians who were captured in 1683, together with one Russian refugee who had come to Peking in 1648 and several others who came to Peking in 1668, were organized into half a company under the Manchu Bordered Yellow Banner (see under Maci). Seventy more were added in the years 1684 and 1685. In the latter year a full company was created. Some of them served in Sabsu's army and were given official ranks. They were assigned a place of residence in the northeast corner of Peking and intermarried with Chinese and Manchus. Their descendants have by now lost nearly all their European characteristics. They were allowed to retain their Greek Orthodox faith, and their church in Peking was, after 1727, presided over by priests sent from Russia (see under Tulišen). Prior to that time priests had come from Siberia.

In the campaign against Galdan [q. v.] in 1696 (see under Fiyanggû), Sabsu commanded the eastern route army, composed of native Manchu soldiers, to guard the western borders of Manchuria against a possible eastward thrust of Galdan's forces from Mongolia. Since Galdan boasted of an alliance with the Russians (see under Songgotu) it is possible that Sabsu's army was stationed there to frustrate any attempt of Galdan to join the Russians at Nerchinsk. At all events Galdan was defeated by Fiyanggû and Sun Ssŭ-k'o [qq. v.], and Sabsu was ordered to return to Mergen.

As the first military governor of Heilungkiang, Sabsu established schools for the natives and preserved order among them. When Emperor Shêng-tsu made his tour of Manchuria in 1698 he granted him the hereditary rank of the sixth class (*Ch'ing-ch'ê tu-yü*). It was during this tour however that the Emperor was displeased with him for his excessive friendliness with the Imperial Bodyguard and others in the Emperor's favor. The Emperor also was displeased with him for neglecting to cultivate the farms that had been started by Ts'ai Yü-jung [q. v.] and for attempting to conceal this negligence by reporting a famine in 1700. In the following year Sabsu was deprived of his hereditary rank and reduced to a captain. Later he was made a junior assistant chamberlain of the Imperial Bodyguard, but died soon after.

[1/286/3b; 3/278/1a; 4/115/10b, 34/139/15a; *P'ing-ting Lo-ch'a fang-lüeh* and other titles in *Shuo-fang pei shêng*, edited by Ho Ch'iu-t'ao [q. v.]; Alexis Krause, *Russia in Asia* (1899), pp. 31–42; Bredon, Juliet, *Peking* (1922), pp. 40–42, 482–89; *Heilungkiang chih-kao* (志稿), 1933, *chüan* 30, 34, supplement 2/53a–60a; 大清會典圖 *Ta-Ch'ing hui-tien t'u* (1811), 91/18b; 封長白山記 *Fêng Ch'ang-pai shan chi* in *Hsüeh-hai lei-pien*, compiled by Ts'ao Jung [q. v.]; Couling, *Encyclopaedia Sinica*, p. 490; contemporary Chinese scroll maps in the Library of Congress picturing the fort of Aigun and the siege of Albazin; Golden, F. A., *Russian Expansion on the Pacific, 1641-1850* (1914), pp. 50–56; see bibliography under Songgotu.]

FANG CHAO-YING

SAHALIYEN 薩哈璘, d. 1636, age 33 (sui), was a member of the Imperial Family, and the third son of Daišan [q. v.]. Possessed of an education rather above the average, he began his military career by taking part in the 1625 and 1626 campaigns against Mongol tribes—the Chahar, the Barin, and the Jarut—for which in the latter year he was promoted to the rank of *beile*. In 1627 he was wounded at T'a-shan while fighting the Chinese in the attempt to capture the cities of Chin-chou and Ning-yüan. Two years later he was one of the leading spirits in the expedition which penetrated China from Mongolia; and after the capture of Yung-p'ing on February 15, 1630, he shared with Jirgalang [q. v.] the task of holding the city. Shortly afterwards Amin [q. v.] was sent to relieve them and Sahaliyen returned to Shêng-ching (Mukden), the capital, where in the following year he was placed in charge of the Ministry of Rites in the newly organized government. For the next five years, while carrying on the duties of his office, he was intermittently active in the war against the Ming in Shansi. At the beginning of 1636 he fell suddenly ill, and died four months later. He was posthumously given the title of Ying ch'in-wang 穎親王, and in 1671 the name of I 毅. During the Ch'ien-lung period, in 1754, he was given a place in the Temple of Eminent Princes at Shêng-ching. His second son, Lekedehun [q. v.],

was the founder of a second-class princedom with rights of perpetual inheritance.

[1/222/13b; 2/2/37a; 3/首7/6a; 34/122/1a.]

George A. Kennedy

SA-pu-su. See under Sabsu.

ŠARHÛDA 沙爾虎達, 1599–1659, general, came from a Gûwalgiya clan of the Suwan 蘇完 tribe of Hûrha 瑚爾哈. He and his father joined Nurhaci [q. v.] and were assigned to the Manchu Bordered Blue Banner. He served in most of the campaigns against the Ming troops and was twice sent to Heilungkiang to conquer native tribes. As a commandant of the vanguard division, he followed Dorgon [q. v.] to Peking in 1644 and pursued Li Tzŭ-ch'êng [q. v.] to T'ung-kuan, Shensi. After a few years of fighting in Kiangsu, Chekiang, Shantung, and Kiangsi, he was raised to deputy lieutenant-general of the Manchu Bordered Blue Banner and was given the hereditary rank of baron (男) of the first class. In 1652 he was entrusted with the command of the garrison troops at Ninguta, near the ancestral home of the imperial family, and in 1653 was raised to the rank of lieutenant-general.

In that year (1653) the Russian explorer of the Amur River, Erofei Pavlovich Khabarov (d. after 1667), was recalled to Moscow and the command of his forces, numbering a few hundred, and the task of collecting tribute from the natives of that region were entrusted to Onufriĭ Stepanov. The latter descended the Amur in 1654, plundering as he went, and advanced to the Sungari region where he defeated Haise 海色, an officer who had been sent from the Ninguta garrison to check the Russian advance. Haise was executed for this disgrace. Stepanov retraced his way up the Amur and built the fort, Kumarsk (Hu-ma 呼瑪). Minggadari [q. v.] was then sent by the Ch'ing Court to Kumarsk, but his apparently victorious attack on the fort in 1655 yielded no permanent success. In 1658 Šarhûda, with some forty-five boats and a number of firearms, intercepted Stepanov's men where they were plundering, near the junction of the Amur and the Sungari. Stepanov was killed and most of the Russian forces were either killed or captured. This battle left the Amur region clear of large bands of Russians until Fort Albazin was built in 1669 (see under Sabsu). Šarhûda died a year after the battle, at the age of sixty-one (*sui*) and was canonized as Hsiang-chuang 襄壯. The hereditary rank descended to his eldest son, Bahai [q. v.], who was appointed his successor as commander of the Ninguta garrison.

[3/267/1a; *P'ing-ting Lo-ch'a fang-lüeh* (see under Ho Ch'iu-t'ao) 1/3a; Ravenstein, E. G., *The Russians on the Amur* (1861), pp. 28–32; Vladimir (Zenone Volpicelli), *Russia on the Pacific and the Siberian Railway* (1899), pp. 127–132.]

Fang Chao-ying

SÊNG-ko-lin-ch'in 僧格林沁, d. May 19, 1865, popularly known as Sêng-wang 僧王, the Mongol prince who fought against the British and French forces during the years 1858–60, was a member of the Borjigit clan and the house of the Korchin princes. The Korchins were the first of the Inner Mongolians to recognize the suzerainity of the Manchus (1624), and consequently their chiefs were favored by the Ch'ing emperors throughout the dynasty. In 1650 one of the Korchin chiefs, Janggilun 彰吉倫 (d. 1664), was elevated to a princedom of the second degree (郡王) with rights of perpetual inheritance. In 1825 the ninth prince (see under Yung-yen) died leaving no son; and Sêng-ko-lin-ch'in, son of the prince's cousin, was appointed his heir. As a Mongol prince, Sêng-ko-lin-ch'in enjoyed many extraordinary honors, including certain privileges due only to a prince of the blood. In 1834 he was made a chamberlain of the Imperial Bodyguard and thereafter served several terms as lieutenant-general of one or another of the Banners.

In 1853, when the Taipings took Nanking and made it their capital, a detachment of soldiers under the command of Lin Fêng-hsiang [q. v.] was sent to invade North China. Sêng-ko-lin-ch'in won his first military recognition by engaging the Taipings at Tu-liu-chên, twenty-four miles southwest of Tientsin. The following year he pursued the insurgents in their retreat to Lien-chên where Lin Fêng-hsiang was captured and executed, early in March 1855. Remnants of the Taipings, led by Li K'ai-fang (see under Lin Fêng-hsiang), escaped from Lien-chên to Kao-t'ang-chou, Shantung, where later in the same year (1855) they also were annihilated by Sêng-ko-lin-ch'in's forces. Thus the northern expedition of the Taipings was a complete failure. For his exploits in this connection, Sêng-ko-lin-ch'in was first raised to a prince of the first degree

(親王) with the designation Bodol gatai 博多勒噶臺, and later the right of perpetual inheritance was attached to that princedom. On his return to Peking he was given a grand reception to celebrate the victory. An elder brother was made a prince of the sixth degree.

The so-called "Arrow War," which began in Canton (see under Yeh Ming-ch'ên), extended to the North when on May 20, 1858 the British and French Allied fleet occupied the Taku forts. Sêng-ko-lin-ch'in was at once dispatched to Tungchow to direct the defenses along the Pai River from Tientsin to Peking. In the meantime a treaty of peace was signed in Tientsin (see under Kuei-liang). After the withdrawal of the Allied fleet from North China, Sêng-ko-lin-ch'in directed a hasty construction of defenses at Taku, reinforcing the forts and blockading the river passage. Thus when the British and French ministers, intending to exchange the ratified treaties, arrived at Taku with a considerable naval escort, they were barred from entering the Pai River. On June 24, 1859 they tried to force their way through but were repulsed with heavy losses. Heartened by the victory, the Court at Peking entrusted Sêng-ko-lin-ch'in with the defense of Taku against further attacks. But as he concentrated for the defense the Allied forces landed (August 1, 1860) at Peitang, a small port northeast of Taku, and forced Sêng-ko-lin-ch'in to withdraw to Tungchow. He was defeated at Pa-li-ch'iao on September 21, and the next day the Emperor left the Summer Palace (Yüan-ming Yüan) for Jehol. Thereafter Sêng-ko-lin-ch'in was unable, with his remnant forces, to engage in another battle. Finally the Allied troops entered Peking (October 13), the Yüan-ming Yüan was destroyed (October 18–19) and peace treaties were signed a few days later (see under I-hsin).

After the defeat at Pa-li-ch'iao, Sêng-ko-lin-ch'in was deprived of his rank and titles, but was entrusted with the suppression of bandits in the neighborhood of Peking. Soon after the treaties of peace were concluded he was again made a prince of the second degree and given other honors. He was then ordered to proceed to Shantung to suppress the Nien Fei 捻匪, who since 1851 had spread carnage in the provinces of Shantung, Honan, Anhwei, Hupeh, and Chihli, frequently operating in connection with the Taipings. From the winter of 1860 to the end of 1862 he fought against the Nien Fei chiefly in Shantung, and won many battles. Consequently, in 1862, his princedom of the first degree was restored to him. In the spring of 1863 he conquered them in northwestern Anhwei where he captured and executed the Nien chief, Chang Lo-hsing 張洛行, who had marauded the countryside for more than ten years. For this victory the rights of perpetual inheritance were restored to his princedom. After several months he killed (1863) another important Nien chief, Miao P'ei-lin 苗沛霖, who was a *hsiu-ts'ai* and formerly an officer of the militia. After acting for some time as one of the leaders of the Nien rebels, Miao had yielded to the government forces and was made an intendant. While maintaining secret connections with the Taipings he had betrayed the valiant Taiping leader, Ch'ên Yü-ch'êng [*q. v.*]. Finally he had again become a Nien rebel and fought against the government forces at Shou-chou and Lin-huai-kuan in northern Anhwei. He is said to have had at one time a million followers.

Though these two Nien chiefs were exterminated by Sêng-ko-lin-ch'in, their forces were still strong under the leadership of Chang Tsung-yü 張總愚 (nephew of Chang Lo-hsing), Niu Hung 牛洪, and others. Sêng-ko-lin-ch'in pursued them over the borders of Anhwei, Honan, Hupeh and also parts of Shantung, recovering several cities and killing some of the leading rebels. In 1864 an additional princedom of the third degree was given to him. In 1865 he pursued the bandits from Honan to Shantung, marching more than one hundred *li* a day for over a month. Greatly fatigued, Sêng-ko-lin-ch'in was ambushed by the bandits and killed at a place fifteen *li* northwest of Ts'ao-chou, Shantung. Several other high officials lost their lives in the same engagement. He was canonized as Chung 忠 and his name was celebrated in the Imperial Ancestral Hall—Tsereng [*q. v.*] being the only other Mongol to be so honored. Sêng-ko-lin-ch'in was also celebrated in the Temple for Zealots of the Dynasty and his portrait was hung in the Tzŭ-kuang ko (see under Chao-hui). His princedom of the first degree was inherited by his son and the princedom of the third degree was inherited by a grandson. An additional princedom of the sixth degree was given to another of his grandsons. A special temple, known as Hsien-chung tz'ŭ 顯忠祠 was erected in his honor in Peking.

After the death of Sêng-ko-lin-ch'in the task of

fighting the Nien rebels was first entrusted to Tsêng Kuo-fan and later to Li Hung-chang [*qq. v.*]. The rebels were finally suppressed in 1868.

[1/215/8b; 1/410/1a; 2/45/1a; 8/16 上/1a; *Hsiang-chün chih, chüan* 14 (see bibl. under Tsêng Kuo-fan); *Chung-kuo chin-pai-nien shih tzŭ-liao ch'u-pien* (see under Li Hsiu-ch'êng); I-hsin [*q. v.*], *Chiao-p'ing nien-fei fang-lüeh*; Leavenworth, Charles, S., *The Arrow War with China* (London, 1901); Woolseley, G. J., *Narrative of the War with China in 1860* (1862).]

TENG SSŬ-YÜ

SHA-êr-hu-ta. See under Šarhûda.

SHANG Chih-hsiao 尙之孝, d. 1696, age 57 (*sui*), was the third son of Shang K'o-hsi [*q. v.*]. His childhood was spent with his father in Kwangtung, where the latter ruled as an independent prince, and where in 1674 Shang Chih-hsiao received a commission as general in the frontier army. Sent by his father to check the spread of the San-fan Rebellion (see under Wu San-kuei) into Kwangtung, he won several victories over the enemy and was rewarded by the Emperor in 1675 with the title, P'ing-nan Ta Chiang-chün 平南大將軍, or Generalissimo who Pacifies the South. After an ineffectual siege of Ch'ao-chou lasting more than a year he was defeated by the rebel commander, Liu Chin-chung 劉進忠, who was assisted by Chêng Ching, son of the famous Chêng Ch'êng-kung [*qq. v.*]. He retired to Hui-chou, but was soon forced to leave because his elder brother, Shang Chih-hsin [*q. v.*], had joined forces with the rebels. In 1677, after the latter had reaffirmed his loyalty to the government, Shang Chih-hsiao went to Peking and was given a seat on the supreme military council. In order to wipe out the shame of his former losses in Kwangtung he asked to be sent with 3,000 recruits against the rebels who were still strongly entrenched in southern China. He received a commission as Hsüan-i Chiang-chün 宣義將軍 (General who Propagates Righteousness), and then went with the forces of Labu [*q. v.*] into Kiangsi. Here he was active from 1678 to 1680, returning in the latter year to Peking. When the death sentence was meted out to his brother, Shang Chih-hsin, in the winter of that year, it was suggested that he be included in the general punishment; but by command of the Emperor he was pardoned and resumed his seat on the council. In 1681 he received permission to attend to the burial of his father in Liaotung, but when he failed to return, after an absence of more than two years, he was condemned as disloyal and was deprived of official position. He died in 1696.

Shang Chih-hsiao is considered to have been the second recipient of the hereditary title of prince which had been conferred on his father, Shang K'o-hsi. In 1674 he was appointed to succeed to the title in place of his dissolute elder brother; but fearing the latter, he did not assume full powers, letting the control of the princedom remain in the hands of his father.

[1/240/13a; 2/5/32b; 3/276/5a; 11/8/10a.]

GEORGE A. KENNEDY

SHANG Chih-hsin 尙之信, d. 1680, age 45 (*sui*), was the second son of Shang K'o-hsi [*q. v.*] Through the early death of his elder brother he became heir, and in 1654, at the age of nineteen (*sui*), was sent to Court to be in attendance on Emperor Shih-tsu. The latter treated him with honor out of regard for the services of his father, and ordered that in matters of Court etiquette he should be considered to have the rank of duke. Similar consideration was shown him by Emperor Shêng-tsu. In 1671, at the request of his father who was ailing in health, Shang Chih-hsin was sent to Kwangtung to take charge of military affairs under his father's direction. He turned out to be licentious and cruel, established a separate palace for himself, and acted in general with entire independence. During his drunken rages, he is said to have killed servants for amusement or to supply food for the large pack of dogs that he kept. In 1673 his father, reduced to desperation, petitioned the Emperor for permission to retire and leave his son in charge. Although intended as a strategic move to compel action against his son, the proposal was accepted, and preparations were made to retire at the same time other powerful independent princes of the South. Before Shang K'o-hsi had left Kwangtung the rebellion of Wu San-kuei [*q. v.*] began, the latter being joined by Kêng Ching-chung [*q. v.*] in Fukien.

When one of the subordinate generals who was stationed at Ch'ao-chou went over to the rebels in 1674, Shang Chih-hsiao [*q. v.*], third son of Shang K'o-hsi, was sent to restore order. Shang Chih-hsin, who accompanied him, was irked at receiving a commission inferior to that of his younger brother. Two years later, when the rebellious forces pressed on Kwangtung from

both sides, Shang Chih-hsin decided to join them and accepted from Wu San-kuei the title of Prince Fu-tê (輔德親王). When, however, Wu began to make appointments to important positions in Kwangtung, Shang Chih-hsin regretted having joined the rebellion and reopened negotiations with the government forces in Kiangsi. His allegiance was accepted, his succession to the rank of prince was confirmed, and by the end of 1677 the province of Kwangtung had been recovered. Shang Chih-hsin refused thereafter to engage in further operations against the rebels, ignoring all the orders sent to him by the government. Not until after the death of Wu San-kuei, in 1678, did he agree to undertake a campaign into Kwangsi. Meanwhile the younger brother, Shang Chih-hsiao, attempted to persuade the government to take from Shang Chih-hsin the title of prince. To this end he sent a number of reports to Peking, detailing the latter's wickedness and accusing him of plotting another rebellion. In the spring of 1680, just as Shang Chih-hsin had taken the city of Wu-hsüan in northern Kwangsi, orders arrived for his arrest and transportation to the capital for trial. He was taken as far as Canton where he tried to get revenge on one of the principal informers against him by causing his assassination. When this was reported to the Emperor an order was issued on September 20 for his immediate death. He was permitted to commit suicide.

Three of his brothers and several of his associates were executed. The princedom of P'ing-nan Wang 平南王, which had been held by Shang K'o-hsi before him, was abolished.

[1/480/13b; 2/80/25a, *P'ing-nan Ching Ch'in-wang Shang K'o-hsi shih-shih ts'ê* (see bibliography under Shang K'o-hsi); Haenisch, E., *T'oung Pao*, 1913, p. 94.]

George A. Kennedy

SHANG K'o-hsi 尙可喜, d. 1676, age 73 (*sui*), was a native of Liaotung. His father was killed in battle while serving as a major in the Ming armies. In 1630 Shang K'o-hsi was stationed on P'i-tao, an island off the mouth of the Yalu River to which large numbers of Ming soldiers had retired after being driven from Liaotung by the Manchus (see under Mao Wên-lung). During the revolt of K'ung Yu-tê [*q. v.*] Shang remained on the Ming side, but in 1633 he made overtures to the Manchus, and in the following year formally joined forces with them. He was made a brigade-general by the latter, and with his Chinese soldiers, now organized as the "Heaven Assisted Army" (天助兵), was sent to garrison Hai-chou, south of Liaoyang. After a few skirmishes with Ming troops, he was in 1636 given the title "Wisely-obedient Prince" (智順王), and for the next seven years his army played an important part in the Manchu advance into China. In 1644 he joined in the westward pursuit of Li Tzŭ-ch'êng [*q. v*], returning in the following year to his former post at Hai-chou. When the Manchu government in 1646 undertook the task of conquering the resisting Ming forces in the southwest, Shang K'o-hsi was sent with K'ung Yu-tê and others on the expedition. In 1647 he took part in the annihilation of one of the Ming armies near Hsiang-t'an and went to the relief of Kuei-yang—both in Hunan.

After Hunan had been cleared of Ming troops, Shang returned to Peking where in 1649 he was given the title of "Prince who Pacifies the South" (平南王), and was sent to carry the war into Kwangtung. After his departure he became involved in the same scandal that resulted in the suicide of his associate, Kêng Chung-ming [*q. v.*], but extricated himself by payment of a fine. He marched into Kwangtung, drove the Ming Prince of Kuei westward (see under Chu Yu-lang) and during the year 1650 succeeded in establishing himself at Canton whence he gradually extended his authority throughout the province. In 1652 a counter-attack by Ming forces overwhelmed his colleague, K'ung Yu-tê, who was in the neighboring province of Kwangsi, and by 1654 the threat of the Ming armies under Li Ting-kuo [*q. v.*] became so strong that Shang K'o-hsi and his associate, Kêng Chi-mao [*q. v.*], appealed to Peking for help. For the next few years there was heavy fighting, but in 1656 the Prince of Kuei and his supporters retreated westward to Yunnan, leaving Kwangtung free from danger of attack. In 1660, by the transfer of Kêng Chi-mao to Fukien, Shang K'o-hsi was left in full control of Kwangtung province. For several years he had difficulties with the Tanka 蜑家 or 蜑戶, a group of aborigines who lived on boats and, like Chêng Ch'êng-kung [*q. v.*] farther north, carried on piratical expeditions under the guise of a movement to restore the Ming dynasty. But, apart from this, he held the province securely under his control. In 1671, on the plea

of illness, he requested that his son, Shang Chih-hsin [*q. v.*], then in government service in Peking, be dispatched to take temporary charge of his affairs. Two years later, he asked permission to retire to his old home in Liaotung, being then, he said, over seventy (*sui*).

The granting of this request precipitated the San-fan Rebellion, the most serious revolt which the Manchus had to face early in their rule. The government not only approved of his retirement, but made plans to bring the administration of Kwangtung under the control of the central authorities. Though this step was apparently agreeable to Shang K'o-hsi, it was strongly resented by the neighboring dictators, Wu San-kuei [*q. v.*] in Yunnan, and Kêng Ching-chung [*q. v.*] in Fukien. When they saw the probability of their own respective empires being similarly taken over by the central government, they decided to rebel. Meanwhile Shang K'o-hsi had recognized the tyrannical character of his son, Shang Chih-hsin, and had petitioned the emperor to nominate in his stead a younger son, Shang Chih-hsiao [*q. v.*], as heir to the rank of prince. This was done in 1674. Shang K'o-hsi remained loyal to the Manchu ruler, though the rebellion continued to grow around him. At the beginning of 1676 the forces of Kêng Ching-chung took Ch'ao-chou on the eastern border of Kwangtung, and those of Wu San-kuei penetrated the province from the west as far as Chao-ch'ing, while Shang Chih-hsin, disgruntled over his loss of a title, communicated with the rebels from within. Shortly thereafter the son went to the length of putting his father under arrest, with the aim of forcing him to join the rebels. Shang K'o-hsi, who was confined to his bed, tried to commit suicide. Although he did not succeed in this, his illness was aggravated to such an extent that he died in the latter part of 1676. He was granted the posthumous name Ching 敬 and in 1681 his remains were taken back to Hai-chou, where they were interred with appropriate honors.

Shang K'o-hsi had twenty-three sons. Of those who followed military careers, ten rose to the rank of lieutenant-general, and another to the rank of general. Three sons became privy-councillors. Nine of Shang K'o-hsi's grandsons and great-grandsons were captains in the Banner organization, and nine held civil posts of the rank of district magistrate or higher.

[1/240/9a; 2/78/17a; 4/6/7b; *Ssŭ Wang ho chuan* (see bibl. under Kêng Ching-chung); 平南敬親王尙可喜事實册 *P'ing-nan Ching Ch'in-wang Shang K'o-hsi shih-shih ts'ê in* 史料叢刊 *Shih liao ts'ung-k'an* (1924); Haenisch, E., *T'oung Pao*, 1913, p. 95; *Ming-Ch'ing shih-liao* (see under Hung Ch'êng-ch'ou).]

George A. Kennedy

SHAO Ch'ang-hêng 邵長蘅 (T. 子湘 H. 青門山人), Aug. 24, 1637–1704, Dec. 18, man of letters, was a native of Wu-chin, Kiangsu. He became a *hsiu-ts'ai* at the early age of ten (*sui*). Some fifteen years later (in 1662) he was debarred from taking further examinations because he failed to pay taxes which had fallen in arrears (see under Yeh Fang-ai). Thereafter he devoted himself to forms of literature not required in the examinations. Before many years he achieved fame both as a poet and as an essayist. In 1673 he took part in the compilation of the history of his native place. He was in Peking at the time of the *po-hsüeh hung-tz'ŭ* examination of 1679 (see under P'êng Sun-yü), and although he was not one of the competitors, the occasion afforded him an opportunity to make the acquaintance of many scholars. In 1684, with the help of his official friends, he was allowed to compete in the provincial examination in Peking. Failing, however, to pass, he gave up hope for an official career. Thereafter he traveled extensively.

He gained the friendship of Sung Lao [*q. v.*] when the latter was in Huang-chou in 1664–69; and when Sung Lao became governor of Kiangsu in 1692 Shao was invited to be his private secretary. While serving in this capacity he compiled the 二家詩鈔 *Êr-chia shih-ch'ao*, in 20 *chüan*—an anthology of the poems of Wang Shih-chên [*q. v.*] and Sung Lao. In 1699 he edited for the latter the *Shih chu Su shih* (see under Sung Lao). His own collected works, 邵子湘全集 *Shao Tzŭ-hsiang ch'üan-chi* (also known as 青門集 *Ch'ing-mên chi*), consist of three parts: the *Ch'ing-mên lu kao* (簏稿), in 16 chüan, written before 1678; the *Ch'ing-mên lü* (旅) *kao*, in 6 *chüan*, written during the years 1679–1691; and the *Ch'ing-mên shêng* (賸) *kao*, in 8 *chüan*, written after 1692. This work, in its complete form, was first printed in 1700 and was reprinted in the 常州先哲遺書 *Ch'ang-chou hsien-chê i-shu* of 1897. It received notice in the *Imperial Catalog*, but was not copied into the *Ssŭ-k'u* Manuscript Library.

[1/489/26a; 3/430/38a; 4/138/11b; *Wu-chin Yang-hu ho-chih* (1886, see under Li Chao-lo), 26/30b;

Autobiography entitled, *Ch'ing-mên lao-p'u chuan*, in *Ch'ing-mên lu-kao*; *Ssŭ-k'u*, 183/7a.]

Tu Lien-chê

SHAO Chin-han 邵晉涵 (T. 與桐, 二雲 H. 南江), 1743–1796, July 19, scholar, was a native of Yü-yao, Chekiang. His grandfather, Shao Hsiang-jung 邵向榮 (T. 東葵 H. 餘山, 1674–1757), a *chin-shih* of 1712, was director of studies in Chên-hai (Chekiang) for a period from 1734 to 1753, and for that reason Shao Chin-han spent his childhood in Chên-hai. In 1765 Shao Chin-han became a *chü-jên* and was highly regarded by Ch'ien Ta-hsin [*q. v.*], associate examiner of the Chekiang provincial examination in that year. In 1771 he passed the metropolitan examination and became a *chin-shih*. In the winter of the same year he was on the secretarial staff of Chu Yün [*q. v.*] at T'ai-p'ing, Anhwei, where Hung Liang-chi, Chang Hsüeh-ch'êng, and Huang Ching-jên [*qq. v.*] likewise officiated. When the Bureau for the compilation of the *Ssŭ-k'u ch'üan-shu* was instituted in 1773 (see under Chi Yün) Shao Chin-han, Chou Yung-nien, Yü Chi, Tai Chên [*qq. v.*] and Yang Ch'ang-lin (see under Tai Chên) were especially recommended and were invited to be assistant editors. At the same time Shao, Chou, and Yü were, by special favor, made members of the Hanlin Academy as of the year 1772. While engaged on the *Ssŭ-k'u ch'üan-shu*, Shao had special charge of books in the category of history. From the *Yung-lo ta-tien* and other early sources he recovered the text of the 'lost' Older History of the Five Dynasties known as 舊五代史 *Chiu Wu-tai shih* which covered the period 907–960 A.D. This work, in 152 *chüan*, was compiled by imperial order in the years 973–74 under the direction of Hsüeh Chü-chêng 薛居正 (T. 子平, 912–981), who was head of the commission. After the acceptance in 1077 of the so-called New History of the Five Dynasties, *Hsin* (新) *Wu-tai shih*, compiled by Ou-yang Hsiu 歐陽修 (T. 永叔, 1007–1072), the earlier history lost much of its significance and finally was officially rejected in 1207. Owing to Shao's effort, however, it was restored and recognized once more as one of the official dynastic histories.

Another historical work on the same Wu-tai period was similarly recovered by Shao Chin-han —namely the 九國志 *Chiu-kuo chih* commenced by Lu Chên 路振 (T. 子發), continued by his grandson Lu Lun 路綸 in 1064, and completed in the twelfth century by Chang T'ang-ying 張唐英. The draft of this manuscript, which Shao had copied from the *Yung-lo ta-tien*, he left in the hands of his friend, K'ung Chi-han 孔繼涵 (T. 體生, 誦孟 H. 葒谷, 1739–1784, Jan. 10, *chin-shih* of 1771), when it became necessary for Shao to leave Peking to observe the period of mourning for the death of his mother (1775). In the following year K'ung Chi-han requested Chou Mêng-t'ang 周夢棠 (T. 有香) to work on the draft which was edited in 12 *chüan* and later printed in the *Shou-shan ko ts'ung-shu* (see under Chang Hai-p'êng).

During his stay at home Shao participated (1777) in the compilation of the local history of Hangchow, 杭州府志 *Hang-chou fu chih*, and (1778) of the local history of his native district, 餘姚縣志 *Yü-yao hsien chih*. In the autumn of 1778 he returned to Peking to resume his duties. Two years later he officiated as chief examiner of the provincial examination of Kwangsi. When Chang Hsüeh-ch'êng fell ill in Peking in 1783 Shao took him into his home for nursing and medical treatment. The two often discussed matters of mutual import in the field of history, and Shao confided to Chang his intention of re-writing a history of the Sung period (960–1279). His plan was to begin with an account of the Southern Sung period (1127–1279) to be entitled 南都事略 *Nan-tu shih-lüeh* and then expand it to cover the whole Sung period under the title 宋志 *Sung chih*. According to some sources the former is extant, but the latter was never completed.

When his father, Shao Chia-yün 邵佳鈗 (T. 耤安 H. 冶南, 1712–1783), died in the autumn of 1783, Shao Chin-han again left the capital for his home in the South, where in 1784 he once more labored on the gazetteer of Hangchow—a revision of the one he worked on in 1777. In 1785 he completed his work on the ancient dictionary *Êr-ya* (see under Ku Kuang-ch'i), on which he had worked since 1774 and which was printed in 1788 under the title *Êr-ya chêng-i* (正義), 12 *chüan*. It was later included in the *Huang-ch'ing ching-chieh* (see under Juan Yüan). Reporting in Peking in 1786, Shao became in the following year a tutor to the bachelors in the Hanlin Academy and later (1791) senior secretary in the Supervisorate of Imperial Instruction. In 1792 he was requested by Pi Yüan [*q. v.*] to be one of the editors of the latter's *Hsü Tzŭ-chih t'ung-chien*. Always in delicate health and handicapped by trouble with his left eye, he died in 1796, age fifty-four *sui*.

Shao Chin-han's collected prose and verse, 南江文鈔 *Nan-chiang wên-ch'ao* and *Nan-*

chiang shih (詩) ch'ao, and 4 chüan of study notes, entitled Nan-chiang cha-chi (札記) were printed by his son, Shao Ping-hua 邵秉華 in 1796. The draft of thirty-seven reviews which Shao Chin-han wrote for the annotated catalogue, *Ssŭ-k'u ch'üan-shu tsung-mu t'i-yao* (see under Chi Yün) was printed in the *Shao-hsing hsien-chêng i-shu* (see under Wang Hui-tsu) under the title *Ssŭ-k'u ch'üan-shu t'i-yao fên-tsuan kao* (分纂稿). Of the thirty-seven items reviewed, twenty-seven are in the field of history.

[1/487/26a; 3/130/14a; Huang Yün-mei 黃雲眉, chronological biography, entitled *Shao Êr-yün hsien-shêng nien-p'u* (1933); Chavannes, *T'oung Pao* (1916) p. 134 ff. for editions of the *Chiu Wu-tai shih*]

TU LIEN-CHÊ

SHAO I-ch'ên 邵懿辰 (T. 位西, 蕙西), 1810–1861, Dec. 31, scholar and bibliophile, who died a martyr in the Taiping rebellion, was a native of Jên-ho (Hangchow). Made a *chü-jên* in 1831, he obtained a post as a secretary of the Grand Secretariat (1841). He became a secretary of the Council of State in 1845, a second class secretary in the Board of Revenue in 1846, and an assistant department director in the Board of Punishments in 1848. But owing to his unusual candor and outspokenness—as in his denunciation of the Grand Secretaries, Ch'i-shan [*q. v.*] and Sai-shang-a (see under Ch'ung-ch'i)—he was feared and disliked in official circles of Peking. Consequently he was relegated (1853) to an outside post as assistant in river conservancy at Tsining, Shantung. From this post, too, he was dismissed in the summer of 1854. He then went back to his home in Hangchow and devoted himself to writing. In 1859 he was given back his original official ranks for his service in organizing a volunteer corps against the Taiping rebels. When Hangchow fell into the hands of the Taipings, in the spring of 1860, he took his mother to Shaohsing; but after a few days Hangchow was recovered by the government forces. His mother died, and he went in the following year (1861) to live in Hangchow. In the winter of the same year, however, Hangchow again fell into the hands of the rebels. This time he declined to leave the city, explaining that he had left it before only for the sake of his mother. After sending away his wife and two sons, he assisted the governor in defending the city. Three days after the city was taken he was killed by the rebels for resisting them. In 1865 the facts about his death were reported to the throne by Ma Hsin-i [*q. v.*], governor of Chekiang. Shao's name was then entered in the Temple to the Zealots of the Dynasty at Hangchow, and his elder son, Shao Shun-nien 邵順年 (T. 子齡, d. 1865), was given the hereditary rank of *Yün-ch'i yü*.

Several works by Shao I-ch'ên are said to have been destroyed or lost in the turmoil of his time. Nevertheless, he left one on *Rites*, 禮經通論 *Li-ching t'ung-lun*, which was printed in the *Huang-Ch'ing ching-chieh hsü-pien* (see Juan Yüan). A collection of notes, entitled 忱行錄 *Ch'ên-hsing lu*, which he jotted down in 1843–44 when he was serving in the Grand Secretariat, was printed in the *Tang-kuei ts'ao-t'ang ts'ung-shu* (see under Ting Ping). A small collection of his verse, 位西先生遺稿 *Wei-hsi hsien-shêng i-kao*, was included in the *P'ang-hsi chai ts'ung-shu* (see under P'an Tsu-yin) and a collection of his prose, 位西遺文 *Wei-hsi i-wên*, was also printed. He had a choice library and was especially interested in unusual editions. While he was in Peking he made it a practice to keep a copy of the *Ssŭ-k'u chien-ming mu-lu* (see under Chi Yün) on his desk, and as he came across variant editions, he noted them in the margins of this copy. These notes were later arranged, edited, and printed—along with the original titles in the *Chien-ming mu-lu*—by his grandson, Shao Chang 邵章 (T. 伯絅), under the title, *Ssŭ-k'u chien-ming mu-lu piao-chu* (標註), 20 *chüan* (1911). It also contains bibliographical notes by Wang I-jung, Sun I-jang, Huang Shao-chi [*qq. v.*], Wang Sung-yü 王頌蔚 (T. 芾卿 H. 蒿隱, 1848–1895) and others. Shao Chang likewise printed (1908) a collection of his grandfather's literary works under the title 半巖廬遺集 *Pan-yen lu i-chi*, 2 *chüan*. It is recorded that another edition of Shao I-ch'ên's literary works, consisting of 2 *chüan* of prose entitled *Pan-yen lu i-wên* (文), and 2 *chüan* of verse entitled *Pan-yen lu i-shih* (詩), was printed in 1922.

[1/486/37b; 2/65/43b, 67/52a; 5/54/22b; *Hangchow fu-chih* (1922) 131/39a; 浙江忠義錄 *Chê-chiang chung-i lu* (1875) 7/21a; Yeh Ch'ang-ch'ih, *Ts'ang-shu chi-shih shih* (see under P'an Tsu-yin) 6/47b.]

TU LIEN-CHÊ

SHAO T'ing-ts'ai 邵廷采 (original *ming* 行中 T. 念魯, 允斯), Jan. 29, 1648–1711, July 11, historian and philosopher, was a native of Yü-yao,

Chekiang. His grandfather, Shao Tsêng-k'o 邵曾可 (T. 子唯 H. 魯公, d. 1658, aged 51 *sui*), was a pupil of Shên Kuo-mo 沈國模 (or 謨 T. 叔則, 求如, 1575–1656), who founded in Yü-yao the Academy known as the Yao-chiang Shu-yüan 姚江書院 to promote the teachings of Wang Shou-jên (see under Chang Li-hsiang)—Wang also having been a native of that place. His father, Shao Chên-hsien 邵貞顯 (T. 立夫 H. 鶴閒, d. 1670 aged 45 *sui*), carried on the tradition as a student and teacher. In 1664 Shao T'ing-ts'ai became a pupil of Han K'ung-tang 韓孔當 (T. 仁父 H. 遺韓, d. 1671, aged 73 *sui*), a local scholar of the Wang school. During 1667–68, he went to Shaohsing to attend the Chêng-jên chiang-hui 證人講會, a gathering of scholars called together by Huang Tsung-hsi [*q. v.*] and others. It was there that, in 1668, he first met Mao Ch'i-ling [*q. v.*] whom he admired and with whom he later corresponded. After he was made a licentiate, in 1669, he competed fourteen times for a higher degree, but never succeeded. In 1694 he was engaged by the magistrate of Yü-yao to take charge of the Yao-chiang Academy. In 1708 he went to Peking where he lived in the home of Sung Chih (1656–1726, see under Sung Lao), and while there he became a friend of Wan Ching [*q. v.*]. He also corresponded with Li Kung [*q. v.*], the well-known philosopher of North China.

His historical works, entitled 東南紀事 *Tung-nan chi-shih* and 西南紀事 *Hsi-nan chi-shih*, deal with the southern Ming regime. They were printed, each in 12 *chüan*, in the 邵武徐氏叢書 *Shao-wu Hsü-shih ts'ung-shu* (1884). A collection of his essays, entitled 思復堂文集 *Ssŭ-fu t'ang wên-chi*, 10 *chüan*, was first printed in 1705, and was reprinted in 1894 in the *Shao-hsing hsien-chêng i-shu* (see under Wang Hui-tsu). A considerable number of these essays are devoted to biographies of Ming and early Ch'ing philosophers and to the lives of Sung and Ming loyalists. Twelve of them, dealing with economics and government, were printed separately in 1711 under the title 治平略 *Chih-p'ing lüeh.*

[1/486/9a; *Ssŭ-fu t'ang wên-chi*; *Shao-hsing fu-chih* (1792) 53/63a; Yao Ming-ta 姚名達, 邵念魯年譜 *Shao Nien-lu nien-p'u* (1930); *T'oung Pao* (1934), p. 98.]

TU LIEN-CHÊ

SHAO-tsung. Temple name of Chu Yü-chien [*q. v.*].

SHAO-wu. Reign-title of Chu Yü-yüeh (see under Chu Yü-chien).

SHÊN Chin-ssŭ 沈近思 (T. 位山 H. 闇齋, 俟軒), Feb. 22, 1671–1728, Jan. 23, official and philosopher, was the fifth son of a poor farmer of Jên-ho (Hangchow). When he was nine (*sui*) his father died, and when he was thirteen (*sui*) an elder brother took him to the famous local monastery, Ling-yin-ssŭ 靈隱寺. There he began his study of Buddhism under the direction of a monk named Chieh-ch'ao Lao-jên 借巢老人 who later sent him to study under Chou Ssŭ-min 周思敏 (H. 魯亭, 1648–1708), a student of both Confucianism and Buddhism. At fifteen, he began his meditations with a view to becoming a Buddhist priest, at the same time studying the Chinese classics, and making the acquaintance of learned scholars. In 1700 he took his *chin-shih* degree, but before being appointed to an official post he returned to his home and taught, asserting that his scholarship was not adequate to make him of service to the world. In 1706 he was appointed magistrate of Lin-ying, Honan, where he became a greatly beloved official. There he established a free school for illiterate children in the village of Ko-kang 葛崗 (1709), and in 1710 founded the Tzŭ-yang Academy (紫陽書院). He built new granaries, cemeteries for the poor, temples to virtuous persons, repaired the city wall and the graves of ancient worthies, and built a dike at K'ung-chia-k'ou 孔家口. In 1713 his work became known to Emperor Shêng-tsu who appointed him sub-prefect of Nanning, Kwangsi. Beset by illness, Shên retired in the following year to teach.

In 1720 he was summoned to the capital and appointed steward to the Pên-yü Granary (本裕倉) in Ch'ing-ho, Chihli. But owing to a bandit uprising in Formosa he was sent to the neighbouring province of Fukien to await appointment as prefect. There he wrote four essays, with the collective title 遠慮論 *Yüan-lü lun*, in which he presented suggestions concerning pacification of the island. In 1723 he was successively appointed a director in the Board of Civil Office, associate-examiner of the metropolitan examination, and later director of the Court of the Imperial Stud, examiner in the provincial examination of Shantung (1724), and director of the metropolitan military examination. In 1726 he was in charge of the provincial examination of Kiangnan (Kiangsu and Anhwei). In the same year, in consequence of the punishment of two officials from his own province, Chekiang

(see under Cha Ssŭ-t'ing and Wang Ching-ch'i), he presented a memorial to the throne in which he drew attention to the faults of the people of Chekiang on ten counts. His last posts were: director of the metropolitan examination, junior vice-president of the Board of Civil Office, president of the Censorate, and tutor to the bachelors in the Hanlin Academy (1727). After his death he was canonized as Tuan-k'o 端恪, and made honorary president of the Board of Rites and junior tutor of the Heir Apparent.

As a philosopher Shên Chin-ssŭ was a follower of the Sung Confucianists, particularly Chu Hsi (see under Hu Wei), whom he ranked with Confucius. So devoted was he to Chu's philosophy that he adopted the personal name "Chin-ssŭ", a phrase which appears in the *Analects* (XIX, 6) and was later used in the title of Chu Hsi's famous work, the 近思錄 *Chin-ssŭ lu*, completed in 1176. He denounced any who entertained different opinions, and accused Lu Chiu-yüan (see under Li Fu) and Wang Shou-jên (see under Chang Li-hsiang) of departing from the teachings of Confucius. Having abandoned Buddhism for Confucianism, he preached and lived the practical doctrines of the latter, and never again mentioned the former. Shên produced the following works on literature and philosophy: the 陸子遺書 *Lu-tzŭ i-shu*, 14 *chüan* (completed 1727), being the annotated literary remains of Lu Lung-chi [*q. v.*] whom he regarded as the best scholar after the Sung period; the 讀論語隅見錄 *Tu Lun-yü yü-chien lu*; the 天鑒堂詩文集 *T'ien-chien t'ang shih-wên chi*; the 眞味詩錄 *Chên wei shih lu*; and the 勵志雜錄 *Li-chih tsa lu*, which contains some of his short notes on philosophy. The last item is found, together with his *nien-p'u* by Shên Yüeh-fu 沈曰富 (1808–1858), in a collection entitled 沈端恪公遺書 *Shên Tuan-k'o kung i-shu* which was published in 1873.

[1/296/9b; 2/12/49b; 3/67/29a; 7/13/39a; 12/11/35a; *Tung-hua lu*, K'ang-hsi, 60: 6, 27; 臨潁縣續志 *Lin-ying hsien hsü-chih* (1747) 5/7a; *Hangchow fu-chih* (1784) 82/18b, (1922), 88/5b, 125/20b; Shên Yüeh-fu, *Shên Tuan-k'o kung nien-p'u*.]

Li Man-kuei

SHÊN Ch'in-han 沈欽韓 (T. 文起 H. 小宛), July 5, 1775–1832, Jan. 22, scholar and poet, was a native of Mu-tu 木瀆, in the district of Wu-hsien (Soochow), Kiangsu. He was descended from a line of literati, but during his youth his family was poor. Being himself very studious, he borrowed books from others and copied from them material that interested him. In this way he became proficient in various literary forms and developed in particular a skill in the annotation and exegesis of the classics and histories. His essays in the style required in the examinations, though scholarly, were time and again rejected by the examiners. Hence he did not pass the district examination until after he was thirty *sui*. He became a *chü-jên* in 1807 but in the following ten years he failed in the examinations for the *chin-shih* degree. In 1817 he applied for appointment to a minor position. Graded in the second class, he qualified for the post of a prefectural sub-director of schools. After waiting five years for an opening, he was named in 1822 to such a post in the prefecture of Ning-kuo-fu, Anhwei. In this capacity he served for eight years, resigning in the autumn of 1830 when his mother died. He, too, died after being at home a little more than a year. The eldest of his three sons died one month after him.

According to Pao Shih-ch'ên [*q. v.*], his friend and biographer, Shên Ch'in-han was by nature extravagant, and to increase his income sometimes lent his services to persons of questionable repute. At any rate it is clear that he did not accumulate much during his eight years in office, for after his death his family was too poor to bury him properly. The burial finally took place in 1840 with the financial help of the bibliophile, Yü Sung-nien (see under Lu Hsin-yüan), to whom were entrusted all or most of his unpublished manuscripts in the hope that they might be printed.

The most important works of Shên Ch'in-han are those containing his critical comments on the official histories of the two Han Dynasties, namely 漢書疏證 *Han-shu shu-chêng*, 36 *chüan*, and *Hou* (後) *Han-shu shu-chêng*, 30 *chüan*, both printed in 1900 by the provincial press of Chekiang, and often referred to collectively as the *Ch'ien* (前), *Hou Han-shu shu-chêng* or *Liang* (兩) *Han-shu shu-chêng*. On these two works, which contain about two million words, Shên labored for twenty years. As to his other works, the following were printed in the *Kung-shun t'ang ts'ung-shu* of 1884 (see under P'an Tsu-yin): 左傳補注 *Tso-chuan pu-chu*, 12 *chüan*, his comments on the *Tso-chuan*; 左傳地名補注 *Tso-chuan ti-ming pu-chu*, 12 *chüan*, his notes on geographical names in the *Tso-chuan*; and 石湖詩注 *Shih-hu shih chu*, 3 *chüan*, his annotations on the poems of Fan Ch'êng-ta 范成大 (T.

至能 H. 石湖, 1126–1193). In the collectanea, *Hsin-chü chai ts'ung-shu* of 1885 (see under Yen K'o-chün), can be found his corrections and additions to Cha Shên-hsing's [*q. v.*] annotations to the poems of Su Shih (see under Sung Lao), entitled 蘇詩查注補正 *Su-shih Cha-chu pu-chêng*, 4 *chüan*. In 1927 two of Shên's works were printed in the *Chia-yeh t'ang ts'ung-shu* (see under Cha Chi-tso), namely: 王荆公詩集補注 *Wang Ching-kung shih-chi pu-chu*, 4 *chüan*, being corrections and additions to notes of others on the poems of Wang An-shih (see under Fang Pao); and *Wang Ching-kung wên-chi chien-chu* (文集箋注), 8 *chüan*, being annotations to the prose writings of that statesman. Two other works appear in the *Kuang-ya ts'ung-shu* (see under Chang Chih-tung), namely: 韓昌黎集補注 *Han Ch'ang-li chi pu-chu*, 1 *chüan*, being additional notes to the collected works of Han Yü (see under Mao Chin); and 幼學堂文稿 *Yu-hsüeh t'ang wên-kao*, 1 *chüan*, comprising several of Shên's essays on the Classics. These essays, which are also entitled *Yu-hsüeh t'ang wên-kao*, 8 *chüan*, and his collected verse, entitled *Yu-hsüeh t'ang shih* (詩) *kao*, 17 *chüan*, were printed in part in 1813 and were later amplified with the help of funds supplied by his friend and benefactor, T'u Cho 屠倬 (T. 孟昭, H. 琴隖, 1781–1828), a *chin-shih* of 1808. Other manuscripts of Shên Ch'in-han, including one of the *Shui-ching chu* (see under Chao I-ch'ing), were not printed and seem to have been lost. For most of his writings he first made annotations on the margins of the pages of the original works. When no room was left he wrote out his first draft, revised it, and made a second draft—always making three or four drafts before publication. Altogether he wrote some four or five million words. He was humble and was handicapped by a difficulty in speech and by a very ungainly appearance—all of which may account for the fact that he was not honored in his lifetime. But his mind was very penetrating and his annotations are thoroughly critical, consistent and dependable.

[2/69/33a; 3/259/47a; 5/76/15b; T'u Cho, 是程堂集 *Shih-ch'êng t'ang chi*; Sun Tien-ch'i 孫殿起, 販書偶記 *Fan-shu ou-chi*, 16/20b; Chêng Tê-k'un 鄭德坤, 水經注引得 *Shui-ching chu yin-tê*, p. XVII.]

Homer H. Dubs

Shên

SHÊN Fu 沈復 (T. 三白 H, 梅逸), Dec. 26, 1763–?, writer and painter, was a native of Yüan-ho (Soochow), Kiangsu. His father was by profession a secretary to magistrates, his duties relating primarily to judicial and financial matters. In 1781 Shên Fu became, at his father's command, an apprentice in the same profession, and six years later obtained a post as secretary to the magistrate of Chi-hsi, Anhwei. A year later, owing to disagreements with his colleagues, he relinquished the post to join a relative in a brewing business which depended on the retail market in the island of Formosa. After the rebellion on that island in the years 1787–88 (see under Ch'ai Ta-chi), the market was lost and the business failed. Thereafter Shên worked, off and on, as secretary, teacher, or merchant. In the years 1792–93 he went to Canton to sell native products of Soochow, but up to 1805 he never remained long at one post. For a time he conducted a studio in Soochow for the sale of his paintings, but could not in this way make even half a living. In the meantime he and his beloved wife, Ch'ên Yün 陳芸 T. 淑珍 (1763–1803), incurred the dislike of his parents, and were compelled early in 1801 to leave the family shelter. In 1803, while they were living miserably in Yangchow, his wife died after twenty-three years of married life. After his father's death in 1804 Shên was deprived of his inheritance through the intrigue of a younger brother. Finally he had to live in Soochow on the bounty of friends.

In 1805 Shên Fu obtained a position as secretary to Shih Yün-yü [*q. v.*], then prefect of Chungking, Szechwan. He and Shih were fellow-townsmen and acquaintances of long standing. Shên remained with his friend for more than a year and during that time accompanied him to Tungkwan, Shensi, and to Tsinan, Shantung. In 1806 he obtained a position as secretary to the magistrate of Lai-yang, Shantung, but in the following year accompanied Shih to Peking. In 1807 an embassy led by Ch'i K'un 齊鯤 (T. 澄瀛 H. 北瀛, *chin-shih* of 1801) was dispatched to the Loochoo Islands to give imperial recognition to a new ruler of those islands. Shên joined this embassy as secretary, and probably returned to China in 1809. Such missions usually occupied two years, owing chiefly to long periods of waiting in Fukien for favorable winds. We are told that after his return to China his fame as a painter increased.

Nothing further is known of the later life of Shên Fu. Some details of his career up to 1807

are recorded by himself in his celebrated work, 浮生六記 *Fu-shêng liu-chi*, "Memoirs of a Floating Life, in Six Parts". The first four of these six parts were first printed in 1877 and were often reprinted. The first part is an account of his married life; the second deals with the art of gardening, flower arrangement and other aesthetic matters in which he was interested in the heyday of his career; the third recounts the tribulations of the family up to the time of the death of his wife; and the fourth tells of his travels to Canton, Tungkwan, and other places. The last two parts, which unfortunately were lost, dealt with his voyage to Loochoo and the remaining years of his career. The *Fu-shêng liu-chi* is a literary masterpiece, beautifully written, and permeated with deep emotion. An English translation, made by Lin Yutang (see under Ch'ien Ch'ien-i), appears in the *Tiēn Hsia Monthly*, vol. I, Aug.–Nov. 1935, under the title "Six Chapters of a Floating Life".

It is known that Shên produced a painting dealing with his voyage to Loochoo, for which Shih Yün-yü wrote a colophon. Shih also wrote two poems on the portrait of Ch'en Yün, lamenting her untimely death.

[In 1935 there appeared an edition of the *Fu-shêng liu-chi* which included the fifth and sixth parts. These parts are obviously spurious, the fifth being for the most part copied from the *Shih Liu-ch'iu chi* by Li Ting-yüan (see under Li T'iao-yüan), the sixth being from various works by well-known authors.]

[Fu-shêng liu-chi in 說庫 *Shuo-k'u*, vol. 41; Shih Yün-yü, *Tu-hsüeh lu shih-wên kao* 微波詞 p. 5ab, 晚香樓詩 3/5a; 吳縣志 *Wu-hsien chih* (1933) 75 下/19b; Liu Fan 劉樊, 浮生六記佚稿辨僞 *Fu-shêng liu-chi i-kao pien-wei in* 國聞週報 vol. XIV, no. 6 (Feb. 1, 1937).]

Fang Chao-ying

SHÊN Han-kuang 申涵光 (T. 孚孟, 和孟 H. 鳧盟, 聰山, 臥樗老人), Jan. 4, 1620–1677, July 5, poet, philosopher and artist, was a native of Yung-nien, Chihli. His father, Shên Chia-yin 申佳胤 (T. 孔嘉, 1602–1644), took his own life as a martyr to the Ming cause and was canonized as Tuan-min 端愍 in the Ch'ing period. Shên Han-kuang showed early in his career an interest in literature, taking for his model the T'ang poet, Tu Fu (see under Ch'ou Chao-ao). He and two friends, Yin Yüeh 殷岳 (T. 宗山, 伯巖, 1603–1670) and Chang Kai 張蓋 (T. 覆輿, 命士), were known as "The Three Geniuses of Southern Chihli" (畿南三才子). A contemporary poet, Wang Shih-chên [*q. v.*], stated that Shên Han-kuang really set the standard of poetry for the region north of the Yellow River. After traveling in Shantung and Shansi he visited Sun Ch'i-fêng [*q. v.*] in 1657 at the latter's home in Honan and became his disciple. From then on his interest in pure literature diminished and he devoted himself to the philosophy of human nature. He was several times recommended for official appointments, but always declined. In addition to being a poet, he was an accomplished calligrapher, a landscape painter and a skillful player of the lute (琴). His collected poems and other works, together with writings of his father and two younger brothers, as well as other members of the Shên family, are reproduced in the *Chi-fu ts'ung-shu* (see under Ts'ui Shu) under the title 永年申氏遺書 *Yung-nien Shên-shih i-shu.*

His two younger brothers, Shên Han-yü 申涵煜 (T. 觀仲, 1628–1694) and Shên Han-p'an 申涵盼 (T. 隨叔, 1638–1682), were also well known, and both received their education under his direction. The former was a poet, calligrapher, and painter; the latter, a *chin-shih* of 1661, compiled in 1676 the gazetteer of their home prefecture, 廣平府志 *Kuang-p'ing-fu chih.*

[2/70/23a; 3/399/21a; 10/11/12a; 19/甲下/51b; Shên Fu-mêng (鳧盟) *hsien-shêng nien-p'u* in *Chi-fu ts'ung-shu*; *Yung-nien-hsien chih* (1758) 31/6a, (1877) 31/4b.]

Tu Lien-chê

SHÊN Pao-chên 沈葆楨 (original *ming* 振宗 T. 翰宇, 幼丹), 1820–1879, Dec. 18, official, was a native of Hou-kuan, Fukien. After taking his *chin-shih* in 1847, he was made a compiler of the Hanlin Academy (1850) and in 1854 was appointed a censor. In his capacity as censor his memorials to the throne concerning the campaign against the Taipings (see under Hung Hsiu-ch'üan) attracted the personal attention of the Emperor. Early in 1856 he was appointed prefect of Kiukiang, Kiangsi. When this prefecture was occupied by the insurgents he was transferred in the same year to be acting prefect of Kuang-hsin in the same province. About two months after his installation he left the city of Kuang-hsin to make a tax levy. During his absence the city was menaced by the Taipings and most of the populace fled. His wife, Lin

P'u-ch'ing 林普晴 (T. 敬紉, 1821–1877), daughter of Lin Tsê-hsü [q. v.], remained at his *yamen* awaiting a relief force which she begged of a general encamped in a neighboring town. Her letter—motivated by deep feeling and composed in faultless prose—was later carved on stone at Foochow. When Shên returned, he found his wife determined to defend the city to the last. The city, however, was saved by the forces called for. Shên's merits, and those of his wife, were reported by Tsêng Kuo-fan [q. v.] to the throne with the result that Shên was made an expectant intendant. He served as intendant of north-eastern Kiangsi from 1857 to 1859. After several months' retirement he was again offered an intendancy (1860), but he declined in order to train the militia in his home town.

Owing to his evident ability Shên Pao-chên was repeatedly recommended by Tsêng Kuo-fan for an important post, and in 1861 was invited to work in Tsêng's camp at Anking while awaiting a more suitable appointment. But before he could reach Tsêng's camp he was made governor of Kiangsi (1862), where he taught the people to build strongholds for self-defense and encouraged all officials within his jurisdiction to suppress the Taipings. Though the insurgents repeatedly concentrated their forces on Kiangsi, they were time and again driven back, and finally several Taiping leaders, such as Hung Fu (see under Hung Hsiu-ch'üan) and Hung Jên-kan [q. v.], were arrested and executed in the province (1864). As a reward for his services Shên was given the button of the first rank and the hereditary title *Ch'ing-ch'ê tu-yü* of the first class, but he declined both honors on the ground that the achievements were not his but those of his generals. The Court insisted on bestowing the honor on the ground that not only his achievements in the campaign but his able administration deserved to be so rewarded. He had won a reputation for strict honesty and for diligence in the performance of duties. In 1865 he requested leave, owing to the illness of his mother, but before he could reach home his mother had died and he was allowed to observe the full period of mourning.

In 1867 Shên Pao-chên was appointed Imperial Commissioner and Director General of an arsenal for the construction of a navy. The project was suggested by Tso Tsung-t'ang [q. v.] when he was governor-general of Fukien and Chekiang. Tso selected a site for the Navy Yard (August 1866) at Ma-wei 馬尾 near Foochow, and made a contract with two Frenchmen, Prosper Giquel (日意格, 1835–1886) and Paul d'Aiguebelle (德克碑, 1831–1875), to serve as engineers and supervisors. Tso also determined to establish schools for training young students to construct and navigate ships. When these plans (after the submission of many memorials) received the imperial approval, and after some of them had been put into effect, Tso was transferred (September 1866) to Shensi, Kansu and Sinkiang. But before he set out for his new post he recommended Shên Pao-chên as the man most suitable for working out the ship-building program. Shên assumed the responsibility on July 18, 1867 and industriously carried out all the plans for building the yard, arsenals, schools, dormitories, etc.—at the same time strictly guarding against bribery and "squeeze". The Navy Yard operated according to schedule, and with such efficiency that in the years 1867–74 fifteen vessels were built, varying in displacement from 515 to 1,450 (metric) tons, with 80 to 250 horsepower, with speeds of 60 to 90 *li* an hour, and varying in length from 166 to 238 Chinese feet.

In conjunction with the Navy Yard, Shên Pao-chên developed the Naval Academy known as the Ch'iu-shih t'ang i-chü 求是堂藝局 which was opened early in 1867 to teach the French language as means to a knowledge of naval construction, and the English language to promote a study of navigation—the students being drawn chiefly from Fukien and Hong Kong. After five years of such training, the most promising students were to be sent to France or England for three to six years of further study. Not only were a number of technical men thus trained in the applied sciences to take the place of some fifty Westerners employed in the ship yard, but there also emerged several admirals, a number of naval officers, and few great scholars. One scholar so trained was Yen Fu 嚴復 (original *ming* 體乾, 宗光, T. 又陵, 幾道, 1853–1921) and one naval man, Sa Chên-ping 薩鎮冰 (T. 鼎銘, 1858–?). Both were sent to England in 1877 to pursue their studies and after graduation from the Greenwich Naval College returned to China (1879). Yen became one of China's best translators of Western scientific and sociological works and Sa became an admiral. Of the eight fundamental works translated by Yen Fu, in his distinguished style, may be mentioned Thomas H. Huxley's *Evolution and Ethics* (天演論, 1896), Adam Smith's *Wealth of Nations* (原富, 1901), and Herbert Spencer's *Study of Sociology* (羣學肄言, 1903). These transla-

tions exercised a great influence on Chinese thought and would continue to do so if they had been composed in the vernacular style. The eminent place which Sa Chên-ping and others took in the naval service established the tradition of appointing natives of Fukien to the most important positions.

Shên Pao-chên was Director General of the Arsenal from 1867 to 1874, with three years' leave (1870–72) owing to the death of his father. After he resigned from his post, the ship administration gradually deteriorated owing to the fact that the Court had no strong desire to develop a modern navy—the funds allotted to the Navy Yard being both inadequate and undependable, and those in charge being not so capable or honest as Shên.

In 1874 Shên Pao-chên was ordered to inspect conditions in Formosa where some shipwrecked sailors from the Loochoo Islands had been killed by independent tribes of the mountains three years previously. Japan, assuming suzerainty over the Loochoos, demanded redress for the death of her subjects. To support her demands she sent (1873) an expedition to Formosa. Before long Shên reached the Island and punished the tribes; more Chinese soldiers were later dispatched, and secret preparations were made for war. After long negotiations an agreement was signed (October 31, 1874) whereby Japan agreed to withdraw her forces and China paid to Japan an indemnity of half a million taels. Thereupon Shên memorialized the throne to reorganize the government of Formosa, develop the backward areas of the country, build fortresses, and establish several new cities. When affairs in Formosa were readjusted Shên was promoted (May 1875) to governor-general of Kiangsu, Kiangsi and Anhwei—acting concurrently as superintendent of trade for the southern ports. This appointment, it is said, struck terror into the hearts of the established personnel who had reason to respect his probity and strictness in the conduct of public affairs. True to his reputation, he quickly altered the existing corrupt and slack atmosphere. While in this office he begged the Emperor to reduce the land tax of some cities in Kiangsu. He forbade the planting of opium, and discouraged excessive expenditures for funerals. In 1878 he memorialized the throne to abolish the official examination for military degrees, but this suggestion was not acted upon. He was also very strict in suppressing bandits, and during his tenure there was peace, order, and good administration in his jurisdiction. He died in 1879 and was granted posthumously the title of Grand Guardian of the Heir Apparent, was honored with a tablet in the Temple of Eminent Statesmen, and was canonized as Wên-su 文肅. In 1886 his portrait was hung in the Tzŭ-kuang ko (see under Chao-hui). His memorials to the throne were collected under the title *Shên Wên-su kung chêng-shu* (公政書), 7 *chüan* (1880).

[1/419/45, 513/21b; 2/53/34b; 5/27/13b; 8/17 上/1a; 21/10/8a; 船政奏議彙編 *Ch'uan-chêng tsou-i hui-pien*, 54 *chüan* (1888); *Fukien t'ung-chih* (1922); "Development of the Foochow Arsenal" (in Chinese), *Tsinghua hsüeh-pao* (Tsinghua Journal) vol. 8, no. 1 (1932); Giquel, Prosper, *The Foochow Arsenal and its Results, 1867–1874*, trans. by H. Lang, Shanghai, 1874]

TÊNG SSŬ-YÜ

SHÊN Ping-chên 沈炳震 (T. 寅馭 H. 東甫), Feb. 24, 1679–1738, Jan. 22, scholar and historian, was a native of Kuei-an, Chekiang. In 1736 he and his youngest brother, Shên Ping-ch'ien 沈炳謙 (T. 幼牧 H. 勞山, b. 1685), were recommended as suitable competitors in the *po-hsüeh hung-tz'ŭ* examination of that year (see under Liu Lun). Although neither was successful, Shên Ping-chên's scholarship attracted wide recognition in the capital. Of all the competitors, he had been most active as a writer. One of his most valuable works was a comparative study of the old and new official histories of the T'ang dynasty, entitled 新舊唐書合鈔 *Hsin-chiu T'ang-shu ho-ch'ao*, in 260 *chüan*, which was presented to the throne by Ch'ien Ch'ên-ch'ün [*q. v.*] about 1743. This work was published in 1871 with a supplement of 18 *chüan*, with corrigenda. When, in 1739, the government initiated the re-editing of the Twenty-one Dynastic Histories (二十一史 *Êr-shih-i-shih*, completed and printed in 1747), the *Hsin-chiu T'ang-shu ho-ch'ao* was frequently consulted, and parts of it were incorporated in the editorial notes. In consequence of this re-editing, the Twenty-one Dynastic Histories were increased to twenty-three by the addition of the newly-completed 明史 *Ming-shih* and the older of the two histories of the T'ang dynasty, 舊唐書 *Chiu T'ang-shu*. The so-called Twenty-four Dynastic Histories did not appear until the recovery of the *Chiu Wu-tai shih* (see under Shao Chin-han).

Another contribution of Shên Ping-chên to the study of history was the 廿一史四譜 *Nien-i shih ssŭ p'u*, in 54 *chüan*, which was printed in the *Kuang-ya ts'ung-shu* (see under Chang Chih-

tung). It consists of four chronological lists of imperial reign-titles, the nobility, names of ministers of state, and posthumous names. To each list he appended an index arranged according to the syllabary of rhymes. Another work by him is the 九經辨字瀆蒙 *Chiu-ching pien-tzŭ tu-mêng*, 12 *chüan*, an etymological study of the characters used in the Nine Classics, which received notice in the *Imperial Catalogue* and was copied into the Ssŭ-k'u library (for both see under Chi Yün). Manuscript copies of this work are preserved in the Kiangsu Kuo-hsüeh Library, Nanking, and the Seikadō Library, Tokyo. His collected verse appears under the title 增默齋集 *Tsêng-mo chai chi*, 8 *chüan*. One *chüan* of this collection, entitled 蠶桑樂府 *Ts'an-sang yüeh-fu*, is devoted to sericulture. Critical notice is given to it in the *Imperial Catalogue*. A work by Shên, entitled 唐詩金粉 *T'ang-shih chin-fên*, 10 *chüan*, is an anthology of phrases from T'ang poetry. This work was printed prior to 1736.

A younger brother, Shên Ping-hsün (see under Ch'üan Tsu-wang), was a student of the ancient work on the water courses of China, known as *Shui-ching chu* (see under Chao I-ch'ing). He wrote a treatise on this subject, entitled 水經注集釋訂譌 *Shui-ching chu chi-shih ting-ê*, in 40 *chüan*, which received notice in the *Imperial Catalogue* and was copied into the *Ssŭ-k'u*. According to Ch'üan Tsu-wang [*q. v.*], this work was really initiated by Shên Ping-chên, and was completed by his brother. It was recently reproduced in the *Ssŭ-k'u ch'üan-shu chên-pên* (see under Chi Yün).

[1/490/5b; 3/418/12a; 31/10/8a; 湖州府志 *Hu-chou fu-chih* (1874) 76/19a; *Ssŭ-k'u* 33/12a, 69/1b, 185/4b.]

TU LIEN-CHÊ

SHÊN Tê-ch'ien 沈德潛 (T. 確士 H. 歸愚), Dec. 24, 1673–1769, Oct. 6, official, poet and literary critic, was a native of Ch'ang-chou, Kiangsu. He was brought up in a poor but cultivated home. His grandfather and father were tutors, and he also began to teach when he was eleven (*sui*). His poetic genius was recognized early, for at the age of six (*sui*) he so impressed his grandfather with his knowledge of rhymes that the latter predicted he would become a great poet. But Shên Tê-ch'ien's way to political preferment was more difficult, for he did not become a *chü-jên* until he was sixty-six (*sui*), after seventeen attempts. Taking his *chin-shih* degree in 1739, he gained the favor of Emperor Kao-tsung and enjoyed the latter's literary friendship, being twice honored with imperial prefaces to his works (see below).

In 1742 Shên Tê-ch'ien was appointed a compiler in the Hanlin Academy and was assigned to edit the old and the new histories of the T'ang dynasty, and to participate in the compilation of the "Mirror of History" for the Ming period, which was printed in 1746 in a work of 20 *chüan*, entitled 資治通鑑綱目三編 *Tzŭ-chih t'ung-chien kang-mu san-pien*. In 1743 Shên became senior secretary of the Supervisorate of Imperial Instruction, expositor in the Hanlin Academy, and diarist of the Emperor's movements. He was examiner of the provincial examination in Hupeh (1744), chief supervisor of imperial instruction, assistant director of the metropolitan military examination (1745), and sub-chancellor of the Grand Secretariat (1746). In 1747 he was made tutor to the imperial princes, and junior vice-president of the Board of Ceremonies, and in 1748 assistant director of the metropolitan examination. Retiring from official life in 1749, he became two years later (1751) principal of the Tzŭ-yang (紫陽) Academy at Soochow.

During the remainder of his long life he made two journeys to the capital (1751, 1761), attending on both occasions the birthday celebrations of the Empress Dowager; and four times he had the pleasure of greeting the Emperor on the latter's journey to South China (1751, 1757, 1762, 1765). On one of these occasions he was made honorary president of the Board of Ceremonies (1757), on another, Grand Tutor of the Heir Apparent (1765). In 1769, at the age ninety-seven (*sui*), he died and was canonized as Wên-k'o 文愨. His name was entered in the Temple of Eminent Statesmen and remained there until 1778 when he was posthumously denounced for having written a biographical sketch of Hsü Shu-k'uei [*q. v.*] whose collection of verse, entitled *I-chu lou shih* (see under Hsü Shu-k'uei), was banned for containing alleged seditious utterances. The decree denouncing Shên's works was issued on December 3, 1778. Upon reading certain of Shên's verses that seemed to him seditious the Emperor ordered the withdrawal of all his posthumous honors.

The literary remains of Shên-Tê-ch'ien are of two kinds: his own compositions, and anthologies which he compiled and edited. His creative writings, brought together under the title, 歸愚詩文鈔 *Kuei-yü shih-wên ch'ao*, comprise his poems in 30 *chüan*—the first 20 *chüan*, honored with a preface by Emperor Kao-tsung, being

printed in 1752, the remainder in 1766; prose compositions in 27 *chüan*, of which the first 20 *chüan* were printed in 1759, the rest in 1767; a collection of verse in 4 *chüan*, entitled 矢音 *Shih-yin* (1753), written to match poems composed by the Emperor; notes on literary criticism, entitled 詩說晬語 *Shih-shuo sui-yü* (1731), in 2 *chüan*; a collection of *tz'ŭ* or poems in irregular meter (1767); essays designed to elucidate maps in the general gazetteer of Chekiang province, *Chekiang t'ung-chih*, which was ordered to be revised in 1731 and was published in 1736; and an autobiographical *nien-p'u* whose preface is dated 1764. His editorial activity resulted in the following anthologies of verse and prose of different periods: 古詩源 *Ku-shih yüan*, in 14 *chüan* (1725), being selected poems from dynasties prior to the T'ang; 唐詩別裁集 *T'ang-shih pieh-ts'ai chi*, 20 *chüan*, a T'ang anthology compiled in collaboration with Ch'ên Shu-tzŭ 陳樹滋, printed in 1717 but revised and enlarged in 1763; *Ming* (明) *shih pieh-ts'ai chi*, in 12 *chüan* (1739), a Ming anthology compiled with the help of Chou Chun 周準 (T. 欽萊 H. 迂村, d. 1756); *Kuo-ch'ao* (國朝) *shih pieh-ts'ai chi*, 36 *chüan*, poems of the early Ch'ing period, first edition 1759, revised edition in 32 *chüan* with a preface by the Emperor dated 1761; 唐宋八家文選 *T'ang-Sung pa-chia wên-hsüan* (1752), in 30 *chüan*, being selected essays from eight great masters of the T'ang and Sung periods; 吳中七子詩選 *Wu-chung ch'i-tzŭ shih-hsüan* (1753) in 14 *chüan*, selected poems by seven of his students, among them Wang Ming-shêng, Wang Ch'ang, and Ch'ien Ta-hsin [*qq. v.*]; and 杜詩偶評 *Tu-shih ou-p'ing* (1753), selected poems by Tu Fu (see under Ch'ou Chao-ao) with critical annotations.

In the field of literary criticism Shên Tê-ch'ien promoted a revival of classicism, both in content and in form. He inclined to the view of Han Yü (see under Mao Chin) that the function of literature is to advance morality. He asserted that poetry should perpetuate the morality of ancient periods, and maintain the form and style set by the Han, Wei, and T'ang dynasties. He stressed the purpose, the form, and the so-called "spiritual atmosphere" (*shên yün*) which Wang Shih-chên [*q. v.*] regarded as so important. But above all he stressed poetic form (格調說), as opposed to Yüan Mei [*q. v.*] who emphasized genius and individuality (性靈說).

[1/311/3a; 3/84/21a; 7/18/23b; 20/2/00; 23/30/1a; 吳縣志 *Wu-hsien chih* (1933) 13/8b; *Chekiang t'ung-chih* (1736) 職名/4a; Goodrich, L. C., *The Literary Inquisition of Ch'ien-lung*, pp. 170–172; Aoki Seiji 青木正兒, 支那文學思想 (下), 岩波講座東洋思潮 *Iwanami kōza Tōyō shichō*; Suzuki Torao 鈴木虎雄, *Shina Shironshi* (1925) pp. 208–210.]

LI MAN-KUEI

SHÊN T'ing-fang 沈廷芳 (T. 畹叔, 萩林 H. 椒園), Oct. 10, 1702–1772, Mar. 22, official and scholar, was born in Hai-ning, Chekiang, at the home of his maternal grandfather, Cha Shêng (see under Cha Chi-tso); but the ancestral abode of his family was in Jên-ho (Hangchow). He spent his boyhood in Peking in the residence which Emperor Shêng-tsu alloted to Cha Shêng. In 1736 he passed the *po-hsüeh hung-tz'ŭ* examination (see under Liu Lun) and was appointed a bachelor in the Hanlin Academy where he later was made a compiler. As a collator in the Wu Ying Tien (see under Chin Chien), he was assigned (1738) to assist in the preparation of the 1743–44 edition of the *Ta-Ch'ing i-t'ung chih* (see under Hsü Ch'ien-hsüeh). In 1741 he was appointed censor and in 1743 was made inspector of grain transport in Shantung. Before long (1744) he was charged with abuse of his censorial privileges and was dismissed from office, but was soon pardoned and during the years 1744–48 was twice in Shantung as inspecting censor of grain transport. In 1748 he became intendant of the Têng-Lai-Ch'ing Circuit (登萊青道), Shantung, where he rebuilt schools and city walls. He took a sympathetic interest in the life of the people who in turn showed him much appreciation. In 1754 he was transferred to Honan as provincial judge, and early in the following year he went to the capital. There, in an audience with the Emperor, he requested leave to resign to look after his aged mother in Hangchow. In the autumn of the same year his mother died, and two years later he became principal of the Yüeh-hsiu Academy (粤秀書院) in Canton (1757–58). There he had charge of the compilation of the 廣州府志 *Kuang-chou fu-chih*, 60 *chüan*, printed in 1759. In 1758 he returned to Peking and received appointment as provincial judge of Shantung, a position in which he was greatly honored and loved. It was reported that when he left Tsinan to retire (1762) he was followed by a crowd of several thousand admirers to a distance of forty *li*. During the next few years he served as principal of three Academies: *Ao-fêng Shu-yüan* 鼇峯書院 in Foochow (1763–65), *Tuan-hsi*(端溪) *Shu-yüan* in Kao-yao, Kwang-

tung (1766), and *Lo-i* (樂儀) *Shu-yüan* in I-chêng, Kiangsu (1767–70). While in Foochow he undertook the compilation of the 續福建通志 *Hsü Fu-chien t'ung-chih*, 96 *chüan*, which was commissioned in 1763, but was not completed until 1768. In 1770, on the occasion of the sixtieth birthday of Emperor Kao-tsung, he made his last visit to the capital to take part in the ceremonies. He died two years later in Peking at the home of his son, Shên Shih-wei (see below).

Shên T'ing-fang received his training in the *ku-wên* 古文, or archaic classical style, from Fang Pao [*q. v.*], and acquired his technique in poetry from the brothers, Cha Shên-hsing [*q. v.*] and Cha Ssŭ-li (see under Cha Shên-hsing), who were distant relatives of his grandfather, Cha Shêng. He was also a student of Shên Tê-ch'ien [*q. v.*] whom he styled "uncle" and from whom he received much encouragement. His collected works, entitled 隱拙齋集 *Yin-cho chai chi*, were first printed in 22 *chüan*, in 1757, and were several times expanded. The most complete edition, published under the same title by his son, Shên Shih-wei, contains 30 *chüan* of verse which he wrote during the years 1722–66, and 20 *chüan* of miscellaneous prose with a supplement (*hsü-chi*) of verse, in 5 *chüan*, composed by him after 1766. The postscript is dated 1779. His contributions to classical studies appear in a work, entitled 十三經註疏正字 *Shih-san-ching chu-shu chêng-tzŭ*, 81 *chüan*, in which he corrected errors he discovered in various editions of the Thirteen Classics and their commentaries. He arranged a collection of episodes from history, entitled 鑑古錄 *Chien-ku lu*, 16 *chüan*, which was presented to the throne early in 1741. While teaching in Foochow (1763–65) he prepared a supplement to Chu I-tsun's [*q. v.*] *Ching-i k'ao*, which bears the title *Hsü Ching-i k'ao*.

Shên T'ing-fang compiled a list of the members of the Hanlin Academy, entitled 國朝館選錄 *Kuo-ch'ao kuan-hsüan lu*, printed in 1746. The printing blocks for this work were deposited in the Academy and the names of later members were added from time to time until 1904—the last year in which Hanlin scholars were chosen from those who obtained the *chin-shih* degree. However, in the period 1905 to 1911, a number of students who had studied modern subjects in colleges at home or abroad were admitted into the Academy. [Perhaps the most complete existing list of Hanlin scholars is the 詞林輯略 *Tz'ŭ-lin chi-lüeh*, 10 *chüan*, compiled by Chu Ju-chên 朱汝珍 (T. 玉堂 H. 聘三, 隘園, *chin-shih* of 1904) and printed about 1929.]

Shên T'ing-fang was gifted in painting and calligraphy. He had as a hobby the study and collection of ink-slabs, and for that reason called his residence Yen-lin 硯林, or "Forest of Ink-slabs". His father, Shên Yüan-ts'ang 沈元滄 (T. 麟洲 H. 東隅, 1666–1733), was magistrate of Wên-ch'ang, Kwangtung (1722–25). The father's collective works, entitled 滋蘭堂集 *Tzŭ-lan t'ang chi*, consist of verse in 10 *chüan* and prose in 4 *chüan*.

Shên T'ing-fang had two elder brothers. The second, Shên Hsin 沈心 (T. 房仲, d. 1760), was so highly esteemed by Cha Shên-hsing for his poetic talents that he gave him his granddaughter in marriage. The poems of Shên Hsin were published under the title 孤石山房詩集 *Ku-shih shan-fang shih-chi*, 6 *chüan*. An anthology of his verse, compiled by Yao Nai [*q. v.*], is entitled 房仲詩選 *Fang-chung shih-hsüan*, 2 *chüan*. Shên Hsin also wrote the 怪石錄 *Kuai-shih lu* (1 *chüan*, preface dated 1749), a study of stones of curious formation found at Ch'ing-chou, Shantung, and used for rockeries. Shên T'ing-fang had two sons. The elder, Shên Shih-wei 沈世煒, *chin-shih* of 1766, was a secretary in the reception department of the Board of Ceremonies and was once in charge of the provincial examination of Yunnan (1770).

[1/490/1b; 3/177/31a; 4/84/14b; 23/27/7b; 26/1/57b; *Ssŭ-k'u*, 33/10a; Yeh Ch'ang-ch'ih (see under P'an Tsu-yin), *Ts'ang-shu chi-shih shih*, 5/13b.]

Li Man-kuei

SHÊN-tsung. Temple name of Chu I-chün (see under Chu Ch'ang-lo).

SHÊN T'ung 沈彤 (T. 冠[貫]雲 H. 果堂), 1688–1752, Nov. 30, classicist, was a native of Wu-chiang, Kiangsu. When young, he studied under Ho Ch'o [*q. v.*], but when in 1736 he was recommended to be admitted to the special *po-hsüeh hung-tz'ŭ* examination in Peking (see under Liu Lun), he was so deliberate in composing his poem that he had not finished it by midnight and therefore failed to qualify. He remained a licentiate all his life. Shên also studied under Chang Po-hsing [*q. v.*] and Yang Ming-shih 楊名時 (T. 賓實, 凝齋, 1661–1736). After his failure at the special examination he was invited to aid in the compilation of the *San Li i-shu* (see under Fang Pao) and the *Ta-Ch'ing i-t'ung chih* (see under Hsü Ch'ien-hsüeh). This task completed, he was granted an appointment of low order (ninth grade); but because he was ashamed of his

inability to secure a higher position, and because of the advanced age of his parents, he returned to his home in Kiangsu, without entering into the duties of his office. Shên loved the mountains and rivers, especially those of antiquarian interest, and travelled in Shantung, Honan, Anhwei and other places. It is said of him that when he was on expeditions of this sort he would forget to return home. He was particularly noted for his filial piety and fraternal love. Having no son of his own, he adopted a nephew, Shên P'ei-ying 沈培英, who followed his foster-father as a student of the Classics. Shên was fortunate in the quality of his friends and associates. Among these were such notables as Fang Pao, Li Fu, Ch'üan Tsu-wang (who wrote his epitaph) and A-k'o-tun [*qq. v.*], who invited him to his home to educate his sons. After his death his disciples gave him privately the posthumous name Wên-hsiao 文孝.

Shên's specialty was the study of ancient ceremonials. His best work, according to the judgment of the *Ssŭ-k'u* (see under Chi Yün), is the 周官祿田考 *Chou kuan lu t'ien k'ao*, 3 *chüan*, which he wrote in the winter of 1751. His next best work is the 儀禮小疏 *I-li hsiao shu*, one *chüan*, unfinished—a collection of annotations to five chapters of the *Decorum Ritual*. Quotations from it appear in the *I-li i-shu* (see under Fang Pao). There is a collection of his shorter works under the title: 果堂集 *Kuo-t'ang chi*, 12 *chüan*, of which two prefaces by a relative, Shên Tê-ch'ien [*q. v.*], are dated 1749 and 1754. One essay in this collection is physiologico-lexicographical, the 釋骨 *Shih-ku*, or "Treatise on Bones". Shên was the author of two other physiological or medical books, the 內經本論 *Nei-ching pên lun* and the 氣穴考略 *Ch'i hsüeh k'ao lüeh*, 5 *chüan*, neither of which was published. He took part in the compilation of gazetteers for the Wu-chiang and Chên-tsê districts, Kiangsu, 59 and 38 *chüan* respectively, both completed in 1746.

Shên's work is commended for his simple, unadorned style, and for his criticism of those who stressed form at the expense of meaning, and of those who spent their energies on minute textual analysis for fear of not being exhaustive.

[1/487/13b; 3/409/34a; *Ssŭ-k'u* 19/9a, 20/9a; Shên Tê-ch'ien, biography of Shên T'ung in *Kuo-t'ang chi*.]

Rufus O. Suter

SHÊNG-an Huang-ti. Posthumous name of Chu Yu-sung [*q. v.*].

SHÊNG-tsu. Temple name of Hsüan-yeh [*q. v.*].

SHÊNG-yü 盛昱 (T. 伯羲 [希, 熙, 兮], H. 韵蒔), Apr. 11, 1850–1900, Jan. 20, scholar, was a member of the Imperial Clan, his family belonging to the Bordered White Banner. His great-grandfather, Yung-hsi 永錫 (d. 1821, posthumous name 恭), was the sixth Prince Su (see under Haoge). Yung-hsi's fourth son, Ching-chêng 敬徵 (1785–1851, posthumous name 文愨), who served as Assistant Grand Secretary (1842–45), did not have a son and adopted his younger brother's son, Hêng-ên 恆恩 (T. 雨亭, d. 1866). The latter rose in his official career to the senior vice-presidency of the Censorate (1864–66). Shêng-yü was the second son of Hêng-ên. His mother, Na-hsün-lan-pao 那遜蘭保 (T. 蓮友, d. 1873), came from the Borjigit clan of the Khalkha Mongols. She was an accomplished lady and left a collection of verse, entitled 芸香館遺詩 *Yün-hsiang kuan i-shih*, 2 *chüan*, which was published by Shêng-yü in 1874. To her, Shêng-yü owed much of his early education. His ancestral residence, styled I-yüan 意園, was in the eastern part of Peking and was noted for its peony garden.

At the age of twenty-one *sui* Shêng-yü passed (1870) the Shun-t'ien provincial examination with highest honors. The chief examiner was Wo-jên [*q. v.*] whose Sung philosophy seems to have inspired Shêng-yü. In 1877 Shêng-yü graduated as *chin-shih* and was made a bachelor of the Hanlin Academy. Three years later (1880) he was made a compiler in the same office, and after serving as secretary of the Supervisorate of Imperial Instruction (1881) and as sub-expositor of the Hanlin Academy (1881–83) was promoted in 1883 to the post of sub-reader of the Hanlin Academy. During these years he distinguished himself by his memorials to the throne in which he denounced the unfair actions of several high officials, among them, Ch'ung-hou [*q. v.*], who in 1879 concluded his humiliating treaty with Russia, and Wu Ch'ang-ch'ing (see under Li Shu-ch'ang), who in 1882 forced the father of the Korean emperor to accompany him to China.

In 1883 Shêng-yü was given the privilege of memorializing the throne directly. Late in the same year he was transferred to the post of deputy supervisor of Imperial Instruction, and in the following year (1884) was made libationer of the Imperial Academy, a position he held for five years. During this period he repaired the

Academy buildings, added books to the library, raised the allowance for students, and established rigid control over their study. With the assistance of his students he compiled books and reprinted rare works, including rubbings of the 石鼓文 *Shih-ku wên*, or inscriptions on the ten ancient stone drums which were kept adjacent to the College grounds. Thus he restored the Imperial Academy which had for more than a century lost its prestige. However, because he demanded an exorbitant sum to carry out his reform, he was unpopular with the authorities of the Board of Revenue as well as with subordinate officers in the Imperial Academy. While he was in Shantung in 1888 as chief provincial examiner he expressed a desire to relinquish his official position. Falling ill from excessive labor in the correction of examination papers, he resigned in the autumn of 1889. Thereafter he lived in retirement at his residence which became the gathering place of promising young students and scholars of repute, irrespective of whether they were Chinese or Manchu. He therefore had a strong following in official and scholarly circles in the middle of the Kuang-hsü reign-period (1875–1909). When the Sino-Japanese war broke out in 1894, his friend, Chang Chih-tung [*q. v.*], urged him to resume official life, but he declined, one reason perhaps being that he did not have the good will of the Empress Dowager.

Shêng-yü had an encyclopaedic knowledge of the history of the Ch'ing period. But in this field he left only one work, a collection of prose writings by 197 bannermen, entitled 八旗文經 *Pa-ch'i wên-ching*, 57 + 3 *chüan*. It was completed late in his life and was printed in 1902 by Chang Chih-tung who wrote a preface for it. In the compilation of this work he was assisted by a cousin, Yang Chung-hsi 楊鍾羲 (H. Hsüeh-ch'iao 雪橋, 1865–1940, *chin-shih* of 1889), who wrote an appendix giving biographies of the writers. This cousin was the author of four series of anecdotes relating to poets of the Ch'ing period, entitled *Hsüeh-ch'iao shih-hua* (詩話), 12 + 8 + 12 + 8 *chüan*, printed in 1914, 1917, 1919 and 1925 respectively. He also wrote a biography of Shêng-yü, entitled *I-yüan shih-lüeh* (事略), which was published in the 亞洲學術雜誌 *Ya-chou hsüeh-shu tsa-chih* (No. 4).

Shêng-yü was an able and intelligent collector of inscriptions on stone and bronze, and of books, paintings and writings. His collections were preserved in the Yü-hua ko 鬱華閣, in his residence, but were dispersed at the beginning of the Republic. As an epigraphist Shêng-yü was on intimate terms with Wang I-jung [*q. v.*]. A set of rubbings of inscriptions on bronze in 40 *ts'ê*, entitled *Yü-hua ko chin-wên* (金文), compiled by Shêng-yü, was not printed, but is preserved in the library of Yenching University in Peiping. As a bibliophile he was an intimate friend of Lu Hsin-yüan [*q. v.*], and is said to have acquired many rare books from the Ming-shan t'ang (see under Yin-hsiang). A valuable manuscript copy of the *Yüan-ch'ao pi-shih*, collated by Ku Kuang-ch'i [*q. v.*], was preserved by him. On the basis of this text Naka Michiyo 那珂通世 (H. 轉輪居士, 1851–1908) translated the *Mongholum Niucha Tobchiyan* into Japanese. This authoritative translation was published in 1907 under the title 成吉思汗實錄 *Jingisukan jitsuroku*. During his declining years Shêng-yü traveled in the environs of Peking, collecting inscriptions on stone, composed chiefly by Manchus. A collection of these, entitled 雪屐尋碑錄 *Hsüeh-chi hsün-pei lu*, was printed (1935) in 16 *chüan* in the ninth series of the 遼海叢書 *Liao-hai ts'ung-shu*. He also took an interest in Mongol history and attempted to collect inscriptions on stones in Mongolia. In this connection he is said to have compiled genealogical tables of Mongol tribes, entitled 蒙古世系表 *Mêng-ku shih-hsi piao*. Among the students of Mongol history influenced by him were Li Wên-t'ien [*q. v.*] and K'o Shao-min 柯劭忞 (T. 鳳孫, 1850–1933). The latter is known as the author of the *New History of the Yüan Dynasty* (新元史 *Hsin Yüan-shih*), 257 *chüan*, printed in 1922.

The majority of the poems of Shêng-yü were lost because he made no attempt to keep them, but in 1905, a few years after his death, his descendants collected some of his verses and published them in 4 *chüan*, with a preface by K'o Shao-min, under the title *Yü-hua ko i-chi* (遺集). Another edition (1902) of this collection by Yang Chung-hsi differs a little from the former. The *Yü-hua ko i-chi*, however, contains a few poems in the *wu-ku* 五古 style in which Shêng-yü is said to have excelled. Certain prose works and memorials by Shêng-yü were edited and printed (1909–10) by Yang Chung-hsi in 2 *chüan* under the title *I-yüan wên-lüeh* (文略).

[1/450/3b; 5/17/24a; Naitō Torajirō (see under Chang Hsüeh-ch'êng), 盛伯羲祭酒 and 盛伯羲遺事 in 支那學 *Shinagaku*, vol. I, no. 11 (1921) and vol. II, no. 11 (1922); Yeh Ch'ang-ch'ih (see under P'an Tsu-yin). *Ts'ang-shu chi-shih*

shih (1910) 7/9b; Ku T'ing-lung, "A Few Comments on the Yü Hua Ko Collection of Bronze Inscriptions", an article in Chinese in *Yenching Journal of Chinese Studies* (*Yenching Hsüeh Pao*), no. 14 (1933); 中和 *Chung-ho*, vol. 1, no. 10 ff., chronological biog. of Yang Chung-hsi.]

HIROMU MOMOSE

SHIH I-chih 史貽直 (T. 儆弦 H. 鐵崖), Feb. 26, 1682–1763, June 23, official, was a native of Li-yang, Kiangsu. His grandfather and father were *chin-shih* and members of the Hanlin Academy. Shih I-chih himself became a *chin-shih* in 1700 and was selected a bachelor in the Hanlin Academy. He served as commissioner of education for Kwangtung (1712–13) but held no other important official post until 1723 when he became acting junior vice-president of the Board of Civil Offices. It is said that he obtained this position through the influence of his classmate, Nien Kêng-yao [*q. v.*], who at that time enjoyed the favor of Emperor Shih-tsung. In 1725 Shih was ordered to Shansi to investigate charges of corruption against Nien, and his testimony was instrumental in condemning that official. Whether Shih turned against his friend in an effort to save himself, or honestly believed in Nien's guilt is not clear, but certainly from this time on his promotion was more rapid. He held the following offices: senior vice-president of the Board of Civil Offices (1724–26, and 1728–30); junior vice-president of the Board of Works (1726); senior vice-president of the Board of Works (1726–27); senior vice-president of the Board of Revenue (1727–28); senior president of the Censorate (1730–31); president of the Board of War (1731–34, and 1740–42); president of the Board of Revenue (1734–38); president of the Board of Punishment (1738–40); president of the Board of Civil Offices (1742–44); associate Grand Secretary (1744); Grand Secretary (1744–63); acting governor-general of Fukien (1729–30), of Liang-kiang (*i.e.*, Anhwei, Kiangsu and Kiangsi, 1730), of Hu-kuang (*i.e.*, Hupeh and Hunan, 1735–37), and of Chihli (1742–45). Shih I-chih's appointment to the governor-generalship of Liang-kiang was unusual in that it was not the custom to give an official a high position in his own province. He served as special examiner at the provincial examination in Yunnan (1711), was assistant examiner at the metropolitan military examination (1723), served in the Imperial Study (1723), and was assistant director and special examiner at the metropolitan examinations of 1724 and 1746 respectively.

During his long term of office Shih I-chih took an interest in stocking the prefectural granaries with good grain, and developed a method for applying just fines against officials who were negligent of the granaries under their supervision. He was instrumental in securing immunity for those who, for economic reasons, bought salt at places not designated by the government, and he also worked for flood prevention and river conservancy. Some of his memorials to the throne are of special interest. In 1729 he recommended that responsible officials accompany soldiers and petty officers when they returned from Formosa at the expiration of their military terms—in order to prevent extortion of food, wine, cattle and fuel from the aborigines. In 1733 he memorialized concerning the private manufacture of alcoholic drinks, and advised the government to prohibit the manufacture of the "barm," or yeast, rather than the wine itself. At the same time he suggested that where sufficient grain had been stored for the sustenance of the people some of the surplus be used for the manufacture and sale of alcoholic drinks. In 1735 he also memorialized upon the importance of strict adherance to the examination method in filling secondary governmental posts—in order to avoid undue competition and over-rapid promotions.

Shih I-chih was also capable in military matters. In 1731 he was given command of an army of archers, called the Yung-chien chün 勇健軍, stationed at Barkul; and in 1737 he was in charge of a military expedition against the Miao in Hunan. Shih held the Emperor's favor until 1755 when he was ordered to retire on grounds of age. Other factors were operative, however, particularly Shih's refusal, when questioned by Emperor Kao-tsung during the "literary inquisition" of Hu Chung-tsao, to explain a letter to O-ch'ang (for both see under O-êr-t'ai) in which Shih had requested a post for one of his own sons. Two years later (1757), when Emperor Kao-tsung toured the South, he met Shih and ordered him to return to the capital. On the sixtieth anniversary of his receiving the *chin-shih* degree the Emperor conferred special honors upon Shih, and in the following year Shih participated in the banquet of the Nine Elderly Men (九老會) at the celebration of the Empress Dowager's seventieth birthday.

Upon the death of Shih I-chih in 1763 Emperor Kao-tsung sent his sixth son to pour libations.

Shih's name was entered in the Temple of Eminent Statesmen and he was given the posthumous name Wên-ching 文靖. The second of his three sons, Shih I-ang 史弈昂 (T. 頡甫, 1712–1791), was for a few months in 1766 junior vice-president of the Board of War, but was discharged for impertinence.

A younger brother of Shih I-chih, named Shih I-mu 史貽謨 (T. 賡載, *chin-shih* of 1745, d. 1772), was the examiner of the great historian Ts'ui Shu [*q. v.*] for the *chü-jên* degree in 1762, and foresaw in Ts'ui a man of unusual promise.

[3/15/1a, 85/35; *Li-yang hsien-chih* (1896) 11/38b, 48a; *Chu-p'i yü-chih* (see under Yin-chên), *t'ao* 16, vol. 3.]

RUFUS O. SUTER

SHIH Jun-chang 施閏章 (T. 尙白, 屺雲 H. 愚山, 矩齋, 蠖齋), Jan. 6, 1619–1683, Aug. 5, poet, scholar, and official, was a native of Hsüan-ch'êng, Anhwei. His mother died when he was three (*sui*) and his father when he was nine (*sui*), leaving him to be brought up by a younger brother of his father. While still young he studied with a local scholar, Shên Shou-min 沈壽民 (T. 眉生 H. 耕巖, 1607–1675), read widely, and began to write essays and to compose excellent verse. Graduating as a *chin-shih* in 1649, he was appointed in 1651 a second class assistant secretary in the Board of Punishments. In 1656 he became commissioner of education for Shantung and in that capacity corrected the papers for the examination of 1658 in which P'u Sung-ling [*q. v.*], author of the well-known *Liao-chai chih-i* ("Strange Stories from a Chinese Studio"), took his *hsiu-ts'ai* degree.

In 1661 Shih went to Kiangsi as intendant of the Hu-hsi Circuit (湖西道) which included several districts in a badly despoiled region overrun by highwaymen and soldiers. It is from this period of his life that many picturesque stories arose concerning his skill, his amiability, and his integrity as an administrator. Unlike his predecessors who enhanced their difficulties by excessive cruelty, he both pacified the region and won the hearts of the people who affectionately called him "Shih the Buddha" (施佛子). A number of poems which he wrote at this time portray vividly the sufferings of the people. In this respect he was likened to the famous T'ang poet, Yüan Chieh 元結 (T. 次山, 719–772), who wrote verse in a similar vein when he was an official in this region. Wherever he went he encouraged education and rebuilt or founded Academies of learning. At the time of his retirement in 1667 the district of Ch'ing-chiang, Kiangsi, erected the Academy known as Lung-kang Shu-yüan 龍岡書院 in his honor. The next ten years or more he devoted to a life of quiet study and to the writing of poetry. In 1679 he passed the special examination known as *po-hsüeh hung-tz'ŭ* (see under P'êng Sun-yü), becoming a sub-expositor in the Hanlin Academy with appointment on the editorial board which compiled the Ming History. In 1681 he was provincial examiner for Honan, and two years later was promoted to a sub-readership in the Academy. He died soon thereafter.

As a poet, Shih Jun-chang was linked with Sung Wan [*q. v.*], as shown in the popular saying, "Shih of the South and Sung of the North" (南施北宋), which is attributed to Wang Shih-chên [*q. v.*]. The latter especially admired his five-word lines. Shih and his fellow-townsman, Kao Yung 高詠 (T. 阮懷 H. 遺山, b. 1622), developed a type of poetry which came to be known, after the name of their home town, as the "Hsüan-ch'êng style" (宣城體). His collected prose writings, entitled 學餘堂文集 *Hsüeh-yü t'ang wên-chi*, in 28 *chüan*, and his verse, 詩集 *shih-chi*, in 50 *chüan*, were printed in 1708 by Ts'ao Yin [*q. v.*]. These, together with a supplement in 2 *chüan*, were copied into the Imperial Manuscript Library (see under Chi Yün). Six of his shorter works, his *nien-p'u*, and the collected poems of his grandson, Shih Li 施瑮 (T. 質存 H. 隨村), were printed from time to time. His complete works are published as 施愚山先生全集 *Shih Yü-shan hsien-shêng ch'üan-chi*. In 1769 his tablet and that of Huang Shu-lin [*q. v.*] were entered in a temple at Tsinan, Shantung, where the memory of Wang Shou-jên (see under Chang Li-hsiang) and two other heroes were celebrated—the temple being thereafter known as Wu Hsien Tz'ŭ 五賢祠.

[1/489/9a; 3/118/22a; 30/2/2b; 32/3/4a; *Hsüan-ch'êng chih* (1888) 15/儒林9a; *Shih Yü-shan hsien-shêng nien-p'u* in his collected works (with portrait); 20/1/0 (portrait); 歷城縣志 *Li-ch'êng hsien chih* (1771) 11/31b.]

C. MARTIN WILBUR

SHIH K'o-fa 史可法 (T. 憲之 H. 道鄰), d. 1645, Ming loyalist general, was a native of Hsiang-fu, Honan. Passing his *chin-shih* examination in 1628, he was appointed police magistrate of Sian, Shensi, where he gained a high

reputation for administrative talent in both civil and military affairs. Put in command of the troops in the western part of Kiangnan in the autumn of 1635, he assisted Lu Hsiang-shêng 盧象昇 (T. 建斗 H. 九台, 1600–1639) in his efforts to drive Chang Hsien-chung [*q. v.*] and his bandits from the province. Before they succeeded in this, however, Lu was transferred to another post, and Shih K'o-fa was made governor of the western part of Kiangnan with parts of Honan, Hu-kuang, and Kiangsi under his jurisdiction. It is said that he was a man of small stature, dark complexion, flashing eyes and dauntless heart who shared his men's hardships, and in return had their utmost loyalty.

In 1639, after the defeat of a bandit leader, Shih was allowed to observe a few months of mourning for his father, but was soon recalled to take the vice-presidency of the Board of Revenue. Not long thereafter he was made director-general of Grain Transport, and later governor-general of Fêng-yang, Huai-an, and Yangchow prefectures. In 1643 he was appointed president of the Board of War at Nanking. In May 1644 he raised an army in the hope of defeating Li Tzŭ-ch'êng [*q. v.*], but he had no more than crossed the Yangtze when he learned of the Ming emperor's death and the fall of Peking. Dressed in mourning, he returned to Nanking to take part in choosing the new emperor. He urged that the Prince of Lu (see under Chu I-hai) be made emperor, but his plan was opposed by Ma Shih-ying and Juan Ta-ch'êng [*qq. v.*] who succeeded in placing the Prince of Fu (see under Chu Yu-sung) on the throne instead. Ma's ambition to become a powerful Grand Secretary could not be fulfilled unless Shih left the Court. Hence he persuaded Shih to take command of the troops at Yangchow. On leaving Nanking the titles of Grand Secretary and President of the Board of War were conferred upon Shih, despite his repeated refusals. Arriving at Yangchow, he tried by every means at his disposal to bring about a reconciliation between the Four Guardian Generals (see Huang Tê-kung, Liu Tsê-ch'ing, Kao Chieh, and Liu Liang-tso) who were warring among themselves and outraging the people of their districts. Shih K'o-fa never gave up hope of taking vengeance on Li Tzŭ-ch'êng and repeatedly, but vainly, urged the emperor to act against him.

However, all of Shih's loyalty and bravery could not stem the tide of events. Early in 1645 the Ch'ing army threatened the first line of defense of the Ming forces at Yangchow, where a shortage of provisions had occurred owing to the blocking of the roads by heavy snow. In spite of Shih's strenuous efforts, the city of Yangchow was surrounded on May 13 by the forces of Dodo [*q. v.*] and fell after a seven days' siege. Failing in his attempt at suicide, Shih was being escorted out of the city by an aide-de-camp when both were overtaken by Ch'ing soldiers. Defiantly rejecting every offer of amity, Shih was killed. Less than a month after his death Nanking fell to the Ch'ing forces. Shih was given the posthumous names, Chung-ching 忠靖, by the Ming Prince of T'ang (see Chu Yü-chien) and Chung-chêng 忠正 by Emperor Kao-tsung. A letter which he received from Dorgon [*q. v.*], and his own reply, are often reprinted in Chinese school books and have been translated into German (see below). After his death the Manchus plundered and slaughtered the inhabitants of Yangchow for ten days (May 20 to 29). When chaos subsided, his corpse could not be found and only his garments were buried at Mei-hua-ling 梅花嶺 outside the north gate of Yangchow. In 1768 a temple to his memory was erected beside the tomb.

There are several accounts of the ten days' massacre at Yangchow, one a very vivid description by an eye-witness, Wang Hsiu-ch'u 王秀楚, entitled 揚州十日記 *Yangchow shih-jih chi* (for translation see below). Others are: 維揚殉節記略 *Wei-Yang hsün-chieh chi-lüeh*, by Shih Tê-wei 史得威, adopted son of Shih K'o-fa; 弘光乙酉揚州城守記 *Hung-kuang i-yu Yang-chow ch'êng-shou chi*, by Tai Ming-shih [*q. v.*]; and *Shêng-ch'ao hsün Yang lu*, by Liu Pao-nan [*q. v.*].

[M.1/274/1a; M.35/7/1a; M.59/10/1a; *Lu-ch'iao chi-wên* (see under Wu Wei-yeh), *shang* 9b; *Ming-chi pei-lüeh*, 13/3b, and *Ming-chi nan-lüeh*, *passim* (for both see bibliography under Ma Shih-ying); *Shih Chung-chêng kung chi* (公集) in *Chi-fu ts'ung-shu* (see under Ts'ui Shu); *Yangchowfu chih* (1810), 25/29a; Wilhelm, Hellmut, "Ein Briefwecksel zwischen Durgan und Schi Ko-fa", *Sinica*, VIII, 5/6, pp. 239–45; "A Memoir of Ten Days' Massacre in Yangchow", a translation of the *Yangchow shih-jih chi*, by Lucien Mao, published in *T'ien Hsia Monthly* (1937), pp. 515–37; "Journal d'un bourgeois de Yang-tcheou (1645)", trans. of the same by P. Aucourt, published in B. E. F. E. O. (1907), p. 297–312; Backhouse and Bland, *Annals and Memoirs of the Court of Peking*, pp. 187–208, another translation.]

Tomoo Numata

SHIH Lang 施琅 (T. 鄭侯, H. 琢公), 1621–1696, Apr., Ming-Ch'ing admiral, was a native of Chin-chiang, Fukien. Being of distinguished lineage, he early displayed self-confidence. He studied military strategy and knew how to take advantage of wind and tide. In the troubled times at the close of the Ming dynasty he fought in local campaigns without gaining recognition and then led Chêng Chih-lung's [*q. v.*] left vanguard. The latter's son, Chêng Ch'êng-kung [*q. v.*], became jealous of Shih Lang's popularity, imprisoned his family and confined him to his ship. He contrived to escape and surrendered to the Ch'ing regime in 1646. His father, younger brother, son, and nephew were killed by Chêng Ch'êng-kung. Shih Lang was well received by the Manchus. He accompanied Prince Jidu [*q. v.*] in 1656 on his expedition against Fukien and attained the rank of assistant brigade-general. In the campaign of 1663 against the Chêng insurgents he utilized Dutch ships and men to follow up the Manchu victories. In 1668 he submitted a plan to drive the rebels from Taiwan and the Pescadores. He was called to Peking to present it personally but the proposal was shelved and he was given a post in the Imperial Bodyguard and attached to the Chinese Bordered Yellow Banner.

In 1681 Li Kuang-ti [*q. v.*] again proposed the subjugation of the islands and Shih Lang was made commander-in-chief of naval forces in Fukien. On July 8, 1683, after extensive preparation in training men and constructing ships he led a force of 300 warships and 20,000 crack troops out of T'ung-shan, Fukien, and on July 16–17 won a brilliant victory over Liu Kuo-hsüan, who was holding the Pescadores for Chêng K'o-shuang (for both see under Chêng Ching). On September 5 Shih received Chêng K'o-shuang's offer to surrender. On October 3 he reached Taiwan and formally obtained the capitulation of Liu and Chêng, thus terminating the resistance of the Chêng family which had extended through four generations. He was made *Ching-hai chiang-chün* 靖海將軍 and given the hereditary rank of marquis. At his own request he was specially granted the privilege of wearing the honorary peacock feather.

Shih Lang continued at his post in Fukien and used his influence to secure the retention and reorganization of the Pescadores and Taiwan, considerate treatment for the surrendered leaders and troops, and regulation of foreign trade which began to be resumed after the coast and islands were pacified. He was charged with arrogance, but in 1688 the Emperor received him in audience, allowed him, on account of his age, to sit in the Imperial presence, and reiterated his confidence in him. He returned to Fukien and continued in office until his death in 1696 at the age of seventy-six (*sui*). He was given the posthumous name of Hsiang-chuang 襄壯, the title of Junior Tutor to the Heir Apparent, and in 1732 his name was entered for worship in the Temple of Eminent Statesmen. His youngest son, Shih Shih-fan 施世范, succeeded to the hereditary rank of Marquis Ching-hai which was handed down to the end of the dynasty.

Other sons of Shih Lang—namely, Shih Shih-lun and Shih Shih-p'iao [*qq. v.*]—achieved distinction, the former as a civil official and the latter as an admiral. They and their father were granted the special privilege of burial in the ancestral cemetery in their home district, instead of near Peking as was the case with other Bannermen.

Shih Lang's memorials were brought together under the title, *Ching-hai chi* (記), and printed by Shih Shih-lun shortly after Shih Lang's death.

[1/266/5a; 2/9/12b; 3/276/7a; 4/15/12a; 7/11/13b; *Ching-hai chi*; (*Hsin-hsiu*) *Taiwan-fu chih* (1763); Haenisch, E., "Bruchstücke aus der Geschichte Chinas unter der Mandschu-dynastie", *T'oung Pao*, XIV, 76–77; *T'oung Pao*, 1913, p. 96; *China Review*, vol. IX, 1880–81, pp. 276–79; *Fukien t'ung-chih* (1871) 88/45b.]

EARL SWISHER

SHIH Shih-lun 施世綸 (T. 文賢 H. 潯江), d. 1722, age 64 (*sui*), official, was a native of Chin-chiang, Fukien. The second son of Shih Lang (*q. v.*], he belonged to the Chinese Bordered Yellow Banner, to which his father had been assigned. In 1685 Shih Shih-lun, in recognition of his father's exploits, was given the post of department magistrate of T'ai-chou, Kiangsu. He served so well that he came to be recognized by his superiors as an able administrator, and by the common people as an incorruptible and lovable official. He was made prefect of Yang-chou-fu in 1689 and of Chiang-ning-fu (Nanking) four years later. When his father died in 1696, and he was about to retire for mourning, the natives of Nanking pleaded to have him retained at his post. Failing in this, they each contributed one cash to a fund which they used for the erection of two pavilions in front of his *yamen* in recognition of his just and sympathetic administration. In 1699 he was appointed intendant

Shih

ıe circuit of Huai-an-fu and Hsü-chou-fu 'iangsu. Two years later he was recom-led for appointment to the post of provincial ǝ of Hunan. But Emperor Shêng-tsu ›proved, remarking that Shih Shih-lun, ; always on the side of the poor and depressed es, might be unjust in trials involving other s of society. Owing to his ability as a ıcier he was appointed instead financial nissioner of Hunan, and in 1704 was trans-d to Anhwei. In 1705 he was promoted he position of director of the Court of the erial Stud. But because of his inability to 'ent pillaging by some soldiers in Hunan, n he was financial commissioner of that 'ince, he was discharged from his post in).

ı a few months Shih was recalled and ap-ıted Governor of Shun-t'ien-fu, retaining t position when he was promoted to the -presidency of the Censorate three years r. In 1710 he was made vice-president of Board of Revenue and then placed in charge the Peking granaries. Five years later, in ognition of his faithfulness, he was made ector-general of grain transport at Huai-an, ıngsu. To relieve a serious famine in Shensi 1720, plans were formed to transport grain m Honan to that province. Shih was put in ırge both of the transportation and distribu-n of the relief which he carried out efficiently. 1721 he returned to his post as director of ain transport in Huai-an where he died in 1722. s last request that, like his father and his other, Shih Shih-p'iao [*q. v.*], he be buried in ıkien, was granted, although all three were ınnermen and would normally have been buried ear Peking. His official career was almost ıiformly successful and brought him the name being "the most incorruptible official of the npire" (天下第一清官), as Emperor Shêng-su once remarked. Everywhere he went, he as referred to by the people as Shih Ch'ing-'ien 施青天, "Shih of the Clear Sky," because f his justice in court procedure and because of is hatred of bribery.

He became the hero of a long popular novel, entitled 施公案 *Shih kung an*, "The Judicial Trials Conducted by His Excellency Shih," a work in 8 *chüan* or 97 chapters (回), which also goes under the title 百斷奇觀 *Pai-tuan ch'i-kuan*. This work which first appeared in 1838 was modeled after a Ming novel, *Pao* (包) *kung an*, which narrates similar exploits relating to a Sung official, Pao Chêng 包拯 (T. 希仁, 999–1062). Several novels, written at the close of the last century, are based on this same theme. The *Shih-kung an* was written in a crude literary style, but portrays well the ideal official from the viewpoint of the common people. The character, Shih Shih-lun, of the novel was much idealized, and many of his exploits were invented to make the narrative more colorful. However, through the influence of the novel he became one of the most popular and beloved historical figures in the estimation of the common people. He was also a poet, and left a number of verses which were brought together in a collection of 13 *chüan*, entitled 南堂詩鈔 *Nan-t'ang shih ch'ao*, printed in 1726 by his son, Shih T'ing-han 施廷翰 (T. 輯五). The printing was beautifully executed, and a copy is preserved in the Library of Congress.

[1/283/8a; 2/11/44a; 3/163/10a; 23/23/1a; *Fukien t'ung-chih* (1871) 228/23b; Lu-hsün, *Chung-kuo hsiao-shuo shih lüeh* (see bibl. under P'êng P'êng) pp. 325–26.]

Fang Chao-ying

SHIH Shih-p'iao 施世驃 (T. 文秉 H. 怡園), d. 1721, age 55 (*sui*), admiral, was a native of Chin-chiang, Fukien, and a younger brother of Shih Shih-lun [*q. v.*]. When his father, Shih Lang [*q. v.*], effected the surrender of Chêng K'o-shuang (see under Chêng Ching) in Taiwan in 1683, Shih Shih-p'iao, though only a lad of seventeen (*sui*), demonstrated his prowess in battle. In 1691 he was made lieutenant-colonel in command of the city guards of Tsinan, Shantung. In 1696 he served for a time under Yüeh Shêng-lung (see under Yüeh Chung-ch'i) in the war against Galdan [*q. v.*], but returned to his post at Tsinan after the war was over. He was made a colonel in command of the guards at Lin-ch'ing, Shantung, in 1698 and became a brigade-general stationed at Ting-hai, Chekiang, three years later. Because of his exploits in subduing pirates along the coasts he was, in 1708, made provincial commander-in-chief of Kwangtung.

In 1712 he became commander-in-chief of the naval forces of Fukien—a post his father had twice held, in the years 1662–68 and 1681–96. Stationed at Amoy, Shih Shih-p'iao constructed ships and otherwise increased his naval equipment. At the end of May 1721, report of a serious uprising in Taiwan (see under Chu I-kuei) reached him. As the rebels had already occupied the entire island, he at once prepared

for a major campaign. Gathering his ships and men, he put out to sea on June 7 and, by holding the Pescadores, prevented the insurgent forces from sailing westward to the mainland. Meanwhile the governor-general of Chekiang and Fukien, Gioro Manbao 覺羅滿保 (T. 凫山 H. 九如, *chin-shih* of 1694, d. 1725), proceeded to Amoy to command the rear defenses. Lan T'ing-chên 藍廷珍 (T. 荆璞 H. 巖山, 1664–1730), brigade-general of Namoa, was ordered to proceed with his men and ships to the aid of Shih Shih-p'iao. Lan joined Shih on July 4 at the Pescadores, their combined forces consisting of approximately 18,000 men and 600 ships. When they learned that the rebel forces were in confusion, owing to quarrels among themselves, they set sail, reaching the coast of Taiwan on July 10. They opened fire on a fort which guarded the entrance to the bay leading to the capital city. The magazine of the fort exploded and the rebels were forced to retreat. The government forces advanced, and on the same day took the town of An-p'ing. After several days of fighting the capital city of Taiwan was recovered. Shih Shih-p'iao entered the city on July 17, approximately thirty-eight years after his father had led his victorious troops into the same city. The leader of the rebel forces, Chu I-kuei [*q. v.*], fled inland but was soon captured.

Shih Shih-p'iao, being the first to submit a report on the victory to the Court in Peking, was rewarded with garments of imperial design by Emperor Shêng-tsu. According to Lan Ting-yüan [*q. v.*], author of a contemporary account, *P'ing T'ai chi* (see under Lan), the recovery of Taiwan was due chiefly to the heroism of Lan T'ing-chên, although most of the credit went to Shih Shih-p'iao. Early in October a hurricane struck the island, causing considerable damage. Occupied night and day in the task of directing relief, Shih Shih-p'iao became ill and died a month later. In deference to his request his remains were taken to his native place and buried near those of his father. He was canonized as Yung-kuo 勇果, and in 1723 was posthumously granted a minor hereditary rank.

[1/290/2b; 2/12/37a; 3/276/25a; *P'ing T'ai chi*; *Fukien t'ung-chih* (1922) 228/20b; *China Review*, XXI, 1894–95, p. 96.]

Fang Chao-ying

SHIH Ta-k'ai 石達開, 1821 or 1831–1863, June, general and leader in the Taiping Rebellion, was a native of Kuei-hsien, Kwangsi. He was born in a well-to-do peasant family and was versed in literature as well as in the military arts, but he belonged to the social class in South China known as Hakka—a class often oppressed by the dominant groups. In order to gain collective security against these oppressors and the local bandits who infested the region, he joined the religious movement of Hung Hsiu-ch'üan [*q. v.*]. Together with five other leaders he laid down the plans for the Taiping Rebellion which broke out in Kwangsi in 1850 (see under Hung Hsiu-ch'üan). His property was sold and the proceeds given to the common military fund. When the government of the Celestial Kingdom of Peace was organized at Yung-an, Shih Ta-k'ai was made I-wang 翼王 or Assistant King, and was appointed commander of the left wing of the army. During the development of the Rebellion from Kwangsi to Nanking (1850–53) he participated in many battles, but was never defeated. Hence his antagonists had ample reason to respect his ability and prowess.

When in September 1853 he was stationed at Anking to quiet the people, he ruled them with justice and treated them with consideration. Men who commanded local respect were placed in positions of authority, bandits were suppressed, and peace and order were restored. The people of Anking not only respected his administration but praised him personally. Later he was recalled to Nanking to assist the Taiping government, and when Tsêng Kuo-fan [*q. v.*] mobilized his forces at Hêng-chou for the attack on Yochow (July 1854), Shih was sent to the relief of Hupeh. Learning, when he reached Wuhu, that Wuchang had fallen to the government forces, he set up his headquarters at Anking and prepared to make a strong defense at Kiukiang. He bottled up Tsêng Kuo-fan's flotilla in Po-yang Lake and by a sudden attack on the night of January 13, 1855, captured Tsêng's flagship—a signal victory that was followed by another (April 3, 1855) in which the Taipings retook Wuchang. Soon after, however, Shih was forced by Hu Lin-i and Lo Tsê-nan [*qq. v.*] to evacuate Hupeh and go to Kiangsi where, by skillful manoeuvers, he took most of the cities and towns. When a strong government force guarded Chang-shu, a town about 180 *li* southwest of Nanchang, capital of Kiangsi, Shih Ta-k'ai had only a few thousand men with whom to attack the town. By lighting many lanterns on the hills adjacent to Chang-shu and making a fierce assault at night, he

least liberally re-edited. It is sprinkled with new terms non-existent in Shih's day, and the dates and place-names often conflict with the accepted accounts.

[1/481/1a; 2/43/6a, 54/21a, 59/27a, 65/45; 5/29/1a; Lo Ping-chang, *Lo Wên-chung kung tsou-i*, *Lo Wên-chung kung tzŭ-ting nien-p'u*; *Tsêng Wên-chêng kung nien-p'u*; *Hsiang-chün chi*, chapters 12–13 (see under Tsêng Kuo-fan); *Hu Wên-chung kung nien-p'u* (see under Hu Lin-i); I-hsin [*q. v.*], *Chiao-p'ing Yüeh-fei fang-lüeh*; *Tsei-ch'ing hui-tsuan*, *T'ai-p'ing T'ien-kuo yeh-shih*, *Chung-kuo chin-pai-nien-shih tzŭ-liao* (first collection), *T'ai-p'ing T'ien-kuo tsa-chi* (for all these see bibliography under Hung Hsiu-ch'üan); *Bulletin of the National Library of Peiping*, vol. 8, no. 4 (1934); **平桂紀略** in **廣西通志輯要** *Kuang-hsi t'ung-chih chi-yao* (1889); **樂昌縣志** *Lo-ch'ang hsien-chih* (1871); **仁化縣志** *Jên-hua hsien-chih* (1873); **撫州府志** *Fu-chou fu-chih* (1876); **邵陽縣鄉土志** *Shao-yang hsien hsiang-t'u chih* (1907); A study of Shih's supposed diary, in **史學年報** *Shih-hsüeh nien-pao*, no. 1 (1929); Ch'ên Po-ch'ên **陳白塵**, *Shih Ta-k'ai ti mo-lu* (**的末路**, 1936, not consulted).]

TÊNG SSŬ-YÜ

SHIH-tsu. Temple name of Fu-lin [*q. v.*].

SHIH-tsung. Temple name of Yin-chên [*q. v.*].

SHIH Yün-yü **石韞玉** (T. **執如** H. **琢堂**, **獨學老人**, **歸眞子**), 1756–1837, June 7, official, scholar, and calligrapher, was a native of Wu-hsien (Soochow). Taking his *chü-jên* degree in 1779, he was employed during most of the ensuing eleven years as secretary to various magistrates or prefects. In 1790 he passed the palace examination with the highest honor, known as *chuang-yüan*, and was appointed a first class compiler of the Hanlin Academy. In 1792 he served as director of the provincial examination of Fukien and in the same year was appointed commissioner of education of Hunan. He returned to Peking in 1795 and thereafter served as a diarist (1796) and as a teacher in the school for the emperor's sons (1798). Late in 1798 he qualified for the post of prefect, and in the following year was appointed prefect of Chungking, Szechwan, at a time when the Pai-lien chiao insurgents (see under Ê-lê-têng-pao) were active in that province. He was entrusted with the defense of Chungking, which he carried out successfully. During his six years at Chungking he was regarded as a good administrator, and once was summoned by the governor-general of Szechwan, Lê-pao [*q. v.*], to assist in drafting memorials to the throne on military operations against the insurgents. After the war he was commended, and in 1805 was granted an audience with the emperor. As he was returning to his post in Szechwan he received the higher appointment of intendant of the T'ung-Shang Circuit (**潼商道**) in Shensi with residence at Tungkwan. Within the same year (1805) he was again promoted, this time to be provincial judge of Shantung, but two years later (1807) was dismissed for a mistrial. The emperor, remembering Shih as an able official, gave him the rank of a compiler of the Hanlin Academy. Shih stayed in Peking for a few months, and in the winter of 1807 requested sick leave. He did not resume official life.

Shih Yün-yü was fifty-two *sui* when he retired, and lived to be eighty-two. The first five years of his retirement he spent near Hangchow, but in 1812 returned to his ancestral home in Soochow. The house in which he lived was once owned by Ho Ch'o [*q. v.*]. Thereafter Shih taught in the Tsun-ching **尊經** Academy, Nanking, and at the same time helped to collate the *Ch'üan T'ang wên* at Yangchow (see under Tung Kao). For more than twenty years after 1816 he directed the Tzŭ-yang **紫陽** Academy, in Soochow, he himself having once studied in it under P'êng Ch'i-fêng (see under P'êng Ting-ch'iu). Meanwhile he was chief compiler of two gazetteers: the **蘇州府志** *Soochow-fu chih*, 160 *chüan*, printed in 1824; and the **崑新合志** *K'un-Hsin ho-chih*, 42 *chüan*, printed in 1826.

The literary works of Shih Yün-yü were printed in five series, under the collective title **獨學廬詩文稿** *Tu-hsüeh lu shih-wên kao*, making a total of 53 *chüan*. These comprise 26 *chüan* of verse, 5 *chüan* of *tz'ŭ*, or poems in irregular meter, and 22 *chüan* of prose. The first series was printed in 1795 when Shih was in Hunan; the second in 1805, at Chungking; the third in 1817; and the fourth and fifth about 1826 and 1832, respectively, at Soochow. All series were beautifully printed in the handwriting of able calligraphers—especially series one and two. Shih himself was a noted calligrapher, and it is reported that he was a skilled player of the *ch'in* **琴**, or lute.

Shih Yün-yü had among his friends a cousin, the bibliophile Huang P'ei-lieh [*q. v.*], and the scholar, Wang Ch'i-sun **王芑孫** (T. **念豐** H. **惕甫**, 1755–1818). Like them he was interested in book collecting—his library, Ling-po

ko 凌波閣, containing more than forty thousand *chüan*. Another friend, Shên Fu [*q. v.*], was his secretary in the years 1805–06. During the celebration of the Chinese New Year in 1822, Shih invited to a dinner-party three men who, like himself, held the *chuang-yüan* degree. It was an unusual occasion, not only because four *chuang-yüan* seldom gathered outside of Peking, but also because all four came from the same city of Soochow. The three men were P'an Shih-ên [*q. v.*], *chuang-yüan* of 1793; Wu T'ing-ch'ên 吳廷琛 (T. 震南 H. 棣華 1773–1844), *chuang-yüan* of 1802; and Wu Hsin-chung 吳信中 (T. 𩃳人 H. 閬甫), *chuang-yüan* of 1808. Several poems written by them on this occasion were printed by Huang P'ei-lieh in 1824 under the title 狀元會唱和詩 *Chuang-yüan hui ch'ang-ho shih*.

[2/72/51b; 3/195/30a; 20/3/00; *Tu-hsüeh lu shih wên kao* 四稿, 文 2/21b, 池上集 1/7b; Yeh Tê-hui (see under Chu I-tsun) 郋園讀書志 *Hsi-yüan tu-shu chih* 14/8b.]

FANG CHAO-YING

SHU-êr-ha-ch'i. See under Šurhaci.

SHU-ho-tê 舒赫德 (T. 伯容 H. 明亭), Jan. 20, 1711–1777, May 27, a member of the Šumuru 舒穆魯 clan of Hun-ch'un, Kirin, came from a family which belonged to the Manchu Plain White Banner. His grandfather, Hsü-yüan-mêng 徐元夢 (T. 善長 H. 蝶園, 1655–1741, posthumous name 文定), was a *chin-shih* of 1673 and a member of the Hanlin Academy. A student of both Manchu and Chinese literature, Hsü-yüan-mêng was for many years a tutor to Emperor Shêng-tsu's sons (1693—c. 1715, 1723–26, 1736). He was well versed in the Classics, could write poems in Chinese, and could render Chinese documents into correct Manchu. Among the important offices he held were the following: governor of Chekiang (January 1715–17), president of the Censorate (1717–18), president of the Board of Works (1718–23), president of the Board of Revenue (1723–26), and an Associate Grand Secretary (1723–26).

The first half of his life Shu-ho-tê spent in comparative tranquillity at the capital, rising from a clerk to a secretary of the Grand Secretariat and of the Grand Council, and later to the senior vice-presidency of the Censorate (1739–40), the senior vice-presidency of the Board of War (1740–47), and the junior vice-presidency of the Board of Revenue (1747–48). Then began a career of almost continuous travel and military activity. In 1749, after serving a few weeks as president of the Board of War, he followed Fu-hêng [*q. v.*] into Szechwan in an expedition against the aborigines in the Chin-ch'uan region (see under Chang Kuang-ssŭ and Fu-hêng). This same year (1749) he made investigations into the equipment of the army camps through Yunnan, Hukuang (Hupeh and Hunan), and Honan. In 1751 he made two trips to Chekiang, once in the interests of flood control and once to try a military official for bribery. After a journey to the northern army route, and an almost immediate return, he was sent in 1753 to Kiangnan to take charge of flood prevention. That same year he went to the army camp in the Orkhon 鄂爾昆 region of northern Mongolia, arriving in the spring of the following year (1754), to manage a campaign against the Uriangans. Because of timorousness, however, in executing the Emperor's orders he was nearly cashiered. This soon actually happened (1754) in consequence of his failure to treat the family of Amursana [*q. v.*] with the deference which Emperor Kao-tsung, for diplomatic reasons, thought advisable. Restored to his post of president of the Board of War in 1757, he was, in less than a month, again degraded to the junior vice-presidency, and the following year (1758), for tactical blundering, insubordination, and carelessness, was removed from all offices and stripped of all ranks and honors. He escaped capital punishment only because the Emperor did not wish to embarrass Cenggun Jabu (see under Tsereng), the Mongol official representative of Chinese authority in northern Mongolia who had been helpful in maintaining peace among the Khalkha tribes.

But before long, Shu-ho-tê was able to redeem himself. Owing to an attempt by two Moslem brothers of the Hodja family (see under Chao-hui) to set up an independent state in Kashgar, Chao-hui led an expedition against them (1758) and for three months was besieged near Yarkand. Fu-tê [*q. v.*] was sent to his relief, with Shu-ho-tê as his counselor. Owing to his excellent strategical advice, Shu-ho-tê was reinstated as senior vice-president of the Board of Civil Office (1758), and shortly afterwards as president of the Board of Works (1758–61). In 1759 Fu-tê, A-kuei [*q. v.*], Shu-ho-tê, and others joined forces and released Chao-hui from besiegement. This was one of the last strokes which gave southern Turkestan to the empire. Shu-ho-tê, in recognition of his services in this campaign, was granted

the hereditary rank of *Yün ch'i yü* 雲騎尉. But his services in Kashgar did not cease with military conquest. Stationed at Aksu as imperial agent for two years (1759–60), he memorialized about the economic and political reorganization of the Moslem cities of the region. In 1761 he was assistant military governor at Kashgar.

A few years later, having been recalled to Peking and appointed president of the Board of Punishments (1761–68), Shu-ho-tê went to Amoy (1764) with Ch'iu Yüeh-hsiu [*q. v.*] to investigate a charge that the governor-general, Yang T'ing-chang 楊廷璋 (T. 奉峨, 1688–1772), had received bribes from the officials who supervised foreign trade. Again in 1767 he traveled to Hunan and Hupeh in the interests of justice. After a short term in 1766 as acting governor-general of Shensi and Kansu, he was recalled in 1768 to military service on the border. Emperor Kao-tsung, anxious to wipe out the disgrace of the recent overwhelming defeat of the Chinese army under Ming-jui [*q. v.*] in Burma, sent Fu-hêng to take charge of a new expedition into that country, with Shu-ho-tê as counselor (see under A-kuei). The latter, however, immediately became involved in difficulties for counseling restraint in dealing with the Burmese. Charged by the Emperor with mismanagement, extravagance, and foolish blunders, he was cashiered for the third time, divested of the *Yün ch'i yü* and other ranks, and sent as assistant military governor to far-off Ushi (1768–70) in Turkestan.

Again Shu-ho-tê had an opportunity to redeem himself. In 1770–71 the Torguts, who had migrated to the lower Volga Valley about the year 1616 (see under Tulisen), planned to settle in Ili under the leadership of their Khan, Ubasi 渥巴錫 (d. 1774), a great-grandson of Ayuki (see under Tulisen). In December 1770 some 169,000 of them, comprising more than 33,000 families, set out with all their belongings on the long trek eastward. Pursued by Russian troops, attacked by the Kazaks, and waylaid by the Buruts, they lost more than half of their number and about two thirds of their cattle and other property before they reached the borders of Ili in July 1771. So destitute were they that they threw themselves on the mercy of the local authorities. Shu-ho-tê was one of the officials ordered by Emperor Kao-tsung to receive them and to distribute to them clothing, cattle, grain, and other necessities. Their chiefs were summoned to Jehol where Ubasi was created Jarktu Khan 卓理克圖汗, and some of his assistants were made princes. They were allotted pasture land at Urumtsi and Tarbagatai where their descendants live to this day. Concerning this migration and surrender, Emperor Kao-tsung wrote several accounts in prose and verse. There is a contemporary account in French (see bibliography) written by Father Jean-Joseph-Marie Amiot 錢德明 (1718–1793). The classic account in English is De Quincey's impassioned narrative, *Revolt of the Tartars* (1837).

For his part in the resettlement of the Torguts, Shu-ho-tê received the praise of the Emperor, and late in 1771 was made military governor of Ili. He served there for the next two years and was concurrently appointed president of the Board of Revenue. In August 1773 he was recalled to Peking, promoted to a Grand Secretary, and given several other concurrent posts. In October 1774 he was made Imperial Commissioner to direct the suppression of the rebellion of Wang Lun 王倫 at Lin-ch'ing, Shantung. Under Wang's leadership the adherents of a secret religious society took the city of Shou-chang, Shantung, on October 3, 1774. After further successes, they attacked the larger of two walled enclosures at Lin-ch'ing but, being repulsed, occupied the smaller and less defensible one. Government troops from Peking, Tientsin, and elsewhere concentrated at Lin-ch'ing and, under Shu-ho-tê's command, the stronghold fell on November 2nd. Wang Lun and his family perished in the flames of their dwelling, and most of the inhabitants were massacred. For more than a month Shu-ho-tê remained at Lin-ch'ing to apprehend other followers of Wang Lun and execute them. The documents relating to this episode were published in 1781, under the title 勦捕臨清逆匪紀略 *Chiao-pu Lin-ch'ing ni-fei chi-lüeh*, 16 *chüan*. Shu-ho-tê was rewarded with a minor hereditary rank and with the double-eyed peacock feather. In 1776 his portrait was placed in the Tzŭ-kuang ko (see under Chao-hui).

Shu-ho-tê served on the Grand Council from 1748 to 1754, and from 1773 to 1777. In the absence of the Emperor from the capital he was entrusted with the management of state affairs, and so came into contact with the Jesuit missionaries who sometimes referred to him in their correspondence as "Chou [Shu] Ta-jin." He was accorded various posthumous honors, including the name, Wên-hsiang 文襄, and was celebrated in the Temple of Eminent Statesmen.

In his last years he was harassed by the lawless

conduct of a son, Shu-ning 舒寧. This son was, in 1773, banished to Ili for the murder of two servants, and, though later pardoned, was in 1776 given the same sentence for attempting to take a coal-mine by force from the rightful owner. But before setting out, he was sent home in order that his father might inflict on him personally the punishment which was his due. Shu-ho-tê's eldest son, Shu-ch'ang 舒常 (d. January 1799, posthumous name 恪靖), held many important posts. In later years he served as governor of Kweichow (1779–80), as governor-general at Wuchang (1780–84, 1787–88), as governor-general at Canton (1784–85), and as president of the Censorate (1789–99).

[1/319/8b; 3/22/15a; 3/88/45a; 3/12/6a; 4/27/26a; Staunton, Sir George, *Narrative of the Chinese Embassy to the Khan of the Tourgouth Tartars*; Amiot, "Monument de la transmigration des Tourgouths des bords de la mer Caspienne dans l'empire de la Chine" in *Mémoires concernant l'histoire, etc., des Chinois* (1776), vol. 1, pp. 400–27; Howorth, *History of the Mongols*, vol. 1, pp. 534–89; De Mailla, *Histoire générale de la Chine* (1780), vol. 11, pp. 582–87; Hung-li [*q. v.*], *Ch'ing Kao-tsung yü-chih wên, êr-chi*, 11/6b; 1/528/14b; *Chiao-pu Lin-ch'ing ni-fei chi-lüeh*; Yang Chung-hsi (see under Shêng-yü), *Hsüeh-ch'iao shih-hua, yü-chi*, 5/46b-50b; Cordier, H., "Les correspondants de Bertin", *T'oung Pao*, 1917, pp. 311 ff.]

Rufus O. Suter
Fang Chao-ying

SHU Wei 舒位 (T. 立人 H. 鐵雲), 1765–1816, poet, dramatist, and musician, was born in Soochow, his mother's ancestral home, but his paternal home was in Ta-hsing (Peking). His personal name (*ming*) was originally Ch'üan 佺, and it was not until 1783 that he changed it to Wei. His grandfather, Shu Ta-ch'êng 舒大成 (T. 子展), a *chin-shih* of 1712, served as a corrector in the Hanlin Academy (1715); and his uncle, Shu Hsi-chung 舒希忠 (T. 蔗堂 H. 澹齋), a *chü-jên* of 1738, served as grain intendant in Kiangsi (1783–85). In 1778 Shu Wei accompanied his father, Shu I 舒翼, to Yung-fu, Kwangsi, where the latter was assistant magistrate. There he took the *hao*, T'ieh-yün, after the mountain, T'ieh-yün shan, situated behind his father's *yamen*. In 1782 he went to Peking. Failing in the provincial examination in 1783, he remained at the capital studying in his ancestral home where his grandfather had accumulated a considerable library. He received his *chü-jên* degree in 1788, but failed, after nine attempts, to become a *chin-shih*. In the meantime he traveled or took employment as tutor or as secretary.

About the years 1791–92 he was employed at Shih-mên, Chekiang, and in 1794, at Ch'ang-shu, Kiangsu. In 1796 he became secretary to Wang Chao-wu 王朝梧 (T. 象六 H. 疏雨), a *chin-shih* of 1781, who was then prefect of Ho-chien-fu, Chihli. With Wang he went in the following year (1797) to Kweichow, where he became an efficient secretary and adviser to the Manchu general, Lê-pao [*q. v.*], who was then engaged in suppressing Miao rebels in Kweichow. Early in 1799 he left Kweichow and thereafter was employed in the military quarters at Changsha (1799–1800), in the magistrate's office at Tientsin (1801), and in the prefect's office at Sungkiang, Kiangsu (1804–08). In 1805 his family, after having sojourned at Wu-chên (ca. 1790–1803), and at Kashing (1803–05), both in Chekiang, moved back to Soochow.

In 1809 Shu Wei was in Peking where he was introduced by Pi Hua-chên 畢華珍 (T. 子筠) to Chao-lien [*q. v.*]. He composed a number of lyric dramas to be performed in the little theatre at Chao-lien's mansion—Pi composing the music for these plays. The joint efforts of Shu and Pi were well received and amply rewarded. In 1812 Shu returned south and resumed his post as secretary at Sungkiang. Later in the same year he left Sungkiang for Nanking, and in 1814 was employed at I-chêng, Kiangsu. In the tenth moon of 1815 his mother died. Overcome by grief at her death, he is said to have abstained from food, and died in Soochow seventy-three days later.

Shu Wei's poetical works were published in 1814 under the title 瓶水齋詩集 *P'ing-shui chai shih-chi*, 17 *chüan*, comprising his verses from 1782 to 1815, with a supplement (別集) which includes the 春秋詠史樂府 *Ch'un-ch'iu yung-shih yüeh-fu*, 1 *chüan*—140 poems written in 1786 about historical episodes in the Spring and Autumn period; and the 黔苗竹枝詞 *Ch'ien Miao chu-chih tz'ŭ*, 1 *chüan*—52 short poems written in 1797 about the customs of the Miao in Kweichow. A discourse on poetry, entitled 鐵雲鴉滕館詩話 *T'ieh-yün ya-t'êng kuan shih-hua*, was added to this collection in the Kuang-hsü period 1875–1909.

Six *tsa-chü* 雜劇, or lyric dramas in the simple style, are attributed to Shu Wei. These are: 卓女當壚 *Cho-nü tang-lu*, 樊姬擁髻 *Fan-chi yung-chi*, 博望訪星 *Po-wang fang-hsing*,

西陽修月 *Yu-yang hsiu-yüeh*, 琵琶賺 *P'i-p'a chuan*, and 桃花人面 *T'ao-hua jên-mien*. The first four were published in 1833 under the collective title 瓶笙館修簫譜 *P'ing-shêng kuan hsiu-hsiao p'u*.

Shu Wei was gifted in music, and played various instruments. At times he also composed the music for his own dramas, and this may account for the lyric quality of his writings. He also had skill as a painter and calligrapher.

In the course of his wide travels Shu Wei made many literary friends, among them, Sun Yüan-hsiang [*q. v.*] and Wang T'an 王曇 (T. 仲瞿, 1760–1817). The latter, a *chü-jên* of 1794, was the nephew of Shu's wife, and author of the following works: 煙霞萬古樓文集 *Yen-hsia wan-ku lou wên-chi*, 6 *chüan*; *Yen-hsia wan-ku lou shih-hsüan* (詩選), 2 *chüan*, both printed in 1840; 仲瞿詩錄 *Chung-ch'ü shih-lu* 1 *chüan*, printed in 1851; and some ten unpublished works on various subjects.

[2/72/55b; 3/439/13a; 10/25/10b; 19/戊上/26b; 24/43/11a; 26/2/26b; 29/6/33a; Shih Yün-yü [*q. v.*], *Tu-hsüeh lu san-kao* 5/9b; Aoki, Seiji 青木正兒, 中國近代戲曲史 *Chung-kuo chin-tai hsi-ch'ü shih* (translated by Chêng Chên 鄭震 1933), pp. 399–401; *P'ing-shêng kuan hsiu-hsiao p'u*, in the 百川書屋叢書 *Po-ch'uan shu-wu ts'ung-shu*; *Yen-hsia wan-ku lou wên-chi*, 4/23a; *Yen-hsia wan-ku lou shih-hsüan*, 1/2a.]

Li Man-kuei

SHUN-ch'êng, Prince. See under Lekedehun.
SHUN-chih. Reign-title of Fu-lin [*q. v.*].
SHUN-t'ien. Reign-title of Lin Shuang-wên (see under Ch'ai Ta-chi).

SINGDE 性德 (T. 容若 H. 楞伽山人, original name, Cengde 成德), Jan. 19, 1655–1685, July 1, poet and official, was the eldest son of Mingju (*q. v.*] of the Yehe Nara clan, and a member of the Manchu Plain Yellow Banner. When he took his *chü-jên* degree, in 1672, one of the chief examiners was Hsü Ch'ien-hsüeh [*q. v.*] who later did his utmost to advance the studies and the fame of this Manchu scholar. Although he passed the metropolitan examination in 1673 at the age of nineteen (*sui*), Singde was hindered by illness from proceeding at once with the palace examinations. In the interval of three years before the next examination he jotted down four *chüan* of miscellaneous notes on his studies which he entitled 淥水亭雜識 *Lu-shui t'ing tsa-chih*, after the name of a pavilion in his father's garden near the Shih-ch'a hai 十刹海 in the northern precincts of Peking. This garden later became the property of Prince Ch'êng (see under Yung-hsing) and still later of Prince Ch'un (see under I-huan). In the palace examinations of 1676 Singde ranked seventh as *chin-shih* of the second class. But instead of appointing him to a literary post, Emperor Shêng-tsu made him an officer of the Imperial Bodyguard.

Singde's fame as a writer of *tz'ŭ* (poems in irregular metre), and as a scholar, spread rapidly in literary circles of Peking. By 1678 his second collection of *tz'ŭ* was edited and printed by his friends, Ku Chên-kuan 顧貞觀 (T. 華封 H. 梁汾, b. 1637) and Wu Ch'i [*q. v.*], under the title 飲水詞 *Yin-shui tz'ŭ*—the first collection, 側帽詞 *Ts'ê-mao tz'ŭ*, having appeared some time earlier. Many of the Chinese scholars who were summoned to Peking to take the special examination in 1679, known as *po-hsüeh hung-tz'ŭ* (see under P'êng Sun-yü), became his intimate friends, and not a few were benefited financially by him or through the influence of his father who had been made a Grand Secretary in 1677. Apparently it was Singde's hospitality to Chinese scholars which gave rise to the theory that he was the hero of Ts'ao Chan's [*q. v.*] famous novel, *Hung-lou mêng*.

In 1682 Singde joined the commission under Langtan and Pengcun [*qq. v.*] which was sent to investigate the activities of Russia in the Amur region. From then on he accompanied the Emperor on many tours outside the capital—once to Chekiang in 1684. When the Emperor set out in June 1685 on a trip to the Eastern Tombs, Singde was too ill to go. He died in the following month, leaving three sons and two daughters.

The collected works of Singde, in 20 *chüan*, were edited by Hsü Ch'ien-hsüeh and printed in 1691 under the title 通志堂集 *T'ung-chih t'ang chi*, after the name of his studio. This work received descriptive notice in the *Ssŭ-k'u* Catalog (see under Chi Yün), as did two others on the *Classics* which seem, however, to have been compiled by Chinese scholars and later attributed to Singde. His studio name appears in the title of the great collection of 138 treatises on the *Nine Classics*, entitled *T'ung-chih t'ang ching-chieh* (經解). Hsü Ch'ien-hsüeh's preface to it states that Singde provided the funds to initiate the printing. His name appears in the margins as the editor, and there are various perfunctory prefaces attributed to him, but these were probably written by others. The work itself seems not to have been printed until after Singde's death.

Singde ranks as one of the great poets of the Ch'ing period, especially in the writing of *tz'ŭ* in which he followed patterns set in the period of the Five Dynasties (907–960). The tragic and passionate mood of much of his poetry, and his premature death, invite comparison with the T'ang poet, Li Ho 李賀 (790–816), or with John Keats. It is said that his poems were inspired by his frustrated love for a cousin who was taken into the Palace and whom he therefore could not marry.

Singde's eldest son, Fuge 富格 (or 福哥, 1675–1700), was selected to serve Emperor Shêng-tsu as a page, but died before he could rise to a higher position. Fuge left a son, Jandai 瞻岱 (1700–1741?, posthumous name 恭勤), who served as provincial commander-in-chief of Chihli (1737–38) and of Kansu (after 1738). Singde's second son, Furdon 富爾敦, was a *chin-shih* of 1700

Singde is remembered for his part in bringing about the release of the exiled poet, Wu Chao-ch'ien 吳兆騫 (T. 漢槎, 1631–1684), a native of Wu-chiang, Kiangsu, who became a *chü-jên* in 1657 at the provincial examination in Nanking. Later in that year one of the chief examiners was accused of corruption, and the successful candidates (also under suspicion for irregularity) were re-examined in Peking. Though an able writer, Wu was for some reason adjudged unworthy of the *chü-jên* degree and was exiled to Ninguta in Manchuria. He reached his destination in 1659 and endured there an exile's life for twenty-two years. Occasionally he corresponded with old friends, among them the above-mentioned Ku Chên-kuan and Hsü Ch'ien-hsüeh. In 1676 Ku wrote a poem which he dedicated to his friend in exile. Singde read it and was so moved that he promised to work for Wu's release—the method employed was to make public Wu's merits as a writer. The commission which went to Kirin in 1677 to locate the highest peak of the Ch'ang-pai shan (see under Sabsu) brought back a long poem by Wu eulogizing the mountain as the place where the Ch'ing Imperial Family had originated. This poem was presented to the throne. Other poems by Wu were edited and printed by Hsü Ch'ien-hsüeh under the title, 秋笳集 *Ch'iu-chia chi*, 4 *chüan*. It was not difficult then for Singde's father to persuade the Emperor to release the exile, and in 1681 he was given his freedom. Singde helped further to rehabilitate Wu by engaging him to teach his younger brother, K'uei-hsü [*q. v.*], who later studied under Cha Shên-hsing [*q. v.*]. The poet's wife had voluntarily joined him in exile in 1661, and while there gave birth to a son, Wu Chên-ch'ên 吳振臣 (T. 南榮, b. 1664), who in 1726 re-edited his father's works in 8 *chüan*—likewise with the above-mentioned title, *Ch'iu-chia chi*. This son was the author of a descriptive account of Ninguta, entitled 寧古塔紀略 *Ninguta chi-lüeh*, printed about 1721.

[*Nien-p'u* by Chang Jên-chêng in *Kuo-hsüeh chi-k'an* (*Sinological Journal*), vol. 2, no. 4, pp. 741–90; 1/489/26b; 3/327/40a; *Ssŭ-k'u*, 6/7a, 21/5a, 183/6a; *Tung-hua lu*, Ch'ien-lung 101/8a; *Hu Shih wên-ts'un* (see bibl. under Li Ju-chên) 1st series, vol. 3, p. 196; *Ninguta chi-lüeh*; Shêng-yü [*q. v.*], *Hsüeh-chi hsün-pei lu*, 13/3a; Su Hsüeh-lin, "A Study of Two *Tz'ŭ* Writers of the Ch'ing Period" (in Chinese), *Quarterly Journal of Liberal Arts*, Wuhan University, vol. 1, no. 3; *Kao-tsung shih-lu* (see under Hung-li), 136/13a.]

FANG CHAO-YING

SO-ê-t'u. See under Songgotu.

SONGGOTU 索額圖 (H. 愚庵), d. 1703 ?, official, the "Sosan" of Jesuit accounts, was a member of the Heŝeri clan and of the Manchu Plain Yellow Banner. His ancestors once lived at Duyengge (都英額), but later made their home with the Hada nation (see under Wan), either as captives or to gain protection. His grandfather, Šose 碩色, joined the forces of Nurhaci [*q. v.*]. Šose's younger brother, Hife 希福 (d. 1652, posthumous name 文簡), was versed in Mongol and Chinese as well as in Manchu, and served Nurhaci in a literary capacity. In 1636 Hife was appointed one of the first Grand Secretaries of the Ch'ing Dynasty, but was discharged in 1644 for having antagonized Tantai (see under Yanggûri). After the downfall of Dorgon's [*q. v.*] faction in 1651, he was again made a Grand Secretary and in 1652 was given the hereditary rank of a viscount of the third class.

Songgotu's father, Soni 索尼 (d. 1667, posthumous name 文忠), served chiefly as a secretary, but also took part in many military campaigns. About the year 1636 Soni began to serve as a secretary in the Board of Civil Office. He was loyal to Fu-lin [*q. v.*], and in 1651 plotted with Suksaha (see under Oboi) and the eunuch, Wu Liang-fu (see under Fu-lin), to overthrow Dorgon's clique. For his support of Fu-lin, he was rewarded by being made an earl and by appointment as minister of the Household and a member of the Council of princes and high

officials. In 1661 he was appointed one of the four regents to rule during Emperor Shêng-tsu's minority. But being then already advanced in years, Soni probably had little influence in the regency which was effectively controlled by Oboi [*q. v.*]. In 1667, shortly before his death, he was given, in addition to his earldom, the hereditary rank of a duke of the first class. After his death, his eldest son, Gabula 噶布拉 (d. 1681?), was given (1675) a dukedom in memory of his daughter, the Empress Hsiao-ch'êng (see under Yin-jêng). In this way Soni's family came into possession of two dukedoms and one earldom.

Songgotu was Soni's third son and for that reason was called Sosan 索三. He himself held no hereditary rank. He was educated in Chinese and Manchu, and began his career as an Imperial Bodyguard. In 1668 he was appointed junior vice-president of the Board of Civil Appointments. In general, he was opposed to Oboi who, among other things, had tried in vain to frustrate the marriage of Songgotu's niece to the young Emperor. He encouraged and assisted the young Emperor when the latter arrested Oboi in 1669 and took over control of the government. For some reason, he requested at this time to be relieved of his post as vice-president of the Board of Civil Appointments, and in July 1669 the request was granted. Two months later, however, he was made a Grand Secretary to fill the vacancy left by Bamburšan (see under Oboi) who had incurred the death penalty for participation in Oboi's faction. He was concurrently made captain of a newly organized company in the third sub-division of the Plain Yellow Banner.

In 1672, when one of the revisions of the *shih-lu*, or "veritable records", of Emperor Shih-tsu's reign (see under Fu-lin) was completed, Songgotu, who had served as one of the directors of the project, was rewarded with the title of Grand Tutor of the Heir Apparent. A year later, when the delicate question of the revocation of the powerful South China princedoms of Wu San-kuei, Kêng Ching-chung and Shang K'o-hsi [*qq. v.*] arose, he, and many other courtiers, advised against it. But the young Emperor favored those who wished to force the issue (see under Mishan and Mingju), with the result that late in 1673 all three of the above-mentioned chieftains rebelled. When news of the revolt reached Peking, Songgotu asked the Emperor to execute those ministers who had advocated the policy which had brought on the war; but again the Emperor flatly refused. Though, as the war went on, Songgotu rendered many valuable services, his previous advocacy of conciliation was several times held against him.

As uncle to the Empress, and great-uncle to the Heir Apparent (see under Yin-jêng), Songgotu became in due course very influential. He accumulated immense wealth and for a time was the leader of a governmental clique. Yet he had held this supreme position at Court for less than a decade when opposing forces appeared against him. A violent earthquake which took place in Peking on September 2, 1679 induced a censor, Wei Hsiang-shu [*q. v.*], to memorialize the throne that this phenomenon was a heavenly portent, warning of the corruption and misconduct of men in high places. The resulting decree, calling upon officials to reform, was widely interpreted as aimed at Songgotu. The rising power of Mingju [*q. v.*] and his faction was beginning to undermine the Emperor's confidence in his minister. In 1680 Songgotu resigned from his post as Grand Secretary, but his influence at Court was not yet entirely extinguished, owing to his position as great-uncle of the Heir Apparent. After his resignation he was still called upon to serve on the council of princes and high officials, but was several times reprimanded for haughtiness and loss of self-control. In 1683 he was taken to task for his failure to control the conduct of his two brothers, Hsin-yü 心裕 (inheritor of Soni's earldom) and Fa-pao 法保 (inheritor of Soni's dukedom), who were deemed guilty of improprieties and of negligence in carrying out their official duties. All three were punished: the dukedom of Fa-pao was abolished; Hsin-yü lost his offices, but retained his earldom; and Songgotu was deprived of all his offices, except the captaincy.

In 1686 Songgotu was made a chamberlain of the Imperial Bodyguard and two years later was appointed head of a commission to negotiate with the Russians about the border conflicts in Manchuria. The Russians had for decades been encroaching in Manchuria (see under Bahai, Minggadari and Šarhuda) and hostilities on a considerable scale had taken place at Albazin (1685, 1686, see under Sabsu). In the summer of 1686, while Albazin was being besieged by Sabsu [*q. v.*], two Russian emissaries from Moscow arrived in Peking, and their announcement that a Russian Ambassador was on his way east to negotiate a treaty of peace induced Emperor Shêng-tsu to order the siege raised. In 1687 this envoy, Fedor Aleksi͡evich Golovīn (費要多羅 in Chinese accounts), reached Selenginsk, southeast of Lake Baikal, which

was agreed upon as the place of meeting. Early in 1688 Emperor Shêng-tsu appointed Songgotu, T'ung Kuo-kang, Maci [qq. v.] and two other officials as the Chinese representatives. They, with their servants and staff, were escorted by 800 Banner soldiers commanded by Langtan [q. v.] and three officers. Since in those days each soldier was entitled to one servant, and officers more, according to their rank, the escort amounted to upwards of 2,000 men. On the staff also were the Jesuit Fathers, Jean-François Gerbillon 張誠 (1654–1707) and Thomas Pereira (see under Ho Kuo-tsung), who acted as interpreters. One of the Chinese secretaries was Chang P'êng-ko [q. v.]. The Embassy left Peking on May 30, 1688, taking a northwestern course via Kalgan and Kweihwa. Three days after leaving the latter place (June 20) the expedition was divided, for convenience of water and forage, into three sections. On July 5, the eighth day of their journey in Outer Mongolia, Songgotu and the men of the eastern section met whole families of Mongols with herds of cattle moving southward, and from them he learned that the Mongols had just been defeated by Galdan [q. v.] and that the latter was pushing eastward, pillaging and killing. After another day of marching, Songgotu decided to turn back and wait at an oasis for the return of the men in the two other contingents who had penetrated farther into the desert. Rumors that Galdan was approaching caused many soldiers to desert. A few days later the other contingents returned and the expedition halted in a state of indecision. On July 22, much to Songgotu's relief, two imperial couriers came from Peking with the message that in view of the war between the Mongols and the Eleuths, the conference should be postponed, that the expedition should return to Peking, and that a message should be sent to the Russian envoy at Selenginsk explaining the situation.

Three contemporary accounts of the embassy have come down to us: *Voyages en Tartarie*, by Gerbillon (in du Halde, vol. IV, p. 103); *Fêng-shih Ê-lo-ssŭ hsing-ch'êng lu*, by Chang P'êng-ko; and 出塞記略 *Ch'u-Sai chi-lüeh*, by Ch'ien Liang-tsê 錢良擇 (T. 玉友 H. 木庵) who accompanied Songgotu as a private secretary. According to Ch'ien's account this fruitless expedition cost the lives of more than 900 men, 1,000 camels, and 27,000 horses, and drained the treasury of some 2,500,000 taels silver.

In 1689 the Russian envoy urged a speedy settlement of the boundary dispute. Emperor Shêng-tsu named Nerchinsk as the place of meeting and reappointed Songgotu and T'ung Kuo-kang as chief envoys, with Gerbillon and Pereira as interpreters, and Langtan in charge of the escort which was even larger than in the preceding year. In his final instructions to Songgotu the Emperor intimated that, if necessary, Russia might be permitted to retain Nerchinsk as a trading post—a conciliatory attitude probably motivated by the hope of preventing Russia from giving aid to Galdan. The party left Peking on June 13, 1689, proceeded north through Outer Mongolia, and arrived on the bank of the Shilka River, opposite Nerchinsk, on July 31. Accompanying them on the river were boats laden with Manchu and Chinese troops and provisions which had been brought from Aigun by Sabsu, then military governor of Heilungkiang. The latter had been instructed to bring 1,500 men, but the actual number, counting servants, must have been twice that many—a display of force that astonished the Russian governor at Nerchinsk. Golovīn arrived on August 18 (August 8 in the Russian calendar) and negotiations began four days later.

At first the conference seemed destined to fail because opinions differed widely on the boundary question. Nevertheless, a settlement was reached and the Treaty of Nerchinsk was signed on September 7 (August 27 in the Russian calendar), 1689—the first to be signed by China with a European power. It contained six articles and had versions in five languages: Latin (the copy which was signed), Manchu, Chinese, Mongolian, and Russian. The rivers, Kerbechi 格爾必齊 and Argun 額爾古訥, and the Hsing-an 興安 mountains were taken as demarking the boundary between the two empires. Albazin was to be vacated by the Russians, and no hunters of either nation were to cross the frontier. Songgotu was the first to attach his signature, which was followed by those of T'ung Kuo-kang, Langtan, Bandarša 班達爾沙, Sabsu, Mala 瑪喇 (1632–1692), and Unda 温達 (d. 1715). Songgotu and his staff left Nerchinsk on September 9, two days after signing, and arrived in Peking on October 18. Thereafter Songgotu was for several years in charge of Russian affairs, carrying on correspondence with the Russian governors of Nerchinsk and Irkutsk —a task which was later transferred to Maci [q. v.].

After playing a part in the campaigns against Galdan (in 1690, 1695, 1696, see under Fu-ch'üan and Fiyanggû), Songgotu retired in 1701 on the

plea of advanced age, but actually perhaps to avoid a Palace controversy in which he was deeply involved. When the Emperor started on a tour of South China in the following year, his party was detained at Tê-chou, Shantung, by the illness of the Heir Apparent, Yin-jêng [q. v.]. The journey southward was cancelled and Songgotu was summoned by the Emperor to keep the Heir Apparent company while he himself returned to the capital. The seriousness of the contention among his sons for the throne began now to weigh on the Emperor, and the part which Songgotu had taken in the controversy came privately to his attention. He blamed Songgotu for the unaccountable conduct of Yin-jêng, though Songgotu, as great-uncle of the Heir Apparent, was probably only doing what he could to maintain Yin-jêng's position which was threatened by the other princes (see under Yin-ssŭ). In June 1703 the Emperor ordered Songgotu confined for interference in state affairs, and saw to it that most of the members of his faction were punished. He charged him with a breach of decorum at Tê-chou in the preceding year—namely, riding on horseback through the main gateway of the Heir Apparent's *yamen* when he should have alighted and entered by a side door. The Emperor was convinced that Songgotu had encouraged unruliness in the Heir Apparent when, as Grand Secretary, he had stipulated that the uniform and certain prerogatives of Yin-jêng should be similar to those of the Emperor. Songgotu was therefore allowed to die in confinement, probably within the year 1703.

In 1708 Yin-jêng was deprived of his rank as Heir Apparent and was also placed in confinement. One of the charges brought against him was that he had threatened his father, the Emperor, with a sword—an act which the father interpreted as an attempt on the part of his son to avenge the death of Songgotu. According to Wang Ching-ch'i [q. v.], it was Kao Shih-ch'i [q. v.] who brought to the Emperor's attention the full import of Songgotu's interference in matters of state. Having been recommended to the Emperor by Songgotu, Kao owed much to his patron, but when Kao himself rose to power Songgotu apparently treated him as an upstart. Unable to endure his humiliation longer, Kao privately informed the Emperor. Whatever truth there may be in Wang's assertions, it is known that Kao was in Peking as the guest of the Emperor in May 1703 and that Songgotu was imprisoned a month later.

According to Chao-lien [q. v.], Songgotu was a connoisseur of bronzes and other antiques—an avocation he had in common with the powerful Grand Secretary, Mingju, who was a collector of paintings and calligraphy. Each had powerful and trusted slaves to manage their vast fortunes. Songgotu, it may be added, had a fondness for men of letters and once (1673) entertained Li Yü [q. v.] in his home when the latter was in Peking.

[1/275/2a; 34/4/22b; 34/147/34b; Chao-lien, *Hsiao-t'ing tsa-lu*, 10/61, 8b; Wang Ching-ch'i, *Hsi-chêng sui-pi*; *Tung-hua lu*, K'ang-hsi, 47:9; *Ch'u-Sai chi-lüeh* in *Chao-tai ts'ung-shu*; *P'ing-ting Shuo-mo fang-lüeh* (see under Chang Yü-shu, 1708) 6/19a, 23a; Du Halde, J. B., *Description de l'Empire de la Chine* (1736), T. 4, pp. 103–96; Li Yü [q. v.], *I-chia-yen êr-chi*, 7/7a; Fuchs, Walter, "Der Russisch-chinesische Vertrag von Nertschinsk vom Jahre 1689", *Monumenta Serica*, vol. 4, p. 546–93; see bibliography under Sabsu.]

FANG CHAO-YING

SSŬ-tsung. Temple name of Chu Yu-chien [q. v.].

SSŬ-wên Huang-ti. Posthumous title of Chu Yü-chien [q. v.].

SU, Prince. See under Haoge.

SU-shun 肅順 (T. 裕亭, 豫庭), 1815?–1861, Nov. 8, official, was an Imperial Clansman who belonged to the Bordered Blue Banner. He was a descendant of Jirgalang [q. v.], the first Prince Chêng. His father, Ulgungga [q. v.], twelfth inheritor of Jirgalang's princedom, died in 1846 and was succeeded by his third son, Tuan-hua 端華 (H. 端友, d. 1861). In 1850, when Emperor Hsüan-tsung died, Tuan-hua was one of the courtiers present at the deathbed—two of the group being Sêng-ko-lin-ch'in [q. v.] and Tsai-yüan (see under Yin-hsiang). These princes were enjoined to assist the succeeding Emperor Wên-tsung, and this they did loyally throughout his reign of eleven years. It was through Tuan-hua that Emperor Wên-tsung came to know Su-shun.

Su-shun was the sixth son of Ulgungga. In 1836 he passed the regular examination for sons of princes and was made a noble of imperial lineage of the tenth rank. He was also given the title of a junior assistant chamberlain of the Imperial Bodyguard. In 1849 he was made a director of the Imperial Gardens and Hunting Parks. A year later, under Emperor Wên-tsung, he was made a sub-chancellor of the Grand Secretariat, and was successively promoted to a

senior vice-presidency of the Board of Works (May 1854), of the Board of Ceremonies (November 1854), and of the Board of Revenue (1855). In the meantime he served as deputy lieutenant-general of one or another of the Banners. Early in 1857 he became president of the Censorate, and in October he was transferred to the Colonial Court. In October of the following year he was made president of the Board of Ceremonies. From February 1859, until a few days before his death, he served as president of the Board of Revenue. In the meantime he served concurrently as an adjutant general (1859–61), as a minister of the Household (1860–61), as an associate Grand Secretary (1861), and in other capacities.

In the last three or four years of his reign Emperor Wên-tsung turned to sensual pleasures to escape from worry regarding the chaotic condition of the empire. Most of the affairs of state, which previously had been decided by the Emperor in conjunction with the Grand Councilors, were now attended to by adjutant generals, particularly Tsai-yüan and Tuan-hua. But since both had indecisive personalities they often turned to Su-shun for advice. In this way Su-shun gradually assumed great power. Being a man of strong convictions, he used drastic measures in dealing with incompetent or corrupt officials. In 1858 he first showed his hand in the case of Ch'i-ying [*q. v.*]. When that diplomat met with difficulties in his negotiations with the British and French Allies at Tientsin and returned to Peking without permission, high officials were ordered to deliberate on a just punishment. It was chiefly owing to Su-shun's insistence, that Ch'i-ying was sentenced to die. In another case Su-shun was equally adamant. In November 1858 the directors of the Shun-t'ien (Peking) provincial examination for the *chü-jên* degree were accused of corruption and partiality. It was found that the chief examiner, Grand Secretary Po-chün 柏葰 (T. 靜濤 H. 泉莊, d. 1859, *chin-shih* of 1826), at the request of a servant, had withdrawn the papers of a successful candidate and had substituted those of another who had failed. The servant, who presumably had been bribed to make this request, died in prison before the case was closed. There was not enough evidence to show that Po-chün himself had knowledge of the bribery, but on the insistence of Su-shun, Tsai-yüan, and a collaborator, Ch'ên Fu-ên (see under Ho Ch'iu-t'ao), reasons were found to punish Po-chün by decapitation (March 17, 1859). Three other officials involved were likewise executed, one being the assistant examiner, P'u-an 浦安 (T. 遠帆, *chin-shih* of 1853). Whether or not such drastic measures were necessary to prevent corruption and inefficiency, they nevertheless resulted in making Su-shun and those in power both feared and hated.

Soon after Su-shun became president of the Board of Revenue (February 1859), he tried to introduce reforms designed to increase the national income, since the financial condition of the government was very unstable owing to the disturbances after 1850. Early in 1853 paper currency (silver notes) had been introduced, and in that year the government began to melt old copper cash to be replaced by new ones of larger denominations. Still later, cash made of iron, and notes to take the place of cash, were also introduced. At first there was some profit for the government, but before long counterfeit money appeared in great quantities, and the new cash became unacceptable outside the walls of Peking. As the currency depreciated and prices rose, the lives of many became miserable. The government tried to maintain the depreciated cash by accepting it from purchasers of official titles. As such transactions required large sums of the depreciated cash, the government banks, which were established to render this service, were permitted to issue notes. Before long, however, some bankers misappropriated the notes and made profits for themselves.

This was the financial situation when Su-shun took over the Board of Revenue in 1859, with the thought of making sweeping reforms. He had had nothing to do with the introduction of these unsound policies, but now had to assume the responsibility of remedying them. In November 1859 he caused the arrest of several managers of the government banks for corruption, and ordered the imprisonment of those clerks in the Board of Revenue who had been affiliated with the banks. A month later, on the report of Tuan-hua, a servant of I-hsin [*q. v.*] was arrested for his connection with one of the banks. Late in 1859 the office buildings of the Board of Revenue were almost entirely destroyed by fire, and this Su-shun suspected was the work of some desperate clerks who had hoped thus to get rid of incriminating evidence. Following this there were more arrests. But there was no relief in repressive measures for they merely antagonized yet more those princes and officials who had profited by the situation. As the currency depreciated the suffering in Peking became worse, and some

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holders of worthless coins are said to have thrown them into Su-shun's face as they passed him on the streets.

Su-shun also had a part in diplomatic affairs. Between July 1859 and May 1860 he and Jui-ch'ang 瑞常 (T. 芝生, posthumous name 文端, *chin-shih* of 1832, d. 1872) conducted several conferences in Peking with the Russian envoy, General Ignatieff. Two separate treaties with Russia had been concluded in 1858 (see under I-shan), by which she gained many concessions from China. To consolidate her gains in these treaties, the envoy came to negotiate a supplementary treaty. The negotiations began in 1859, just after the British and French fleets had been repulsed at Taku (see under Sêng-ko-lin-ch'in), and after I-shan [*q. v.*] had been punished for having granted too much to Russia in the Treaty of Aigun. For ten months the negotiations dragged on without results, and finally the Russian envoy withdrew from Peking. Su-shun, however, was on friendly terms with him personally.

In September 1860, after Kuei-liang [*q. v.*] had failed to make peace with the British and French envoys at Tientsin, Tsai-yüan and Grand Councilor Mu-yin 穆蔭 (T. 清軒) were sent to Tungchow to forestall the Allied advance by peace negotiations. But on September 18 Tsai-yüan, acting on Emperor Wên-tsung's order, arrested the British interpreter, Harry S. Parkes (see under Yeh Ming-ch'ên), and his escort, and took them to Peking as prisoners. The Allied forces then attacked and defeated the Chinese troops near Tungchow. On September 21 Tsai-yüan and Mu-yin were replaced by I-hsin as negotiator for peace, but the Allies continued to advance on Peking. The following day Su-shun escorted the Emperor and the Court in their flight from the Yüan-ming Yüan to the Palace at Jehol, which they reached on September 30.

At the conclusion of the Convention of Peking and the evacuation of the Allied troops (see under I-hsin), the Court remained in Jehol. The Emperor entrusted the conduct of the government to the four adjutant generals, Tsai-yüan, Tuan-hua, Su-shun and Ching-shou (see under Ming-jui). Early in February 1861 Su-shun was made concurrently an Associate Grand Secretary. By this time the powerful Grand Council was under the complete control of the four adjutant generals. The Grand Councilors, Mu-yin, K'uang Yüan (see under Ma Kuo-han), Tu Han (see under Tu Shou-t'ien), and Chiao Yu-ying 焦祐瀛 (T. 桂樵, original *ming* 有霑, *chü-jên* of 1839), became tools of the adjutant generals in transmitting imperial decrees. When the Emperor lay dying on August 22, 1861, he was too feeble to write the edict naming his son, Tsai-ch'un [*q. v.*], successor to the throne. Hence, by his order, the edict was composed and written by the four adjutant generals and the four Grand Councilors. These eight men were entrusted with forming a co-regency during the minority of Tsai-ch'un and were given the titles of Tsan-hsiang chêng-wu ta-ch'ên 贊襄政務大臣, or Imperial Assistants in National Affairs. Any edict they issued, however, required the approval of the two Empresses, Hsiao-ch'in [*q. v.*] and Hsiao-chên (see under the former). According to a series of letters written by a clerk then in Jehol (published in 清列朝后妃傳稿 *Ch'ing lieh-ch'ao Hou-fei chuan kao*, 1929, 下/71–73), the co-regents attempted to ignore this restraint and thus came into conflict with the Empresses. When a censor suggested that the regency should be entrusted to the Empresses, assisted by a near relative of the Emperor (meaning I-hsin), Su-shun and the co-regents drew up a decree reprimanding him. The Empresses at first declined to approve this decree, but were forced by the co-regents to issue it. Moreover, as chief Minister of the Household, Su-shun controlled the expenses and supplies of the Empresses, and there were rumors in Peking that he was starving them.

Finally the Empresses conspired with I-hsin and I-huan [*q. v.*] to overthrow the regency. When the Court moved back to Peking, late in October 1861, Su-shun was entrusted with escorting the deceased Emperor's remains. The Empresses took the young Emperor to Peking a day in advance of Su-shun, ostensibly to be able to meet the funeral procession as it approached the city. But as soon as the Empresses reached Peking (November 1) a decree was issued for the arrest of Su-shun and the other co-regents. That night I-huan and another prince hurried with an escort of horsemen to Su-shun's encampment, where he was surprised in his bed and arrested, without opposition. In Peking the other co-regents were likewise taken unawares, and by the following day, when the edict ordering their arrest was made public, their fate had already been sealed. On November 8, Su-shun was beheaded at the public execution ground; Tsai-yüan and Tuan-hua were allowed to die less disgracefully by taking their own lives. Contemporary reports agree that before Su-shun was executed he mentioned the Empresses and I-hsin

in abusive terms, and blamed the other co-regents for failure to follow his suggestion to make their own powers absolute.

Other members of Su-shun's party were punished lightly. Ching-shou was spared, probably because he was I-hsin's brother-in-law. The four Grand Councilors were discharged from their offices. Ch'ên Fu-ên, regarded as a close associate of Su-shun, was banished to Ili where he was murdered in 1866 by bandits. A son of Ch'i-ying asked that his father's name be cleared, but this was denied on the ground that the father had in any case deserved punishment. The death penalty for Ch'i-ying had admittedly been too severe, and for Su-shun's part in it his descendants were forbidden to hold office.

The downfall of Su-shun resulted in the regency of the two Empresses and finally in the concentration of almost all power in the person of Empress Hsiao-ch'in. It is owing to her vindictiveness perhaps that the official reports relating to Su-shun are unfavorable to him. But in the opinion of Hsüeh Fu-ch'êng [q. v.] Su-shun was a real statesman, and the victory of the Government over the Taiping Rebels was due at least in part to his policy of recommending and putting absolute trust in a few talented Chinese such as Hu Lin-i, Tsêng Kuo-fan and Tso Tsung-t'ang [qq. v.]. Su-shun was apparently on good terms with the secretary-teachers in his home—men like Kao Hsin-k'uei 高心夔 (T. 碧湄, 1835–1883), Shêng K'ang (see under Ho Ch'ang-ling), Kuo Sung-tao [q. v.], and Wang K'ai-yün 王闓運 (T. 壬秋, 壬甫, Jan. 1833–1916)—and on many questions he accepted their advice.

Su-shun had another older brother, Ên-hua 恩華 (H. 絨庵, d. 1854), who attained some note. Having served in various posts after 1833, he was made president of the Colonial Court (1853) and was sent to Yangchow to help Ch'i-shan [q. v.] and others in combating the Taipings. Later in 1853, he was transferred to northern Honan where he won a battle over the rebels, but was soon cashiered for his failure to reach Chihli in time to stem the rebel advance. He was then allowed to redeem himself by serving under Sêng-ko-lin-ch'in, but died a few months later. He left a volume of verse entitled 求眞是齋詩草 *Ch'iu-chên-shih chai shih-ts'ao*, 2 *chüan*, printed in 1861.

[1/393/1a; 2/47/27b; 1/221/11b; Li Tz'ŭ-ming [q. v.], *Yüeh-man-t'ang jih-chi, pu*, 己/89a, 庚上/21b, 庚末, 辛上/1a, 91a, 95a, 107b, 辛下/12b-31b; Rennie, D. F., *Peking and the Pekingese* (1865), vol. 2, pp. 125-66; Hsüeh Fu-ch'êng [q. v.], *Yung-an pi-chi, chüan* 1; Wang K'ai-yün, 湘綺樓詩集 *Hsiang-ch'i lou shih-chi*, 7/5a, 19b; *idem.*, 王志 *Wang-chih*, 1/39a; *idem.*, 祺祥祕辛 *Ch'i-hsiang mi-hsin* in 安雅 *An-ya*, vol. 1, nos. 5, 7, 9, 11 (1935); Lo Tun-jung 羅惇曧 (d. 1924), 賓退隨筆 *Pin-t'ui sui-pi*, in 庸言 *Yung-yen*, vol. 2, no. 5 (1914).]

FANG CHAO-YING

SUN Ch'êng-tsê 孫承澤 (T. 耳伯 H. 北海 H. 退谷), Nov. 29, 1593–1675, scholar and official under two dynasties, was a native of Ta-hsing, which includes part of Peking, his ancestor in the sixth generation having moved to the neighborhood of Peking from I-tu, Shantung. He became a *chin-shih* in 1631, serving first as magistrate of Ch'ên-liu and then of Hsiang-fu (1635–1637), Honan. In recognition of his ability, he was rapidly promoted under the Ming dynasty to the post of senior metropolitan censor. When Li Tzŭ-ch'êng [q. v.] took Peking in April 1644, Sun made three unsuccessful attempts at suicide, but was kept from harm by one of Li's followers who had known him in Honan. He accepted office under Li Tzŭ-ch'êng's short-lived regime, and for this was later censured by the Ming government under the Prince of Fu (see under Chu Yu-sung). With the establishment of the Ch'ing dynasty he accepted office under it in June or early July 1644 as a senior metropolitan censor. Late in the same year he was promoted to be sub-director of the Court of Sacrificial Worship and superintendent of Residence for Envoys of the Four Tributary States (四譯館). After a number of promotions he was finally made senior vice-president of the Board of Civil Offices in 1652. He also had conferred on him the honorary titles of Grand Guardian of the Heir Apparent and President of the Censorate. In 1653, when the presidency of the Board of Civil Office was vacant, Sun petitioned that a Grand Secretary, Ch'ên Ming-hsia [q. v.], be made president of this Board. But as charges had previously been brought against Ch'ên, this request displeased the Emperor and led to Sun's being suspected of improper motives. Early in 1654 he asked to be relieved of his post, and although this was disallowed, he was permitted to retire after a second request two months later. He was then accused by a censor, Yang I 楊義 (*chin-shih* of 1628, d. 1662), of being a follower of Ch'ên Ming-hsia, and was permanently relieved of office.

After his retirement Sun devoted himself to

study and wrote on the Classics, history, geography, philosophy and art. Twenty-three of his works are noted in the Imperial Catalogue and a number were copied into the Imperial Manuscript Library (for both see under Chi Yün). Among these may be mentioned the 春明夢餘錄 *Ch'un-ming mêng-yü lu*, a work in 70 *chüan* on Peking and its environs as it was in the late Ming period. This work dealing with the palaces, gardens, temples, and public buildings of the capital, is much quoted by later writers on the topography of the Metropolitan area, notably by Chu I-tsun [*q. v.*] in his *Jih-hsia chiu wên* of 1688 (see under Chu). A rather similar work by him, entitled 天府廣記 *T'ien-fu kuang-chi*, in 44 *chüan*, has until now circulated only in manuscript, although it was utilized in the compilation of the *Shun-t'ien-fu chih* (see under Chang Chih-tung), the official gazetteer of Peking, published in 1889. His 元朝典故編年考 *Yüan-ch'ao tien-ku pien-nien k'ao*, in 10 *chüan*, presents events of the Yüan dynasty arranged chronologically, with quotations from sources, some of which are now rare or inaccessible and differing in some respects from the official histories. The *Chih-pu-tsu chai ts'ung-shu* (see under Pao T'ing-po) reproduces a small work by Sun in one *chüan*, entitled 閒者軒帖考 *Hsien-chê hsüan t'ieh k'ao*. This is a study (completed in 1647) of 38 sets of specimens of calligraphy engraved on stone, with critical comments on each.

Sun Ch'êng-tsê is best known to students of art by a work in 8 *chüan* entitled 庚子銷夏記 *Kêng-tzŭ hsiao-hsia chi*, "Notes Written to Idle Away the Summer of 1660." These notes consist of criticisms of paintings and calligraphy (from various dynasties) which he had in his own collection or had examined in the homes of others. It circulated in manuscript for more than a hundred years, that is until 1761, when it was collated and printed under the auspices of Pao T'ing-po [*q. v.*], the sponsor of the *Chih-pu-tsu chai ts'ung-shu*. Prior to its printing, however, Ho Ch'o [*q. v.*] issued in 1713 a series of criticisms and corrections of it under the title, *Kêng-tzŭ hsiao-hsia chi chiao* (校), which was included with some later editions of the original work.

The name of Sun's studio, Yen-shan chai 研山齋, which appears in the title of a number of his works, was used also, it seems, by his grandson Sun Chiung 孫炯 (T. 挈菴). A work, entitled *Yen* (硯) *shan chai tsa-chi* (雜記), 4 *chüan*, which was copied into the *Ssŭ-k'u* Library, is thought by the editors of that collection to be the work of this grandson. It was deemed sufficiently valuable to be reproduced in 1934 in the *Ssŭ-k'u ch'üan-shu chên-pên* (see under Chi Yün). The editors gave notice to another work by the grandson entitled *Yen-shan chai chên-wan chi-lan* (珍玩集覽).

[2/79/47a; 4/10/13a; *Shun-t'ien-fu chih* (1885) 105/33a; Wang Shih-chên [*q. v.*], *Ch'ih-pei ou-t'an* 15/14a, and *I-nien lu hui-pien* (see under Ch'ien Ta-hsin) for dates of birth and death; Wang Ch'ung-chien [*q. v.*], *Ch'ing-hsiang t'ang wên-chi* 5/18a.]

DEAN R. WICKES

SUN Ch'êng-tsung 孫承宗 (T. 稚繩 H. 愷陽), Jan.-Feb., 1563–1638, Dec. 14, Ming scholar and general, was born in Kao-yang, Chihli. He spent much of his youth traveling in the northern part of his native province and Shansi, seeking information about the defense of the frontiers. A *chin-shih* of 1604, he was appointed a compiler of the Hanlin Academy, and later was connected with the Supervisorate of Imperial Instruction. When the Ming Emperor, Hsi-tsung (see under Chu Yu-chiao), came to the throne in 1620, Sun Ch'êng-tsung was his favorite lecturer; so attached did the Emperor become to him that he refused to grant him leave to take the post of vice-president of the Board of War. But the serious state of affairs in Liaotung after the fall of Kuang-ning in March 1622, induced the Emperor to make him president of the Board and concurrently a Grand Secretary. Sun began a vigorous reorganization by removing inefficient men from their posts, and after being invested with independent authority to superintend all phases of the defensive program, went to take charge personally at Shanhaikuan. Here he remained until 1625, fortifying cities and outposts, drilling armies, constructing barracks, and planting military colonies. His policy aimed at the holding of Ning-yüan as a strategic center, instead of retirement to Shanhaikuan as advocated by others. In 1624 he was much disturbed over the misgovernment of the eunuch, Wei Chung-hsien [*q. v.*], and tried to secure a personal interview with the Emperor, but was frustrated by Wei. Lack of support from the government led to his resignation which became effective in November 1625. Four years later, after the downfall of Wei's regime and in a new crisis caused by the Manchu invasion, he was summoned to advise the new Ming Emperor (see under Chu Yu-chien) and was charged with the defense of Tungchow, twelve miles east of Peking.

In 1630 he directed the operations of Tsu Ta-shou [*q. v.*] and others—a move which resulted in the recapture of four cities from the enemy. Though honored by the Emperor with new titles, he refused to accept them, and repeatedly asked permission to resign. On December 15, 1631, his resignation was accepted and he retired at the age of sixty-nine (*sui*).

When the Manchus reached Kao-yang, seven years later, Sun led his relatives and retainers in a desperate resistance, and when this failed he committed suicide. In 1645 he was posthumously given the honorary title of Grand Preceptor and was canonized by the Ming Prince of Fu (see under Chu Yu-sung) as Wên-chung 文忠. His character appealed sufficiently to the Manchus to induce Emperor Kao-tsung also to canonize him in 1776 as Chung-ting 忠定.

Sun's collected works, entitled 孫高陽文集 *Sun Kao-yang wên-chi*, 20 *chüan*, were printed about the year 1655. They were banned for a number of years in the Ch'ien-lung period, but were reprinted in 1807. Three *chüan* of his prose are included in the collectanea *Ch'ien-k'un chêng-ch'i chi* (*chüan* 570–72, see under Huang Tao-chou). An undated treatise of his on the use of carts in warfare may be found in the *Chi-fu ts'ung-shu* (see under Ts'ui Shu).

A descendant in the ninth generation, General Sun Yüeh 孫岳 (T. 禹行), 1878–1928), was a graduate of the military school at Paoting. He joined the revolutionists in 1911, took part in a number of civil wars, and helped Fêng Yü-hsiang (see under Sung Ch'ing) in the *coup d'état* of 1924.

[M. 1/250/1a; M. 30/4/34a; M. 39/6/1a; M. 55/1/1b; M. 64 *hsin* 2/1a; M. 84 *ting chung* 71a; *Pao-ting fu-chih* (1886) 57/14b, 44/16a; Discussion of his death, *Sun K'ai-yang hsien-shêng hsün ch'êng lun*, and a biographical sketch by a personal friend, Ts'ai Ting, entitled *Sun Kao-yang ch'ien hou tu shih lüeh-pa* in the collection, *Ching-t'o i-shih* (see bibl. under Yüan Ch'ung-huan); *Nien-p'u* edited by Sun Ch'i-fêng [*q. v.*]; *Mu-chai ch'u-hsüeh chi* by Ch'ien Ch'ien-i [*q. v.*] 46, 47.]

George A. Kennedy

SUN Ch'i-fêng 孫奇逢 (T. 啓泰 H. 鍾元, 夏峯), Jan. 14, 1585–1675, May 15, scholar, was a native of Jung-ch'êng, Chihli. He became a *chü-jên* in 1600 at the early age of seventeen (*sui*), but was unsuccessful in the examinations for a higher degree. His father died in 1605, his mother in 1608. For both parents he strictly observed the mourning rites. From 1611 to 1617 he lived in Peking teaching in the homes of wealthy families; thereafter he taught in his native town, Jung-ch'êng. In 1625 two friends, Tso Kuang-tou and Wei Ta-chung (see under Yang Lien), were imprisoned by the powerful eunuch, Wei Chung-hsien [*q. v.*], on the false charge of receiving bribes from Hsiung T'ing-pi [*q. v.*]. Most officials, fearing the wrath of the eunuch, refrained from interference in their behalf, but Sun did everything he could for them, protecting their sons and raising funds for their release. Although unsuccessful, he gained through his efforts a reputation for bravery and righteousness. In 1628 he was honored by imperial decree for filial piety and two years later was recommended to the Emperor as worthy of an official post, but declined the offer, preferring to teach and study at home. Recommended again in 1635, he declined once more. He was a friend of Lu Shan-chi 鹿善繼 (T. 伯順 H. 乾嶽, 江村, 1575–1636), who likewise lived as a retired teacher in the neighboring district of Ting-hsing. When Manchu forces invaded Chihli province in 1635–36, they attacked Ting-hsing. The city fell and Lu Shan-chi was killed. They also attacked Jung-ch'êng, but thanks to the skill of Sun Ch'i-fêng in directing the defense, that city withstood a seven-day siege. Realizing that the walls of Jung-ch'êng would be inadequate to withstand heavier onslaughts of bandits from the west and Manchus from the east, Sun sought a retreat in the mountains southwest of I-chou to which, in 1638, he removed his relatives and friends, establishing regulations for the community and continuing military preparations. In 1643 this community resisted an attack from Manchu troops then on their way home from an invasion of Shantung.

In 1644 Peking fell to the Manchus, and an alien dynasty was established. Four times, by imperial direction, Sun was offered posts in the new regime but each time he declined. In 1646 his farms and properties, as well as those of thousands of other land-owners in Chihli, were confiscated by the Manchus and appropriated for their own uses. After moving from place to place, he started southward in 1649, settling in the following year in Hui-hsien, Honan. After 1652 he resided in the village of Hsia-fêng, ten *li* southeast of Hui-hsien—and for that reason was familiarly referred to as "The Teacher of Hsia-fêng" (夏峯先生). There many students went regularly to learn from him or to pay their respects; and there it was that his most important works were compiled. In 1664 the publication

of his 甲申大難錄 *Chia-shên ta-nan lu*, concerning the brave men who gave their lives in defense of their country in 1644, caused the imprisonment of the magistrate of Tsining, Shantung, who sponsored the printing. Hearing of his dilemma, Sun, then eighty-one (*sui*), hastened north and would have gone as far as Peking to defend himself and his sponsor had not the latter been released before Sun reached his destination. After careful official examination, the work was found to contain nothing prejudicial to the Manchus. Sun returned to Hsia-fêng in 1665. In the following year T'ang Pin [*q. v.*] went to visit him and became his disciple. In 1669, when Sun was eighty-six (*sui*), his great-great-grandson was born and elaborate congratulatory festivities were arranged to commemorate the event. In the following years several eminent scholars visited him, including Shih Jun-chang, and Fei Mi [*qq. v.*]. Even at the age of ninety-five (*sui*) his mind was clear, and until a few days before his death he was reading and writing.

Sun Ch'i-fêng was a disciple of the Confucian school of Wang Shou-jên (see under Chang Li-hsiang). Unlike Lu Lung-chi [*q. v.*], who advocated the philosophy of Chu Hsi (see under Hu Wei) exclusively, Sun was tolerant of both schools. The *Imperial Catalogue* (see under Chi Yün) sums up his viewpoint in the words, "If you are destined to endure poverty, then hammer out for yourself a superior character; if you engage in public service, make it your aim to reform society." He wrote three works on the Classics: 讀易大旨 *Tu I ta-chih*, in 5 *chüan*, completed in 1669; 尙書近指 *Shang-shu chin-chih*, in 6 *chüan*, completed in 1662; and 四書近指 *Ssŭ-shu chin-chih*, in 20 *chüan*, completed in 1659. Two biographical works on the famous men of Honan and Chihli, entitled respectively 中州人物考 *Chung-chou jên-wu k'ao*, and *Chi-fu* (畿輔) *jên-wu k'ao*, both completed in 1658, are authoritative studies when viewed from the Confucian standpoint. He also wrote a biographical work, 理學宗傳 *Li-hsüeh tsung-chuan*, in 26 *chüan*, printed in 1666 and dealing primarily with Confucian scholars since the Sung period. It was at his suggestion that T'ang Pin compiled the *Lo hsüeh pien* (see under T'ang), or biographical sketches of the philosophers of Honan; and that Wei I-ao 魏一鼇 (T. 蓮陸), a *chü-jên* of 1642, compiled the 北學編 *Pei hsüeh pien* (completed in 1646) on the philosophers of North China. The collected prose and verse of Sun Ch'i-fêng, entitled 夏峯先生集, *Hsia-fêng hsien-shêng chi*, in 14 *chüan*, including his *nien-p'u*, his family regulations under the title 孝友堂家規 *Hsiao-yu t'ang chia-kuei*, and lecture notes taken down by his disciples, were printed in the *Chi-fu ts'ung-shu* (see under Ts'ui Shu). His diary, 孫徵君日譜 *Sun chêng-chün jih-p'u*, 36 *chüan*, covering the years 1655–58, 1659–69, and 1672–75, was published by his descendants (with the help of many friends) in the years 1874–85.

His tablet was placed, by imperial decree, in the Temple of Confucius in 1828.

[*Sun Hsia-fêng hsien-shêng nien-p'u*; 1/486/3a; 3/397/11a; 4/127/13a; 17/1/1a; M. 83/57/7b; *Ssŭ-k'u* 36/6a *passim*; Watters, T., *A Guide to the Tablets in a Temple of Confucius* (1879), p. 227.]

FANG CHAO-YING

SUN Chia-kan 孫嘉淦 (T. 錫公 H. 懿齋, 靜軒), Mar. 14, 1683–1753, Dec. 29, official and scholar, was a native of Hsing-hsien, Shansi. Born into a poor family, he succeeded, after many hardships, in obtaining a *chin-shih* degree (1713) and becoming a corrector in the Hanlin Academy (1716). In 1719 he retired to his home to attend to his invalid mother and to observe the period of mourning after her death. In this interval he made a journey to South China (1721), visiting Honan, Shantung, Kiangsu, Chekiang, Kiangsi, Hunan, Hupeh, and Kwangsi. Upon his return north in the winter of that year, he wrote a long account of his travels, entitled 南遊記 *Nan-yu chi* "Record of a Southern Journey."

Sun's temerity in memorializing Emperor Shih-tsung in 1723, advising him to be more considerate of his imperial kinsmen, to discourage the purchase of office, and to make an end to wars on the western border, so attracted the attention of the Emperor that he was appointed tutor in the Imperial Academy (1724–26) and concurrently commissioner of education in Anhwei (1725–26). In 1726 he was made libationer in the Imperial Academy where he paid much attention to the curriculum, especially to better training in the Classics. Owing to his appeals to the throne, the Academy was enlarged and the annual subsidy was increased. Later in the same year (1726) he served in the Imperial Study (see under Chang Ying), and in 1728 became acting prefect of Shun-t'ien fu. But at the death of his father in 1728 he retired to his native place. In the following year he was recalled to the capital and was reappointed prefect of Shun-t'ien, and libationer in the Imperial Academy. Subsequently he served as

assistant director-general of the metropolitan examination (1730), vice-president of the Board of Works (1730–32) and of the Board of Punishments (1732–33).

Early in 1733 he was declared guilty of remonstrating with the Emperor and was condemned to be executed, but was pardoned and ordered to serve in the Bullion and Jewelry Vaults. After filling the posts of acting controller-general of the Salt Administration of Shansi (1734–35), vice-president of the Board of Civil Office (1735), and president of the Censorate (1735–36), he was appointed by Emperor Kao-tsung president of the Board of Punishments (1736–38) and superintendent of the Commission on Laws (1737). Concurrently he had charge of the provincial examination in Shun-t'ien—a post he again filled in 1738 and 1753. In 1738 he was promoted to be governor-general of Chihli where, during a period of three years, he devoted himself to conservancy work. It is reported that as many as 580 irrigation canals and ditches were constructed in Chihli under his direction. In 1741 he was transferred to the governor-generalship of Hu-Kuang and, by imperial order, destroyed the annotations to the Classics made by Hsieh Chi-shih [*q. v.*], then grain intendant of Hunan. In 1743 he was again ordered to investigate the case of Hsieh who was accused by Hsü Jung 許容 (T. 涵齋 H. 季偉, 1686–1751), governor of Hunan (1740–43), on various counts. After Hsieh had been pronounced guilty and dismissed from office, Sun was charged with injustice in handling the case. He, too, was dismissed from his post and ordered to redeem himself by repairing the city wall of Shun-i, Hupeh.

In 1744 Sun Chia-kan was recalled to the capital and was made assistant director of the Imperial Clan Court, and later (1745–47) vice-president of the Censorate. In 1747 he requested leave to retire to his home where he devoted himself to study and teaching. Two years later he returned to the capital where he served as tutor to Emperor Kao-tsung's sons (1749–53), president of the Board of Works (1750–52), acting chancellor of the Hanlin Academy (1750), and president of the Board of Civil Office (1752–53). In 1752 he was appointed assistant Grand Secretary. After his death, in the following year, he was canonized as Wên-ting 文定.

Sun Chia-kan was an ardent student of the neo-Confucianism of the Sung period. He compiled in 1725 an abridged edition of Chu Hsi's *Chin-ssŭ lu* (see under Shên Chin-ssŭ), with the title *Chin-ssŭ lu chi-yao* (輯要). In a series of lectures which he gave in the Imperial Academy on the first chapter of the *Great Learning*, and which were later published under the title 成均講義 *Ch'êng-chün chiang-i*, he maintained that Chu Hsi and the Ch'êng brothers (see under Hu Wei) were the true successors of Confucius. Other works of Sun Chia-kan were the 春秋義 *Ch'un-ch'iu i*, 15 *chüan*—a study of the *Spring and Autumn Annals*; and the 南華通 *Nan-hua t'ung*, 7 *chüan*—a study, mostly grammatical, of a section in *Chuang-tzŭ*. Both works were printed, but Sun was dissatisfied with the former and soon destroyed all the printing blocks. His collected works were published under the title 孫文定公全集 *Sun Wên-ting kung ch'üan-chi*, 13 *chüan*. Sun Chia-kan was also a compiler of the *Hsing-hsien chih*, 18 *chüan*—a local gazetteer of his native district, which was completed in 1729 under the direction of his brother, Sun Hung-kan (see below). A supplement to this gazetteer was compiled in 1880 by Sun Fu-ch'ang 孫福昌 (H. 咸五), a descendant of Sun Chia-kan in the seventh generation.

Sun Chia-kan had three brothers. Of these Sun Hung-kan 孫鴻淦 (T. 永公 H. 敬巖), a *chin-shih* of 1723, was magistrate of Kung-an, Hupeh (1723–27); and Sun Yang-kan 孫揚淦 (T. 立公 H. 恕亭, 石橋), *chin-shih* of 1724, served as a proctor in the Imperial Academy (ca. 1726).

Sun Chia-kan had three sons. The second, Sun Hsiao-yü 孫孝愉 (T. 德和 H. 壺園), an honorary licentiate of 1750, was provincial judge of Szechwan (1768–69) and Chihli (ca. 1787). His verses were published under the title 壺園詩稿 *Hu-yüan shih-kao*, 2 *chüan*.

[1/309/6b; 3/18/1a; 4/26/22a; 9/15/22b; 16/8/1a; 23/21/6a; *Hsing-hsien chih* (1729), *passim*; *Hsing-hsien hsü-chih* (1880), *passim*.]

Li Man-kuei.

SUN Chia-nai 孫家鼐 (T. 燮臣 H. 蟄生, 容卿, 澹靜老人), Apr. 7, 1827–1909, Nov. 29, official, was a native of Shou-chou, Anhwei. He became a *chü-jên* in 1851 and eight years later a *chin-shih* with highest honors, including a first class compilership in the Hanlin Academy. In 1868, after serving as director of education in Hupeh, he was appointed a tutor in the Palace School for Princes. Ten years later he was selected a tutor to Emperor Tê-tsung. He and his senior colleague, Wêng T'ung-ho [*q. v.*], looked after the young Emperor's education until the latter came of age in 1887. In the meantime Sun

served as a vice-president in the Boards of Works (1879–83), of Revenue (1883–87), of War (1887–89), and of Civil Appointments (1889–90). In 1890 he was made president of the Censorate and two years later, president of the Board of Works, serving concurrently as governor of the Peking Metropolitan Area (1892–99). In 1894 he strongly opposed going to war with Japan over the suzerainty of Korea, thus concurring with the opinion of Li Hung-chang [*q. v.*] that China could not defeat Japan. On this matter he stood in opposition to Wêng T'ung-ho who led the war party. Both tutors exercised a great influence on Emperor Tê-tsung, but Wêng's was the stronger, owing to his eloquence and to his large number of disciples and followers.

When the war ended in 1895 the Emperor began to introduce reforms through education. Early in 1896 Sun was ordered to establish a government publishing institution which was to include a library, a printing plant, and a school. In the middle of 1896, in consequence of a memorial submitted by Li Tuan-fên 李端棻 (T. 信臣 H. 苾園, 1833–1907), a decree was issued establishing a university in Peking, the task of organizing it being entrusted to Sun Chia-nai who was given the concurrent title of Director of Educational Affairs. But owing to opposition of conservatives, the university was not opened for almost two years. In the meantime Sun was made president of the Board of Ceremonies (1896–97) and was then transferred to the Board of Civil Appointments (1897–99). In 1898 he was made concurrently an Associate Grand Secretary and was ordered to hasten the opening of the university. During the "Hundred Days of Reform", from June to September 1898 (see under T'an Ssŭ-t'ung), the university was one of the important objectives of the reformers. On August 9 the institution, then known as Ching-shih ta-hsüeh-t'ang 京師大學堂 and later as Peking University (北京大學), was founded, and Sun Chia-nai was named the first president, Dr. W. A. P. Martin (see under Tung Hsün) being made head of the faculty. The former mansion of Fu-lung-an [*q. v.*] was the site chosen, and repairs on the buildings began at once. But when Empress Hsiao-ch'in [*q. v.*] resumed control in the autumn all the reforms introduced by Emperor Tê-tsung were discarded and many officials were executed or cashiered. Only the university was allowed to carry on and Sun Chia-nai, though a noted supporter of Emperor Tê-tsung, continued in office. The university, however, could not operate smoothly owing to the strong opposition of the conservatives who were then in power. Thus, despite the favoring influence of Jung-lu [*q. v.*], Sun could not make it a success. In 1899 a rumor of attempts to dethrone Emperor Tê-tsung was spreading and Sun, as a former tutor of the Emperor, asked to retire on grounds of ill health. After repeated pleas his request was granted, late in 1899, and he retired with full pay. He lived in Peking during the next few months until the Boxer Uprising, when his home was looted by mobs and by Kansu soldiers who regarded him as the Emperor's supporter. The university was destroyed and a professor was murdered.

Shortly after the Empress Dowager and the Emperor fled to Sian, Sun followed them to the temporary capital. In 1901 he was made president of the Board of Civil Appointments and early in 1902 was promoted to be a Grand Secretary. In the meantime the re-establishment of the university in Peking was entrusted to Chang Po-hsi (see under Wu Ju-lun) and it thrived under his direction. Yet Chang, too, had difficulty in combating the united opposition of the conservatives; and to please them he recommended Wu Ju-lun [*q. v.*] as head of the faculty. In 1903 Jung-ch'ing 榮慶 (T. 華卿 H. 實夫, *chin-shih* of 1886), a Mongol Bannerman, was ordered to assist Chang in educational affairs. But the two disagreed on many issues, so that early in 1904 Sun Chia-nai was appointed to form with them a committee of three to direct educational matters. Sun, however, was now in his late seventies; hence most of the policies were actually framed by Chang Po-hsi.

In 1906, on his eightieth birthday, Sun Chia-nai was given many honors by the Empress Dowager. A photograph of him with his sons, nephews, and grandsons probably taken in celebration of this birthday, appears in Timothy Richard's *Conversion by the Million*. Despite his advanced age Sun continued to serve at Court. In that same year (1906) he was a member of a commission headed by I-k'uang (see under Yung-lin) and Ch'ü Hung-chi 瞿鴻禨 (T. 子玖 H. 止盦, 1850–1918) to draw up plans for governmental reform suggested by the mission sent to study the governments of foreign countries (see under Tuan-fang). But owing to opposition, the three aged statesmen recommended only minor changes. In 1907, as a preliminary step to the adoption of a constitution and the election of a National Assembly (資政院), Sun Chia-nai and Prince P'u-lun (see under I-ching) were appointed prospective chairmen of the Assembly. In 1908

Sun was given the honorary title of Grand Tutor of the Heir Apparent. He died in 1909, one year before the National Assembly convened. He was canonized as Wên-chêng 文正 and his name was celebrated in the Temple of Eminent Statesmen.

Sun Chia-nai was prudent by nature and always maintained a middle course between the radicals and the conservatives. He and Wêng T'ung-ho were two of the most influential officials of their time, but though Wêng's influence was patent to all, Sun's was less known to the public. He favored many of the reforms of 1898, but was opposed to the political theories of K'ang Yu-wei (see under T'an Ssŭ-t'ung) and memorialized the throne in opposition to them. This perhaps accounts for the fact that he could remain in the government after the reform movement failed. He is said to have been a student of the philosophy of Wang Yang-ming (see under Chang Li-hsiang). Of his writings, only a few memorials remain, for most of his works were destroyed in the Boxer Uprising. His last memorial, written when he was dying, was reproduced in facsimile late in 1909 under the title 太傅孫文正公手書遺摺稿 *T'ai-fu Sun Wên-chêng kung shou-shu i-chê kao.*

[1/449/1a; 2/64/27a; 6/1/15b; *Chin-shih jên-wu chih* (see under Wêng T'ung-ho), p. 66; *Chin-tai Chung-kuo chiao-yü shih-liao* (see bibl. under Wu Ju-lun), vol. 1, pp. 116-61; 中華教育界 *Chung-hua chiao-yü-chieh*, vol. XXIII, no. 1, vol. XXIV, nos. 1, 7; Richard, Timothy, *Conversion by the Million* (1907), vol. II, p. 95.]

FANG CHAO-YING

SUN Chih-wei 孫枝蔚 (T. 豹人 H. 溉堂), 1620–1687, poet, native of San-yüan, Shensi, came from a family of some means. After his native place was pillaged by Li Tzŭ-ch'êng [*q. v.*], he engaged for a time in business at Chiang-tu (Yangchow) and made considerable profit. Soon, however, he devoted himself to the study of the Classics, and gained a reputation as a poet. When Wang Shih-chên [*q. v.*] was at Yangchow he learned of Sun Chih-wei's literary fame, and in 1660 a friendship developed between them. In 1679 Sun was recommended to take the special examination known as *po-hsüeh hung-tz'ŭ* (see under P'êng Sun-yü). At first he declined because of age, but later took the examination and failed. Desiring to honor several of the elderly applicants, who like Sun had failed to pass the examination, the Emperor conferred upon Sun Chih-wei and six others the honorary title of secretary of the Grand Secretariat. Sun declined the honor on the ground that, though old, he was not old enough for such a distinction. His collected works were printed under the title, 溉堂全集 *Kai-t'ang ch'üan-chi*, 28 *chüan*, consisting of: *Kai-t'ang wên* (文)*-chi*, 5 *chüan*; *Kai-t'ang hsü* (續)*-chi*, 6 *chüan*; *Kai-t'ang ch'ien* (前)*-chi*, 9 *chüan*; *Kai-t'ang hou* (後)*-chi*, 6 *chüan*; and *Kai-t'ang shih-yü* (詩餘), 2 *chüan*. The last three are given notice in the Ssŭ-k'u *Catalogue* (see under Chi Yün).

[1/489/23b; 2/71/8a; 3/426/11a; 4/58/8, 139/11b; 17/10/70b; 30/3/3a; 32/4/4a; *San-yüan hsien-chih* (1783) 9/31b; *Yangchow fu-chih* (1733) 33/15a; Ch'ên Wei-sung [*q. v.*], *Hu-hai lou ch'üan-chi*, 文集 1/6a.]

J. C. YANG

SUN Hsing-yen 孫星衍 (T. 淵如, 伯淵 H. 季逑, 薇隱), Sept. 28, 1753–1818, Feb. 16, scholar, was a native of Yang-hu, Kiangsu. His great-great-grandfather, Sun Shên-hsing [*q. v.*], was noted during the last years of the Ming dynasty for his incorruptibility as an official. His father, Sun Hsün 孫勳 (T. 書屏), a *chü-jên* of 1756, lived to old age and survived his son. Early in 1772 Sun Hsing-yen married Wang Ts'ai-wei 王采薇 (T. 玉瑛, 1753–1776), the scholarly fourth daughter of Wang Kuang-hsieh 王光燮 (T. 麗三 H. 蓺山, 1711–1779) who was a *chin-shih* of 1737. In addition to being a poetess, she had a wide literary interest which extended even to works on Taoism. She left a volume of verse, entitled 長離閣集 *Ch'ang-li ko chi*, which later was printed at the close of Sun Hsing-yen's collected verse, entitled 芳茂山人詩錄 *Fang-mao shan-jên shih-lu.* Unfortunately she died at the age of twenty-four (*sui*), and Sun was so overcome by grief that he resolved to remain unmarried the rest of his life. His devotion won him much respect, despite the fact that at the age of forty (*sui*) he was compelled by his grandfather, who could not contemplate the lack of an heir, to take a second wife.

In 1774 Sun Hsing-yen entered the Chung-shan (鍾山) Academy in Nanking where he associated with such contemporaries as Hung Liang-chi [*q. v.*] and Yang Fang-ts'an (see under Sun Yüan-hsiang) and with such older scholars as Lu Wên-ch'ao, Ch'ien Ta-hsin, and Yüan Mei [*qq. v.*]. Having failed to qualify in a special examination given by Emperor Kao-tsung on the latter's fifth tour of South China in 1780, he

remained in Nanking and studied in a Buddhist temple (Wa-kuan ssŭ 瓦官寺) where he had the opportunity to examine the *Tripitaka*. From this collection of Buddhistic literature he attempted to reconstruct the ancient Chinese lexicon 倉頡篇 *Ts'ang-chieh p'ien*. He also isolated, and later caused to be printed, the seventh century dictionary to the *Tripitaka*, 一切經音義 *I-ch'ieh ching yin-i*. Soon he was engaged as a secretary by Pi Yüan [*q. v.*] who was then observing the period of mourning for the death of his mother. Later, when Pi Yüan was recalled to the governorship of Shensi, Sun was invited to accompany him. Hence from 1781 to 1785 Sun resided at Sian where he enjoyed the company of other scholars (see under Hung Liang-chi). During this period he participated in the compilation of several local histories of Shensi: 醴泉縣志 *Li-ch'üan hsien-chih*, 14 *chüan*; 邠州志 *Pin-chou chih*, 25 *chüan* (in the Library of Congress); 澄城縣志 *Ch'êng-ch'êng hsien-chih*, 20 *chüan* (all the above printed in 1784); and *San-shui* (三水) *hsien-chih*, 12 *chüan* (printed in 1785). During these five years he also annotated and edited such ancient works as the herbal, 神農本草經 *Shên-nung pên-ts'ao ching*, and the work on military tactics, 孫子兵法 *Sun-tzŭ ping-fa*, etc. When Pi Yüan was transferred to the governorship of Honan in 1785 Sun accompanied him to Kaifeng. In 1786 Sun passed the Kiangnan provincial examination and became a *chü-jên*, along with Juan Yüan and Chang Hui-yen [*qq. v.*]. In the following year he became a *chin-shih*, with second highest honors. When he was about to be released from his period of study in the National Academy (1789) he utilized, in a quotation from the *Historical Records* (*Shih-chi*), a character of ancient form which Ho-shên [*q. v.*], the official examiner, did not recognize and took to be mistakenly written. For this he was marked down and appointed a second class secretary of the Board of Punishments, but two years later (1791) he was promoted to assistant department director in the same Board, becoming director in 1794.

In the following year Sun was made intendant of the Yen-I-Ts'ao-Chi (Yen-chou fu, I-Chou fu, Ts'ao-chou fu, and Chi-ning chou) Circuit, Shantung. At this time Juan Yüan was director of education of Shantung, and with Juan were such scholars as Wu I [*q. v.*] and Kuei Fu (see under Chou Yung-nien). In 1796 Sun was made acting judge of Shantung. During his stay in that province he engaged in research on sites of historical interest, attempting to identify the tombs of various disciples of Confucius, and of several emperors of antiquity who are now regarded as legendary. In 1798 his mother died and he went to Nanking to observe the mourning period. In the meantime Juan Yüan, having become governor of Chekiang, invited him to Hangchow (1800) and appointed him director of the Chi-shan 蕺山 Academy in Shaohsing. But soon thereafter the charge was brought that during his term as intendant in Shantung he and his successor had done inadequate work on river conservancy. The burden of making restitution fell wholly on Sun who was ordered to pay to the treasury 90,000 taels by instalments. In order to make these payments he reported at the capital in 1803 for another post and in the following year was made grain intendant of Shantung, an office he held until 1811 when he retired to Nanking on the ground of ill health. There he became director of the Chung-shan Academy, a post which he held until two years before his death.

As a scholar, Sun Hsing-yen took special interest in editing and establishing more satisfactory texts for ancient works whose intelligibility had suffered after centuries of misprinting. His own works, and the texts which he reprinted, are embodied chiefly in two great collectanea: 平津館叢書 *P'ing-ching kuan ts'ung-shu* comprising 43 items, and 岱南閣叢書 *Tai-nan ko ts'ung-shu* comprising 19 items. From the latter 5 items were later selected for printing (1798) in a miniature edition known as the *Tai-nan ko chin-hsiang pên* (巾箱本) *ts'ung-shu*. The two original collections were printed at various times; one edition of the former appeared in 1885, one of the latter in 1924. In his task as a collator Sun Hsing-yen profited by the assistance of such friends as Yen K'o-chün and Ku Kuang-ch'i [*qq. v.*]. Among the ancient works reproduced, in whole or in part, in the above-named collections, are the philosophical treatises known as 孫子 *Sun-tzŭ* and 抱朴子 *Pao-p'o tzŭ*; the medical work 千金寶要 *Ch'ien-chin pao-yao*, published in 1124; fragments from the lost work on Han governmental administration, *Han kuan-i* (see under Chang Tsung-yüan); the lost seventh century geography, 括地志 *Kua-ti chih*; the partially lost third-century commentary, 春秋釋例 *Ch'un-ch'iu shih-li*; and the ancient glossary, *Ts'ang-chieh p'ien* (see above). These collections contain, also, the seventh century legal work 唐律疏義 *T'ang-lü shu i*; the ancient topographical work 元和郡縣志 *Yüan-ho chün-hsien-chih* (completed ca. 814 A.D.); and the

long-neglected work by Mei Tsu 梅鷟 (T. 致齋, *chü-jên* of 1513) on the spuriousness of the so-called "ancient text" of the *Classic of History*, entitled 古文尚書考異 *Ku-wên Shang-shu k'ao-i*, printed in 1543 (for later works on this subject see under Yen Jo-chü, Hui Tung, and Ts'ui Shu). Sun Hsing-yen himself produced a work on the latter problem, entitled *Shang-shu ku-wên chu-shu* (注疏), which was first printed in 1815. For the ancient anthology of little-known verse, essays, letters, ancient documents, etc., entitled 古文苑 *Ku wên yüan*, he produced a supplement (續 *hsü*), in 20 *chüan*, which was first printed in 1812. He collaborated with Hsing Chu (see under Ch'ien Ta-hsin) in the compilation of the 寰宇訪碑錄 *Huan-yü fang-pei lu* (12 *chüan*, first printed in 1820), a list of inscriptions on stone gathered from all parts of the country. In addition to the afore-mentioned local histories he compiled in 1802 the 廬州府志 *Lu-chou fu chih* of Anhwei, printed in 1803; and in 1813 the *Sung-chiang* (松江) *fu chih* of Kiangsu, printed in 1819. His literary collections which appeared under various titles were printed in the *Ssŭ-pu ts'ung-k'an* under the general title 孫淵如詩文集 *Sun Yüan-ju shih-wên chi*. In 1931 Wang Chung-min (see under Han T'an) brought together ninety-one additional essays, prefaces, letters, etc. by Sun Hsing-yen which were printed by the Peiping National Library in the same year under the title *Sun Yüan-ju wai* (外) *chi* (6 *chüan*).

Sun Hsing-yen was also a bibliophile and calligrapher. The catalogue he made of his own library, entitled 孫氏祠堂書目 *Sun-shih tz'ŭ-t'ang shu-mu*, 7 *chüan*, was first printed in 1810 in the *Tai-nan ko ts'ung shu*. He is said to have copied much of his material from the books in the Hanlin Academy and in the Wên Lan Ko Library at Hangchow (see under Chi Yün). As a calligrapher he was especially skillful in the *chuan* (篆) or seal style. He had a learned daughter, Sun I-hui 孫谿蕙 (T. 秋佩), who left a collection of poems, entitled 詩微室草 *Shih-wei shih ts'ao*.

[3/213/5a; 20/3/00 portrait; 29/6/32a; Chang Shao-nan, *Sun Yüan-ju nien-p'u*, 2 *chüan*; *Wu-chin Yang-hu ho-chih* (see under Li Chao-lo) ed. of 1886, 26/46b; *Ku-hsüeh hui-k'an* (see under Li Ch'ing) portrait.]

TU LIEN-CHÊ

SUN I-jang 孫詒讓 (T. 仲容 H. 籀高 [廎]), Sept. 11, 1848–1908, June 20, a prominent scholar of the late Ch'ing period, was a native of Jui-an, Chekiang. His father, Sun I-yen 孫衣言 (T. 劭聞 H. 琴西, 1815–1895), official and scholar, was a *chin-shih* of 1850. During his childhood Sun I-jang resided in Peking for several years while his father was holding office at the capital. When the father was appointed prefect of Anking, Anhwei, in 1858, the family went back to the ancestral home. At this time South China was ravaged by the Taiping Rebellion and North China was pressed by the Anglo-French forces at Tientsin and Peking (1860). Sun I-jang's only brother, Sun I-ku 孫詒穀 (T. 稷民, 1838–1862), died fighting the Taipings. His father assisted Tsêng Kuo-fan [*q. v.*] in campaigning against the Taipings, and in 1864 was stationed at Shou-chou, Anhwei, where Sun I-jang joined him. Sun I-jang's grandparents having died successively in 1864–65, his father, Sun I-yen, retired from official life and taught in the Tzŭ-yang (紫陽) Academy at Hangchow. While so employed, the latter made a collection of unpublished writings by authors of his native place, and these were brought together in a collectanea, entitled 永嘉叢書 *Yung-chia ts'ung-shu*, which was printed during the years 1868–1882. In editing and collating these writings Sun I-jang was apparently his father's chief assistant. In 1865 he began to take an interest in the study of inscriptions on stone and bronze—a field in which he later made substantial contributions. Although he became a *chü-jên* in 1867, and competed five times in the metropolitan examination, he did not qualify for the *chin-shih* degree.

The loss of books and the dispersal of great family libraries, incidental to the Taiping Rebellion, doubtless encouraged Sun I-jang in the collection of rare books and manuscripts. Some of these he obtained from Japan, where they had been long preserved, but were being dispersed, owing to a growing interest in Western subjects. With the encouragement of his father he began to assemble a library, and in 1888 his father built for him the studio, Yü-hai lou 玉海樓, to house the collection. In 1869 the son started to compile a bibliography of writings by authors from Wên-chou, the prefecture to which his native district belonged. This bibliography, completed two years later under the title 温州經籍志 *Wên-chou ching-chi chih*, 36 *chüan*, was printed by the Chekiang Public Library in 1921. When the father was made provincial judge of Anhwei in

1873 the son accompanied him to that province. In 1875 Sun I-jang made a study of ancient calendars and produced a work on the subject, entitled 六厤甄微 *Liu-li chên-wei*. When, in 1877, the father was transferred to the post of lieutenant-governor of Chiang-ning (Nanking) the son again went with him. Then Sun I-jang began his well-known study of the texts of Mo Ti (see under Pi Yüan) which bore fruit in the important work 墨子閒詁 *Mo-tzŭ chien-ku*. The first draft was completed in 1893, and in the following year three hundred copies were printed. After further study, it reached its final form in 19 *chüan* (including a table-of-contents in 1 *chüan*, supplement in 1 *chüan*, and an appendix in 2 *chüan*, entitled 後語 *Hou-yü*) and was reprinted in 1907. He collated the very confused text of *Mo-tzŭ*, provided it with interpretations from earlier scholars, and pointed out the unauthenticity of several chapters. The appendix (*hou-yü*) consists of a biographical sketch of Mo Ti, a chronological chart of his life, an account of his school and his disciples, a study of the statements attributed to him by other authors, references to his school in ancient literature, and a bibliography of the school. Important earlier studies by others in the same field were: *Mo-tzŭ* by Pi Yüan [*q. v.*]; *Tu Mo-tzŭ tsa-chih* in the *Tu-shu tsa-chih* by Wang Nien-sun [*q. v.*]; and *Mo-tzŭ p'ing-i* in the *Chu-tzŭ p'ing-i* by Yü Yüeh [*q. v.*]. An independent supplement to Sun I-jang's work, known as *Hsü* (續) *Mo-tzŭ chien-ku* was prepared by Liu Ch'ang 劉昶 (T. 載賡) and printed in 1915. Sun's study notes, entitled 札迻 *Cha-i*, 12 *chüan*, took final shape in 1893 and were printed in the following year.

Sun I-jang returned to his native place in 1878, and his father retired from official life in 1879. Then the younger Sun assisted in the compilation of the gazetteer, *Yung-chia hsien-chih*, 38 *chüan*, which was completed and printed in 1882. About the year 1885 he took office in Peking as a secretary in the Board of Punishments, and though he soon retired he made the acquaintance of well-known scholars in the field of epigraphy, such as Wu Ta-ch'êng [*q. v.*] and Ch'ên Chieh-ch'i (see under Liu Hsi-hai). In this field he later left several works, among which may be mentioned the 古籀拾遺 *Ku-chou shih-i*, 3 *chüan*, with a supplement of 1 *chüan*, printed in 1888; and the *Ku-chou yü-lun* (餘論), 3 *chüan*, printed in 1929. With the discovery in 1899 of the divination bones of the Yin dynasty and the publication, in 1903, of the *T'ieh-yün ts'ang-kuei* by Liu Ê [*q. v.*]—the first work to reproduce in facsimile the inscriptions on bone—few scholars paid attention to this subject. On reading Liu's work, Sun I-jang remarked that he had never dreamed of seeing, at his advanced age, such excellent helps to scholarship. His earlier training in epigraphy made it possible for him to interpret these inscriptions with some facility, and in 1904 he wrote a work, entitled 契文舉例 *Ch'i-wên chü-li*, 2 *chüan*, which was printed in 1917 in the 吉石盦叢書 *Chi-shih an ts'ung-shu*. He there pointed out how a study of the inscriptions would shed new light on Chinese etymology, history, the calendar, geography, and many other aspects of Chinese antiquity. He also wrote a work on etymology, entitled 名原 *Ming-yüan*, 2 *chüan*, printed in 1905, in which he compared the characters on the Yin bones with the inscriptions on stone and bronze, or those transmitted in other sources. These two works mark the beginning of the study of inscriptions on bone, known as *Chia-ku hsüeh* (see under Liu Ê). A study by Sun I-jang of the *Classic of History*, entitled 尚書駢枝 *Shang-shu p'ien-chih*, was completed in 1892; and another of the *Institutes of Chou*, entitled 周禮正義 *Chou-li chêng-i*, 86 *chüan*, which he began in 1872 and completed in 1899, was printed in 1905. At an exhibition given in 1936 by the Chekiang Provincial Library to show the cultural contributions of Chekiang scholars, some eighteen collated books and manuscripts by Sun I-jang were placed on display (see *Wên-lan hsüeh-pao* 文瀾學報, vol. II, nos. 3–4). The magazine 青鶴 *Ch'ing-ho* (1934–35) published in serial form some of his remaining prose writings under the title 經微室遺文 *Ching-wei shih i-wên*.

After the Sino-Japanese war (1894–95) Sun I-jang devoted himself to educational work in his native place. It is reported that in the course of three years more than three hundred primary and middle schools were established under his influence in the two prefectures of Wên-chou and Ch'u-chou. In 1897 he made the acquaintance of Chang Ping-lin 章炳麟 (T. 枚叔 H. 太炎, 1868–1936), one of the last prominent scholars of the old school. During the ill-fated reform movement of 1898 he was recommended at Court, but declined to take office, and so escaped the fate of the members of the progressive party. In 1902 he was made principal of the Wên-chou middle school and in 1905 he established, in co-operation with others, a school for the study of chemistry. In the autumn of the same year he was offered the chair of Classics in the newly-founded Peking University, but declined. He

accepted appointment in 1906 as second rank consulting expert to the Ministry of Education, but served concurrently as principal of the Wên-chou Normal School. In the spring of 1908 he was stricken with paralysis and died in June.

An uncle of Sun I-jang, named Sun Ch'iang-ming 孫鏘鳴 (T. 韶甫 H. 蕖田, 1817–1901), was a *chin-shih* of 1841 who took part in recruiting volunteers to withstand the Taiping Rebels.

[1/488/38a; 6/41/19a; Sung Tz'ŭ-pao, chronological biography of Sun I-jang in *Tung-fang tsa-chih* (Eastern Miscellany), vol. 23, no. 12; Chu Fang-p'u 朱芳圃, *Sun I-jang nien-p'u* (1934), with portrait; Chang Shou-hsien, a survey of Sun's work as a scholar, in 清儒學術討論集 *Ch'ing-ju hsüeh-shu t'ao-lun chi* (1930) series one, *hsia*; Mei, Y. P. *The Ethical and Political Works of Motse* (1929); *idem.*, *Motse the Neglected Rival of Confucius* (1934).]

Tu Lien-chê

SUN K'o-wang 孫可望 (original *ming* 可旺; also named 旺兒), d. Dec. 21, 1660, native of Yen-ch'ang (according to some sources, of Mi-chih), Shensi, was one of the adopted sons of the insurgent general, Chang Hsien-chung [*q. v.*], who gave him the title, "General Who Pacifies the East" 平東將軍. When Chang was defeated and died, early in 1647, Sun K'o-wang and the other adopted sons and generals led the remnant army through southern Szechwan to Kweiyang, Kweichow. Here he styled himself prince (平東王) and strengthened his position at the expense of local chieftains and his sworn brothers, extending his influence into Yunnan, Kwangsi and Hunan. His support was sought by the Ming Prince of Kuei (see Chu Yu-lang), who offered him various titles but withheld the one, Prince of Ch'in (秦王), which he coveted, until the general had become more powerful than the prince. Sun K'o-wang held the Prince of Kuei virtually a prisoner at An-lung 安隆 near the Yunnan-Kwangsi border and later at Kweiyang. He quarrelled with his former confederate, Li Ting-kuo [*q. v.*], with whom the Prince of Kuei was secretly negotiating for support. When Sun K'o-wang assumed imperial prerogatives, the Prince of Kuei fled to the rival faction in Yunnan. On October 20, 1657 the two forces met at the San-ch'a 三岔 river in southwestern Kweichow. Li Ting-kuo was victorious and Sun K'o-wang fled to Changsha where he surrendered to the Ch'ing authorities and received the title, I wang 義王, or "Righteous Prince". The next year he went to Peking where he was received by the Emperor and given presents and honors. His proffers of service to suppress the rebellion in the southwest were rejected. He died of illness in Peking and was given the posthumous name K'o-shun 恪順.

[1/254/5a; 2/79/64a; M. 41/18/1b, 19/6a; M. 59/65/12b; *Ming-chi nan-lüeh* (see bibl. under Ma Shih-ying) 12/5b, 14/7b, 15/9a, 16/1a, 17/1a *passim*; *Hsi-nan chi-shih* (see under Shao T'ing-ts'ai) 12/1a; *Tung-hua lu*, Shun-chih 17: 11.]

Earl Swisher

SUN Shên-hsing 孫愼行 (T. 聞斯 H. 淇澳), 1565–1636, Feb. 18, Ming official, was a native of Wu-chin, Kiangsu. He ranked third as *chin-shih* in 1595 and was appointed a Hanlin compiler, but retired a few years later to devote himself to study in strict seclusion. In 1613 he was made junior vice-president and acting head of the Board of Ceremonies, in which capacity he attacked various irregularities that had arisen through twenty years of complete neglect of governmental affairs on the part of Emperor Shên-tsung. In the following year he retired—this time until 1621 when he was given the presidency of the same Board. The death of the Ming Emperor Kuang-tsung (see Chu Ch'ang-lo) had occurred under suspicious circumstances. Taken ill less than ten days after ascending the throne, he rapidly grew worse and died after being given a pill of "red lead" by the sub-director of the Court of State Ceremonial. When this official was accused by the censor of criminal negligence he was shielded by the Grand Secretary, Fang Ts'ung-chê (see under Chu Ch'ang-lo). Sun denounced the latter as the murderer of the late emperor and demanded his execution. As a result the official who had administered the pill was exiled, although Fang escaped an investigation. Shortly afterward Sun resigned on account of illness and was kept out of office thereafter by the eunuch, Wei Chung-hsien [*q. v.*]. In 1627 he was condemned to banishment, but the sentence was not carried out owing to the fall of the eunuch party. Though he was often recommended at Court for the post of a Grand Secretary, it was not until 1635 that he was again summoned to take part in the government. Soon after reaching Peking he took ill and died, at the age of seventy-two (*sui*). He was granted posthumously the title of Senior Guardian of the Heir Apparent, and was canonized as Wên-chieh 文介.

Sun Shên-hsing was the great-great-grandfather of the eminent scholar, Sun Hsing-yen [*q. v.*].

[M. 1/243/11a; M. 39/21/1a; *Wu-chin Yang-hu ho-chih* (see under Li Chao-lo) 21/1a.]

George A. Kennedy

SUN Shih-i 孫士毅 (T. 智冶 H. 補山), 1720–1796, July 25, official, was a native of Jên-ho (Hangchow). His family was poor and he endured great hardships in his youth. For more than twenty years he competed in provincial examinations without success, but finally became a *chü-jên* in 1759 and a *chin-shih* two years later. While awaiting appointment he took a special examination at Hangchow in the spring of 1762 when Emperor Kao-tsung made his third tour of the Yangtze Valley. Sun passed with first honors and was appointed a secretary in the Grand Secretariat. He was then already forty-three *sui*. Selected to accompany Fu-hêng [*q. v.*] to Yunnan in 1769 in the war against the Burmese, he did his secretarial work so well that on his return to Peking a year later he was made a department director in the Board of Revenue. In the same year (1770) he was sent to Hunan to supervise the provincial examinations and then served as director of education of Kweichow (1770–74). After several promotions he was, in 1775, appointed financial commissioner of Yunnan. Four years later, just after being promoted to the governorship of Yunnan, he was discharged for not reporting the corrupt practices of Li Shih-yao [*q. v.*]. Though the charges against Li savored of collusion, Sun was nevertheless sentenced to banishment to Ili—a fate from which he was saved only by a special edict. The emperor, appreciating his literary abilities, appointed him one of the three chief compilers of the Imperial Manuscript Library, *Ssŭ-k'u ch'üan-shu* (see under Chi Yün). At the same time he was reinstated in officialdom with the coveted rank of a compiler in the Hanlin Academy—an honor he had failed to attain after becoming a *chin-shih*. It seems that from then on he was closely associated with Ho-shên [*q. v.*] whose power was then in the ascendency.

In 1782, after completing his work as chief compiler, Sun was made financial commissioner of Shantung and a year later, governor of Kwangsi. Transferred to the governorship of Kwangtung in 1784, he was quick to call on the people to pay their taxes which had long been in arrears. In 1786, when Furgun 富勒渾 (d. 1795), governor-general of Kwangtung and Kwangsi, was charged with corruption, Sun was appointed acting governor-general and was entrusted with the conduct of the trial. Two of Furgun's servants had been found in posession of thousands of *taels* obtained illegally with their master's consent. During the trial Furgun rebuked and threatened Sun, but the latter was undaunted. When Sun reported the case in full, perhaps to Ho-shên's satisfaction, he was made governor-general of Kwangtung and Kwangsi. Late in 1786 the rebellion in Taiwan broke out (see under Ch'ai Ta-chi), and early in 1787 Sun made swift preparations of men and provisions and, when orders came to him to assist in the campaign against the rebels, he was ready. For his alertness he was given the honorary title of Grand Guardian of the Heir Apparent, the double-eyed peacock feather, and the hereditary rank of a third class *Ch'ing-ch'ê tu-yü*.

At this time Annam was torn by a civil war. In the last days of the Later Li 黎 Dynasty (1428–1789) there rose a powerful militarist, Juan Wên-yüeh 阮文岳 (Nguyên Văn-Nhạc, d. 1793), whose brother, Juan Wên-hui 阮文惠 (Nguyên Văn-Huệ, d. November 13, 1792), sent an army in 1787 to occupy Hanoi, the capital of Annam. Li Wei-ch'i 黎維祁, (Le Duy-Ki, original name 維謙, posthumous name 愍, d. 1793), the last king of the Li Dynasty, fled from the capital. In 1788 Li's family sought refuge with the authorities in Kwangsi. When Sun Shih-i and Sun Yung-ch'ing 孫永清 (T. 宏度, d. 1790), then governor of Kwangsi, reported the matter to Peking, they were ordered to give Li Wei-ch'i full protection. Li's family was quartered at Nanning, Kwangsi, while armed intervention was decided upon to restore him to his throne.

In command of the main army of ten thousand men, Sun Shih-i set out in November 1788 from the pass, Chên-nan kuan, Kwangsi, while two flanking armies advanced, one from Yunnan, by land, the other from Ch'in-chou, Kwangtung, by sea. As the people of northern Annam were loyal to the Li family, they assisted the Chinese armies in various ways. Sun Shih-i won several skirmishes and entered Hanoi on December 17, 1788, while Juan Wên-hui retreated southward without offering much resistance. Li Wei-ch'i came from his place of refuge and was restored to the throne. When a report of this victory reached Peking, Emperor Kao-tsung rewarded Sun Shih-i with the hereditary rank of a duke of the first class with the designation, Mou-yung

(謀勇公). Sun's chief general, Hsü Shih-hêng 許世亨 (d. 1789, posthumous name 昭毅), was made a viscount. These rewards were made too hastily, however, for a few days after the edict reached Hanoi, Sun's expeditionary forces were routed by fresh recruits under Juan Wên-hui. The fighting began on January 27, 1789, the day after the Chinese New Year, and as Sun Shih-i was celebrating the holiday he was utterly unprepared. The next day he and a part of the eight thousand men under his command succeeded in fleeing northward, leaving behind more than half of his men (including Hsü Shih-hêng), all of whom lost their lives.

On receiving this report, Emperor Kao-tsung issued a conciliatory edict stating that Annam was a small and distant country afflicted with pestilences and that, moreover, the Li Dynasty was apparently fated by heaven to fall. Hsü Shih-hêng was raised posthumously to a third class earl with the designation Chuang-lieh (壯烈伯). Sun Shih-i, who was responsible for the defeat, was let off lightly, being merely deprived of his dukedom and his post as governor-general of Kwangtung and Kwangsi. He was ordered to assist Fu-k'ang-an [*q. v.*], the new governor-general, in bringing the war to a close, and then to return to Peking for another appointment. Early in March 1789 Juan Wên-hui, having altered his name to Juan Kuang-p'ing 阮光平, asked for pardon and for recognition of his country as a tributary state. The request was promptly granted and the war came to an end.

Juan Wên-hui was grateful, and in 1790 went to Peking personally to congratulate Emperor Kao-tsung on his eightieth birthday. In 1792 Juan's son, Juan Kuang-tsan 阮光纘 (Nguyên Quang-toản, b. 1783), succeeded to the throne but was captured in 1802 by Juan Fu-ying 阮福映 (or Juan Ying 阮映, Nguyên Phúc-Ánh, d. February 3, 1820). The latter, with the help of Siam, established a new dynasty and the name of his kingdom was changed to Yüeh-nan 越南. His descendants now occupy the throne under the protection of France. Li Wei-ch'i, having lost his kingdom (early in 1789), was content to have conferred on him the rank of an official of the third grade. Late in 1789 he and his relatives, numbering 167 men, came with their families to Peking and were incorporated as a new company in the Chinese Bordered Yellow Banner, with Li as captain. Other refugees from Annam were quartered at Nanking, Kalgan, Ili, and elsewhere. In 1804, eleven years after Li Wei-ch'i died, his body was sent back for interment in his own country. Other Annamese refugees were allowed to return as they pleased.

Soon after Sun Shih-i lost his post as governor-general, he was made president of the Board of War and concurrently a Grand Councilor. Late in 1789 he was appointed acting governor-general of Szechwan. After being raised to full rank in 1790, he was transferred to Nanking as governor-general of Kiangnan and Kiangsi. In 1791 he was made president of the Board of Civil Offices and concurrently an assistant Grand Secretary and then was sent back to Szechwan as governor-general of that province. Later he was given full responsibility for transporting and supplying the expeditionary forces of Fu-k'ang-an in the latter's fight against the Gurkas (see under Fu-k'ang-an). The success of the campaign was due in part to Sun who in 1792 proceeded to Lhasa to hasten the transport of supplies. After the war Sun was made a full Grand Secretary and was ordered to assist Fu-k'ang-an and Ho-lin [*q. v.*] in settling Tibetan affairs. For the next three years (1792–95) he resided for a time at Lhasa and later at Chengtu, Szechwan, writing up the expense account for the campaign against the Gurkas—a very costly campaign owing to the extravagance of the leader, Fu-k'ang-an. It seems that a complete statement of the account was never submitted.

From 1795 to 1796 Sun served again as governor-general of Szechwan—at a time when Miao tribesmen in Kweichow and Hunan, and religious sects in Szechwan and Hupeh, were in rebellion. Sun was kept busy fighting in southeastern Szechwan on the borders of Hupeh and Kweichow. For his victory over insurgents at Lai-fêng, Hupeh, he was made, in May 1796, a third class baron but two months later he died in Yu-yang, Szechwan. He was posthumously raised to a duke and was canonized as Wên-ching 文靖. His grandson, Sun Chün 孫均 (T. 古雲), was made an earl of the third class and a member of the Chinese Plain White Banner. Though a member of Ho-shên's clique, Sun Shih-i was not posthumously dishonored when that minister was punished in 1799. But when in 1806 Sun Chün requested, on a plea of lameness, that the family rank should pass to a cousin, Emperor Jên-tsung became very angry. He pointed out that Sun Shih-i had not deserved his reward, and so deprived Sun Chün of his rank and also of his status as bannerman.

Sun Shih-i was an able and diligent official and a good calligrapher. He was frugal, and cer-

tainly less corrupt than many high officials of his day. The chief point against him was his association with Ho-shên, but had he not placated that powerful minister he could not have exercised the moderating influences he did. He left a collection of verse, entitled 百一山房詩集 *Pai-i shan-fang shih chi*, 12 *chüan*, printed in 1816 by Sun Chün.

[1/336/5a; 1/532/1a-11b; 2/26/38b; 3/32/14a; 3/184/39b-44b; 3/187/23a; 3/356/8a; *Hangchow fu-chih* (1922) 129/10b; Chao-lien [*q. v.*], *Hsiao-t'ing tsa-lu*; Ch'ên Wên-shu [*q. v.*], *I-tao t'ang ch'üan-chi* (*wên-ch'ao*, 4/11a); *Chengtu hsien-chih* (1873) 6/忠義 11a; *Bulletin de l'École Française d'Extrême-Orient* 5 (1905) pp. 119, 129–31, 141–142; Maybon, Charles B., *Histoire Moderne du Pays d'Annam* (1919), pp. 183–224, 289–350, 374–79.]

FANG CHAO-YING

SUN Ssŭ-k'o 孫思克 (T. 藎臣 H. 復齋), Apr. 23, 1628–1700, Apr. 5, general, was the second son of Sun Tê-kung 孫得功 who as a Ming officer under Wang Hua-chên [*q. v.*] surrendered to Nurhaci [*q. v.*] in 1622 after the fall of Kuang-ning. Later the family belonged to the Plain White Banner. Sun Ssŭ-k'o began his career as a bodyguard to Dorgon [*q. v.*]. In 1651 he became captain of a company and was concurrently made a secretary in the Board of Punishments. In 1656 he served as colonel in the Manchu operations against the Ming forces in Kweichow and Yunnan, and in 1663 was appointed brigade-general in Kansu province. Three years later he and Chang Yung [*q. v.*] were ordered to strengthen the defenses along the border and repair the Great Wall as a precaution against possible invasion by the Eleuth nomads. During the year 1675–76 he helped Tuhai [*q. v.*] to bring about the surrender of the city of P'ing-liang (Kansu), then held by rebel forces of Wang Fu-ch'ên [*q. v.*]. For this he was made commander-in-chief of the forces of Kansu, and in 1677 was given the hereditary rank of baron of the third class. When ordered to march against the rebels in Han-chung, Shensi, in 1679, he petitioned the Emperor for a postponement of the attack. Reprimanded for this temerity, he was again ordered to advance and won several battles. Nevertheless, at the conclusion of the San-fan Rebellion in 1683 (see under Wu San-kuei), he was deprived of his hereditary title and reduced to the rank of brigade-general because of a delay in carrying out military orders four years previously. His post of commander-in-chief in Kansu was restored to him in 1684 and seven years later he was given the title Chên-wu chiang-chün 振武將軍.

In 1695 Sun Ssŭ-k'o was ordered to lead an army into Mongolia against Galdan [*q. v.*], the Khan of the Eleuths. This army was composed of Bannermen from Sian and of Chinese soldiers from Shensi and Kansu. About May 11, a little distance north of Ongin, his forces joined those of the commander-in-chief, Fiyanggû [*q. v.*]. It was then decided to send back a considerable number of Sun's men in order to economize on provisions. The combined army of select troops then hastened northward, reaching Jao Modò on June 12, where it intercepted the Eleuths under Galdan. The battle began that very afternoon—the troops under Sun taking the central position, the Manchus and Mongols occupying the flanks. When evening came the Eleuths were defeated and dispersed.

While he was leading his victorious army home from Mongolia, Sun Ssŭ-k'o was summoned to Peking where he was showered with gifts and favors. He returned to Kansu late in 1696 and served there until his death in 1700, mourned by the inhabitants of that region for his kindness and ability. He was given posthumously the name Hsiang-wu 襄武 and the hereditary rank of baron of the first class. In 1732 his name was placed in the Temple of Eminent Statesmen and in 1767 his hereditary rank was made perpetual. His son, Sun Ch'êng-yün 孫承運 (d. 1719), on whom the rank first devolved, married the fourteenth daughter of Emperor Shêng-tsu, Princess Ch'üeh-ching 愨靖 (1690–1736). One of Sun Ssŭ-k'o's great-grandsons, Sun Ch'ing-ch'êng 孫慶成 (d. 1812), was a general in the Chia-ch'ing period. He is usually referred to, according to the Manchu practice, by his personal name, Ch'ing-ch'êng.

At the battle of Jao Modo several generals under Sun's command distinguished themselves. One was Yin Hua-hsing 殷化行 (original name 王化行 T. 熙如, military *chin-shih* of 1670, d. 1710), who then held the office of brigade-general of the Ninghsia garrison. By occupying a strategic hillock on the battleground before the enemy could do so, and by suggesting to Fiyanggû to send detachments to attack the enemy from the rear, Yin contributed a great deal to the victory. He also left an account of the battle, entitled 西征紀略 *Hsi-chêng chi-lüeh*. Another general who fought bravely in this

battle, P'an Yü-lung 潘育龍 (T. 天飛, d. 1719, posthumous name 襄勇), was wounded in the cheek by gunshot. P'an succeeded Sun as commander-in-chief of Kansu in 1701 and held that post for eighteen years.

[1/261/8a; 3/277/11a; *Kansu t'ung-chih* (1735) 30/70b; 2/79/1a, concerning Sun Tê-kung; Haenisch, E., *T'oung Pao*, 1913, p. 98; 3/279/4a; 3/281/5a; Yü I-mo 俞益謨, *Sun Ssŭ-k'o hsing-shu* (行述) in *Shih-liao ts'ung-k'an* (see under Abahai); see bibliography under Fiyanggû.]

FANG CHAO-YING

SUN Yen-ling 孫延齡, d. 1677, general, native of Liaotung, was a son of Sun Lung 孫龍, who was a member of the Chinese Plain Red Banner and a subordinate of K'ung Yu-tê [*q. v.*]. When still a child Sun Yen-ling was betrothed to K'ung Ssŭ-chên 孔四貞 (b. ca. 1641), daughter of K'ung Yu-tê, who was the only member of the K'ung family to survive the disaster caused by Li Ting-kuo's [*q. v.*] attack on Kweilin, Kwangsi, in 1652. Two years later she was taken to Peking and special imperial favors were bestowed on her in recognition of the loyalty of her martyred father. Married in 1660, she was given the rank of princess of the imperial blood (*hošoi gege* 和碩格格) and the distant control of her father's former troops in Kwangsi. Her husband was raised to the rank of consort of a princess (*hošoi efu* 和碩額駙) and made a member of the council of princes and high officials, with the title of hereditary baron (男) of the first class. A mansion was provided for them outside the Hsi-hua mên 西華門, the West Gate of the Forbidden City.

In 1666 the princess (K'ung Ssŭ-chên) sent up a request that she and her family be permitted to move to Kwangsi. About the same time Hsien Kuo-an 線國安 (d. 1676), the general who actually had charge of her troops there, asked to be retired on account of advanced age. After a conference of high officials her request was granted; her consort (Sun Yen-ling) was made military governor of Kwangsi; and she herself was designated I-p'in fu-jên 一品夫人, consort of the highest class. Young and inexperienced, Sun Yen-ling did not meet the situation well, and affairs became difficult to handle. In 1672 he was censored for exercising too great freedom in filling vacancies to subordinate military posts—a precedent that in reality had been initiated by Wu San-kuei [*q. v.*]. The following year he was again denounced—this time by his subordinate lieutenant-generals—for permitting his troops to disturb the people. A mission led by Ledehun 勒德洪 was sent to Kweilin to investigate, with the result that the charges were substantiated. Nevertheless, as a special favor, Sun was pardoned and permitted to stay at his post without punishment.

When, late in 1673, Wu San-kuei initiated his rebellion, Sun Yen-ling took advantage of the turmoil to avenge himself against his lieutenant-generals by having them all killed. He wavered for a while in his allegiance to the Manchu government, and finally threw in his lot with Wu San-kuei. He first declared himself An-yüan ta chiang-chün 安遠大將軍, then An-yüan wang (王), but Wu San-kuei gave him the title, Prince of Lin-chiang 臨江王. In 1676 his troops mutinied and his elder brother, Sun Yen-chi 孫延基, was killed. Although Sun Yen-ling joined in Wu San-kuei's rebellion, he did not show much enthusiasm for the cause. His indecision may have been increased by alleged remarks of his wife about gratitude to the Manchu government. Hearing of this, Wu San-kuei sent a younger relative, Wu Shih-tsung (see under Ma Hsiung-chên) to Kweilin, giving the misleading impression that this relative was on his way eastward to take Kwangtung. When Sun came out to meet him he was taken by surprise and killed.

According to Huang Chih-chün 黃之雋 (T. 石牧 H. 㡯堂, 1668–1748), a revolt of Sun's officers in 1676 had forced him thereafter into a role subordinate to that of his wife. In that case, she was in command when he was killed, early in 1677. Some accounts assert that after his death she surrendered her forces to the Manchus and returned to Peking. It seems more likely, however, that she did not return to Peking until the San-fan War was over.

[1/480/15b; 2/80/29b; *Ch'ing San-fan shih-liao* 1/7a, and *T'ing-wên lu* (for both see bibl. under Wu San-kuei); Liu Hsien-t'ing [*q. v.*], *Kuang-yang tsa-chi* 3/59b; Huang Chih-chün, 㡯堂集 *Wu-t'ang-chi* 17/10a; *Ting-nan wang chuan* in *Ssŭ-wang ho-chuan* (see bibl. under K'ung Yu-tê); 五藩檮乘 *Wu-fan t'ao-shêng* in 天蘇閣叢刊 *T'ien-su ko ts'ung-k'an* (2nd series, 1923).]

TU LIEN-CHÊ

SUN Yü-t'ing 孫玉庭 (T. 佳樹 H. 寄圃), Jan. 14, 1753–1834, Nov. 16, official, was a native of Tsining, Shantung. His father, Sun K'uo-t'u

孫擴圖 (T. 充之, 靈滙, H. 適齋, 1717–1787), was a *chü-jên* of 1736 who served as a magistrate in Chekiang for five years—his last post being at Ch'ien-t'ang (Hangchow) 1762–63. Sun Yü-t'ing became a *chin-shih* in 1775, was selected a bachelor of the Hanlin Academy, and later was made a corrector (1778). After several promotions he was sent to Shansi as intendant of the Ho-tung Circuit (1786) but retired a year later to mourn the death of his father. In 1790 he was appointed salt intendant of Kwangsi, and six years later was made provincial judge of that province. In 1797 a rebellion of the Miao tribesmen on the Kweichow border was quickly suppressed by provincial troops and Sun Yü-t'ing attracted notice by his efficient dispatch of supplies to the front. In 1799 Emperor Jên-tsung appointed him financial commissioner of Hupeh to look after supplies for the troops of that province who were then combating the Pai-lien-chiao rebels (see under Ê-lê-têng-pao). He performed this task so well that in 1802 he was promoted to be governor of Kwangsi. There he supervised the sending of the documents granting the title of King of Yüeh-nan to Juan Fu-ying (see under Sun Shih-i). In 1803 he was transferred to Canton as governor of Kwangtung where he maintained a strong policy against pirates and caused the removal of the governor-general, Na-yen-ch'êng [*q. v.*], who favored pacifying them. In 1808, because of the occupation of several forts at Macao by a British landing party (see under Yung-yen), Sun Yü-t'ing was reprimanded and was transferred to Kweichow. The governor-general of Kwangtung, Wu Hsiung-kuang 吳熊光 (T. 望崑 H. 槐江, 1750–1833), was blamed for not having used force to expel the British from Canton and was recalled to Peking. In 1809 the case was closed when Wu was sent into exile and Sun was cashiered for failure to report against Wu. However, later in the same year, Sun was given the rank of a compiler of the Hanlin Academy and a year after that (1810) was made governor of Yunnan. After serving in Yunnan for five years he was transferred to Chekiang (1815).

In 1816 Sun was promoted to be governor-general of Hunan and Hupeh and was summoned to Peking for an audience. He arrived at the time when the Amherst Mission to Peking was, for various reasons, turned back, one reason being the refusal of the British commissioners to perform the *kowtow* ceremony (see under Yung-yen). The Emperor, feeling that he had been slighted, questioned Sun regarding his past experience in dealing with Englishmen at Canton. Sun reported that in 1804 he was in charge of handing over to Staunton the Emperor's gifts to the King of England. On that occasion, he said, Staunton took off his hat and bowed while listening to the edict, and bowed again before he left. Sun asserted that this bowing was equivalent to the *kowtow* in China. In his opinion the British by refusing to *kowtow*, intended no disrespect to the Emperor, and that furthermore, their tight trousers made it inconvenient for them to kneel. Sun also asserted that Englishmen were in such dire need of tea that they would not venture to open hostilities; that English ships were too large to sail into inland waters; and that an attack with fire would surely destroy their fleet. These reports pleased the Emperor and dispelled his worry about British reprisals. The same erroneous argument, that tea was essential to health in England, was used by Lin Tsê-hsü [*q. v.*] two decades later.

Late in 1816 Sun Yü-t'ing was transferred to Nanking as governor-general of Kiangsu, Kiangsi and Anhwei—a post he held for nearly nine years. In the meantime he was concurrently an Associate Grand Secretary (1821–24) and then a Grand Secretary (1824–25). In 1824 the Yellow River overflowed into Kiangsu, and Sun, for his "negligence", was deprived of all ranks but was allowed to retain his offices. Because floods delayed transport of rice to Peking by way of the Grand Canal, he was told to find ways of hastening traffic on this waterway. By the autumn of 1825 transport by this route was feasible, but an edict had already been issued to have him cashiered. Thereafter he lived at his home in Tsining for nine years. In 1834 he was given the rank of a fourth grade official to celebrate the sixtieth anniversary of his becoming a *chü-jên*, but he died that year.

Sun Yü-t'ing left a collection of works, entitled 延釐堂集 *Yen-hsi t'ang chi*, 8 *chüan*, printed in 1872, which includes his memorials in 4 *chüan*, his poems in 2 *chüan*, his miscellaneous prose works in 1 *chüan*, and a work about salt administration, 鹽法隅說 *Yen-fa yü-shuo*, in 1 *chüan*. He wrote his autobiography, entitled *Sun Yü-t'ing tzŭ-ting nien-p'u* (自訂年譜), which was printed in 1834. He served from 1778 to 1780 as a collator for the compilation of the *Ssŭ-k'u ch'üan-shu* (see under Chi Yün), and as a compiler in the State Historiographer's Office (1782–86). In the latter capacity he served as

one of the supervisors for the compilation of the early history of the Manchus, entitled (皇清) 開國方略 (*Huang-Ch'ing*) *K'ai-kuo fang-lüeh*, 32 + 1 *chüan*, which was commissioned in 1774, completed in 1786, and printed in 1789. This work was translated into German by Erich Hauer under the same title, with notes, and printed in 1926.

The eldest son of Sun Yü-t'ing, named Sun Shan-pao 孫善寶 (T. 楚珍, d. 1853), was a *chü-jên* of 1807 who served as governor of Kiangsu from 1843 to 1845. He assumed office just after the Treaty of Nanking was concluded and did much to reconstruct Kiangsu after the First Anglo-Chinese War. The third son, named Sun Jui-chên 孫瑞珍 (T. 儲英 H. 符卿, a *chin-shih* of 1823, d. 1858), served as president of the Board of Revenue from 1850 to 1854, at a time when the national treasury was exhausted by expenditures for war. He served for many years as tutor in the Palace School for Princes and in 1852 became chief tutor. In that year he and Tsai-ch'üan [*q. v.*] led other officials in contributing silver to the national treasury. He was canonized as Wên-ting 文定.

A son of Sun Jui-chên, named Sun Yü-wên 孫毓汶 (T. 滙溪 H. 萊山, d. 1899), was a *chin-shih* of 1856 who rose to be president of the Board of War (1894–96). He was a Grand Councilor after 1884 and a member of the Office of Foreign Affairs after 1885. In the politics of those days he sided with I-huan [*q. v.*] and Shih-to (see under Chao-lien) in opposition to I-hsin [*q. v.*]. Being an intimate friend of Li Hung-chang [*q. v.*], he advocated ratification of the Treaty of Shimonoseki in 1895 when many courtiers opposed a peace on such humiliating terms. He is regarded as one of the officials responsible for the corrupt practices in government after 1884. He retired in 1896 and after his death was canonized as Wên-k'o 文恪.

In addition to these descendants, Sun Yü-t'ing had a grandson, Sun Yü-kuei 孫毓溎 (T. 犀源 H. 梧江, d. ca. 1856), who was *chuang-yüan* (*chin-shih* with the highest honors) of 1844. A great-grandson, Sun Chi 孫楫 (T. 濟川 H. 駕航), was a *chin-shih* of 1852 and also a member of the Hanlin Academy.

[1/372/1a; 3/36/1a; 7/21/10a; 1/442/4a; 2/62/45b; 濟寧直隸州續志 *Tsining chih-li-chou hsü-chih* (1927), *passim*.]

FANG CHAO-YING

SUN Yüan-hsiang 孫原湘 (T. 子瀟 H. 心清), Dec. 17, 1760–1829, Mar. 6, poet, was a native of Chao-wên, Kiangsu. He began seriously to write verse after he married in 1776 the poetess, Hsi P'ei-lan 席佩蘭 (T. 韻芬, 道華 H. 浣雲). In 1779 he went to Mukden where his father, Sun Hao 孫鎬 (T. 豐謀, 芑溪 H. 訥夫, 1733–1789), was serving as sub-prefect of Fêng-t'ien-fu. When the father was promoted to prefect of Lu-an-fu, Shansi, the whole family, including Sun Yüan-hsiang and his wife, joined him there. In 1784 when the father was degraded to a second-class sub-prefect of Chengtu, Szechwan, the family went back to Chao-wên. After Sun Yüan-hsiang returned home he made the acquaintance of the older poet, Yüan Mei [*q. v.*]. In the meantime he competed unsuccessfully in the provincial examinations, but finally obtained the *chü-jên* degree in 1795. In 1800 he began to teach in the Academy, Yü-wên Shu-yüan 玉文書院, Kunshan, and in 1803 printed his first collection of verse, entitled 天眞閣集 *T'ien-chên ko chi*, 4 *chüan*. He became a *chin-shih* in 1805 and was selected a bachelor of the Hanlin Academy, but took leave that same year. He never returned to Peking for official appointment, being prevented by illness in 1808, and subsequently by poverty. (It should be explained that in those days members of the Hanlin Academy had a very small income and often had to wait many years before rising to profitable positions). In 1818 and 1819 Sun taught in the Yü-wên (毓文) Shu-yüan at Ching-tê, Anhwei, and later directed other Academies, until his death.

Sun Yüan-hsiang was highly praised by Yüan Mei as a poet of outstanding ability. Another poet, Fa-shih-shan [*q. v.*], also praised him highly and referred to Sun, Shu Wei [*q. v.*], and Wang T'an (see under Shu Wei) as "The Three Gentlemen [Poets]" 三君. Sun Yüan-hsiang counted among his other literary friends: Sun Hsing-yen, Wang Ch'ang, Hsü Sung, Chao I, Wu Hsi-ch'i, Hung Liang-chi, Wang Chung, Chang Wên-t'ao, Chang Hai-p'êng [*qq. v.*], Yang Fang-ts'an 楊芳燦 (T. 才叔 H. 蓉裳, 1754–1816), and Wu Sung-liang 吳嵩梁 (T. 子山 H. 蘭雪, 1766–1834).

The collected works of Sun Yüan-hsiang, entitled *T'ien-chên ko chi*, 54 chüan, contain 32 + 6 *chüan* of poems, 6 *chüan* of poems in irregular meter (*tz'ŭ*), and 16 *chüan* of essays. The collection was printed in or after 1829 and was reprinted about 1891. To it was appended a collection of poems by his wife, Hsi P'ei-lan,

entitled 長眞閣集 *Ch'ang-chên ko chi*, 7 + 1 *chüan*. She is known as a painter of orchids and as a pupil of Yüan Mei who declared her to be, up to his day, the best poetess of the Ch'ing period. A great-great-grandson of Sun Yüan-hsiang was the well-known writer, Sun Hsiung 孫雄 (original *ming* 同康, T. 師鄭 H. 鑄翁, 味辛老人, 1866–1935), *chin-shih* of 1894 and a member of the Hanlin Academy. He taught in the Department of Liberal Arts of Peking University from about 1907 to 1911, and produced several collections of verse and prose, among them the following: 詩史閣壬癸詩存 *Shih-shih ko jên-kuei shih-ts'un*, 6 + 1 *chüan*, printed in 1924; 舊京詩存 *Chiu-ching shih-ts'un*, 8 *chüan*, and *Chiu-ching wên-ts'un* (文存), 8 *chüan*, both printed in 1931; and 鄭齋類稿 *Chêng-chai lei-kao*. He also prepared an anthology of the poets of the later Ch'ing period from 1821 to 1908, entitled 道咸同光四朝詩史 *Tao, Hsien, T'ung, Kuang, ssŭ-ch'ao shih-shih*, in 2 series, each in 8 *chüan*. The first series was printed early in 1911, and the second a year later. Sun Hsiung's wife, Chang Yüan-mo 張元默 (T. 蕙芬), has produced a collection of verse, entitled 雙修閣詩存 *Shuang-hsiu ko shih ts'un*.

[1/490/16b; 5/76/10a; 20/4/00; 29/8/10a; 19/癸下/1a; 21/6/1a; Ch'ên Shou-ch'i [*q. v.*], *Tso-hai wên-chi* 10/16a; Li Chao-lo [*q. v.*], *Yang-i-chai wên-chi* 10/21b; *Wan-ch'ing i shih-hui* (see bibl. under Huang T'i-fang) 192/42a.]

Fang Chao-ying

SUN Yüan-hua 孫元化 (T. 初陽, 火東), d. Sept. 7, 1632, official and mathematician, known in Jesuit accounts as Ignatius Sun (or Sung), was a native of Chia-ting, Kiangsu. He received the degree of *chü-jên* in 1612. Having studied some Western mathematics and the use of firearms under Hsü Kuang-ch'i [*q. v.*], he presented in 1622, after the fall of Kuang-ning (see under Wang Hua-chên) to the Manchus, a memorial on the defense of the frontiers with the aid of cannon. His suggestions were adopted by Sun Ch'êng-tsung in 1622 and, in 1626 by the eminent soldier, Yüan Ch'ung-huan [*qq. v.*]. In 1630, because of his familiarity with the situation in Manchuria, he was made governor of Tengchow and Laichow in the Shantung peninsula where many Manchurian troops on the Ming side were encamped. A detachment of these soldiers, led by Kêng Chung-ming and K'ung Yu-tê [*qq. v.*], rebelled on January 19, 1632, and Sun, in a vain attempt to bring about peace, lost the opportunity of putting down the revolt. On February 22 the city of Tengchow, where Sun resided, fell into the hands of rebels and he was captured. He was spared by the rebels, because of his former kindness to them, and was allowed to go free. But soon afterwards he was arrested by the Ming government, court-marshalled and executed, despite the protests of his friend and patron, Hsü Kuang-ch'i. Sun wrote, in addition to other works, several treatises on geometry and military science. Two works by him on geometry—both in manuscript—are listed in the *Ch'ih-ching chai shu-mu* (see under Ting Jih-ch'ang).

A grandson, Sun Chih-mi 孫致彌 (T. 愷似 H. 松坪, 1642–1709), a *chin-shih* of 1678, attracted notice in 1678 because—though he was then only a student in the Imperial Academy—he was specially selected as one of the envoys sent on a mission to Korea to collect poetry there. He achieved some note also as a poet and a calligrapher.

[*Chia-ting hsien-chih* (1742) 8/31b, 10 *shang* 20a, (1880) 16/32b; M. 1/248/19b; M. 3/245/2b; 3/121/24a; Mao Pin [*q. v.*], *P'ing-p'an chi*; Li Yen, "A Bibliography of Mathematical Works by Ming Authors" (in Chinese), *T'u-shu kuan hsüeh chi-k'an* (*Library Science Quarterly*), vol. 1, p. 122 f.; *T'oung Pao*, 1934, pp. 89, 182; Pfister, *Notices Biographiques etc.*, p. 177.]

Fang Chao-ying

SUNG Ch'ing 宋慶 (T. 祝三), 1820–1902, general, was a native of P'êng-lai, Shantung. Early in life he joined the regular army stationed in his native place. In 1853 his contingent was sent to Anhwei to combat the Taiping army which had captured Anking. The magistrate of Po-chou in northwestern Anhwei was Sung's fellow townsman and therefore retained him as a guard. Sung distinguished himself by pacifying a group of bandits at Po-chou, and so came to the notice of Yüan Chia-san [*q. v.*], then commander of the troops in northern Anhwei. In 1855, for warding off a bandit attack on Po-chou, Sung was made a lieutenant in command of three hundred men. Two years later he was ordered to serve in Honan, but in 1860 was called back to Anhwei by Yüan Chia-san. In co-operation with Ch'ên Kuo-jui [*q. v.*] he turned back the Taiping army near Fêng-yang, and won several other battles. In 1861 he was rewarded with the rank of brigade-

general and with the title of I-yung baturu 毅勇巴圖魯. Thereafter the troops under his command came to be known as I-chün 毅軍.

Late in 1861 Sung Ch'ing was sent to Honan where he co-operated with Liu Ming-ch'uan [*q. v.*] and Chang Yüeh (see under Tuan-fang) in combating the Nien bandits. In 1865 his I-chün and the Sung-wu chün 嵩武軍 under Chang Yüeh were officially designated Yü-chün 豫軍, or the troops of Honan province. Sung was made brigade-general at Nan-yang, but continued to fight the bandits. Under the command of Li Hung-chang [*q. v.*], he took part in the campaign to annihilate the eastern arm of the Nien bandits in 1867 and the western arm in 1868 (see under Liu Ming-ch'uan). Possessing then the rank of provincial commander-in-chief of Hunan, he was now given the minor hereditary rank of *Ch'ing-ch'ê tu-yü*.

At this time the Muslin rebellion (see under Tso Tsung-t'ang) was raging in Shensi and Kansu and Sung was ordered, in 1868, to go to northern Shensi to subdue these rebels. But Tso Tsung-t'ang, as commander-in-chief of the armies in the northwestern provinces, was biased in favor of the forces from Hunan and would not have Sung's troops in active fighting—only a few men commanded by Sung, particularly those under Ma Yü-k'un 馬玉崑 (T. 景山, d. 1908, posthumous name 忠武), actually took part in the campaign. In 1873, after most of Kansu and Shensi had been recovered, Sung was ordered to assist in the taking of Suchow, Kansu, to clear the way for Tso's expedition into Turkestan. This was the only campaign in which he took an active part under Tso. After the taking of Suchow he was decorated with the double-eyed peacock feather and was made assistant commander to Tso. But the latter pressed onward without him. Thereafter, Sung stayed at Liangchow for two years, during which time he was given the rank of provincial commander-in-chief of Szechwan (1874), with headquarters in Kansu.

In 1875 Sung led his men back to Honan with headquarters at Tungkuan, in adjacent Shensi. There, in order to lessen expenses, he disbanded a large part of his command. In 1880 he was made assistant to Li Hung-chang in directing the defense of the Manchurian coast against a possible attack by France. Two years later he and his troops were stationed at Lü-shun (Port Arthur). In 1890 he went to Peking for an audience and was given the title of Junior Guardian of the Heir Apparent, and four years later was granted the title of the president of a Board. But during his twelve years as an important military commander in Manchuria he apparently did very little to modernize his army, which consisted of one cavalry and eight infantry battalions. It was with this small, poorly equipped, force that he suddenly was ordered to fight the Japanese in Korea in 1894.

When the Sino-Japanese War broke out in July 1894, China had about 5,000 men under General Yeh Chih-ch'ao 葉志超 (T. 曙青) at Yashan on the west coast of Korea. On July 29 this army was attacked and routed by a Japanese force of about equal strength. As the remnants retreated northward to Pengyang (平壤 P'ing-jang), war was declared and a Chinese contingent from Manchuria went southward to that place. This body of 3,500 men was commanded by General Tso Pao-kuei 左寶貴 (T. 冠廷, posthumous name 忠壯, d. 1894) who had come to Mukden with Ch'ung-shih [*q. v.*] in 1875 and had subsequently served there. Later he was re-inforced with 6,000 men of the Shêng-chün 盛軍, an army organized in 1853 by Chou Shêng-po (see under Liu Ming-ch'uan); by 1,500 men from the forces in Mukden; and by 2,000 men from the I-chün. This last detachment was sent by Sung Ch'ing and commanded by Ma Yü-k'un. Unfortunately, Yeh Chih-ch'ao was made commander-in-chief, and the other generals were not co-operative. When the Japanese army, some 17,000 strong, attacked Pengyang on September 15, only the forces of Tso Pao-kuei resisted, and he was killed in action. Yeh once more fled and later was imprisoned for cowardice. The remnant of the Chinese army retreated to the Yalu River. The I-chün suffered the fewest casualties, and took up a position at Chiulien-cheng north of the Yalu River. Meanwhile (September 17) the Peiyang fleet under Admiral Ting Ju-ch'ang (see under Li Hung-chang) suffered serious losses in a battle southwest of the mouth of the Yalu.

After the battle of Pengyang Sung Ch'ing was made assistant to Li Hung-chang in directing the war against Japan, and on September 30, 1894, was given the command of the reorganized army. With some re-inforcements he tried in vain to stop the Japanese advances, but was defeated in successive engagements. As the Chinese army retreated westward from the Korean border, Port Arthur fell (November 21).

On December 19 Sung directed his men to resist stubbornly the advancing Japanese army at a point some ten miles west of Haicheng. Both sides suffered many casualties, but with the arrival of Japanese re-inforcements Sung was compelled to retreat. Early in February Weihaiwei, and the Peiyang fleet which was based there, were lost to the Japanese. In March Sung's army was defeated at Yingkow and Tienchuangtai and retreated westward to Chinchow 錦州. By the time the armistice took effect (March 30, 1895), large numbers of recruits had been assembled by Wu Ta-ch'êng and Liu K'un-i [*qq. v.*] at Chinchow and Shanhaikuan, but they arrived too late. The brunt of the Japanese attack was borne mostly by the I-chün under Sung Ch'ing, by the Shêng-chün, and by the regular troops from Manchuria. Sung Ch'ing, though then in his seventies, saw action personally at Haicheng and at Tienchuangtai.

After the treaty of peace was signed (April 17, 1895, see under Li Hung-chang) and exchanged (May 8), Sung Ch'ing remained in Chinchow to look after the disbanding of troops. Late in 1895 he was in charge of receiving from Japan the Liaotung Peninsula, and established his headquarters at Kinchow. In 1898, when Russia occupied Liaotung, he was transferred to Shanhaikuan. The army under his command, comprising now about 15,000 men, was reorganized as one of the five army corps of North China and was named the Wu-wei tso-chün (see under Jung-lu). As commander of this army corps Sung Ch'ing went to Peking in 1899 to have an audience with Empress Hsiao-ch'in [*q. v.*] who, in view of his eightieth birthday in that year, gave him many presents. Early in 1900 Ma Yü-k'un was made deputy commander to assist him. During the Boxer War, in 1900, it was Ma who commanded the I-chün in several battles at Tientsin against the Allies. Following the fall of Peking Ma escorted Empress Hsiao-ch'in to Sian. After the peace of 1901 Sung Ch'ing went to Honan to meet the Court on its way back to Peking. From then on he and his army were stationed at Tungchow. He died in 1902 and was posthumously given the name Chung-ch'in 忠勤, and the higher hereditary rank of baron.

From the death of Sung until 1908 the I-chün were commanded by Ma Yü-k'un. Thereafter they were commanded by General Chiang Kuei-t'i 姜桂題 (T. 翰卿, 1843–1922, Jan.) who maintained order in Peking during the revolution of 1912 and supported Yüan Shih-k'ai (see under Yüan Chia-san). Chiang later transferred his troops to Jehol where he served as military governor. In 1922 the command of the I-chün passed on to Wang Huai-ch'ing 王懷慶 (T. 懋宣, b. 1865) and, after the *coup d'état* by Fêng Yü-hsiang 馮玉祥 (T. 煥章, b. 1882) in 1924, to Mi Chên-piao 米振標 who in 1925 was transferred to Honan. Thus the I-chün, which became part of the Honan army in 1865, came back to that province after some sixty years of fighting and garrisoning in various parts of North China. During these years it served in many wars and survived all the military reorganizations and improvements of the late Ch'ing and early Republican periods. Perhaps because it was stationed in barren Jehol, it survived most of the civil wars waged by the war lords in their search for profitable territories. Only after the Kuomintang armies unified the country in 1927–28 did the I-chün cease to exist, thus bringing to an end another symbol of a bygone era in the military history of China.

[1/467/1a; 2/62/35a; 5/53/22b; 6 *mo* 12b; Palace Museum, Peking 中日交涉史料 *Chung-Jih chiao-shê shih-liao*; 費縣志 *Fei-hsien* (Shantung) *chih* 11/62b; 政府公報 *Chêng-fu kung-pao*, Jan. 1922, Nov. 1924; U. S. War Department, *War Between China and Japan* (1896); McCormick, Frederick, *The Flowery Republic* (1913), p. 57, 156, 322, 333; Pooley, A. M., (editor), *The Secret Memoirs of Count Tadasu Hayashi* (1915).]

FANG CHAO-YING

SUNG Ch'üan 宋權 (T. 元平, 平公 H. 雨恭, 梁園, 歸德老農), Aug. 5, 1598–1652, July 10, official of both the Ming and Ch'ing dynasties, was a native of Shang-ch'iu, Honan. Made a *chin-shih* in 1625, he became district magistrate of Yang-ch'ü, Shansi, and in the spring of 1644 was appointed governor of Shun-t'ien (Peking) with headquarters at Mi-yün in the metropolitan area. Three days after taking the latter post, Peking fell to the insurgent leader, Li Tzŭ-ch'êng [*q. v.*]. Sung Ch'üan resisted and succeeded in defeating one branch of the rebel forces. When the Manchus under Dorgon [*q. v.*] entered the city on June 6, 1644 he surrendered but was again appointed governor of Shun-t'ien. One of his first acts in this capacity was to memorialize the conquerors on the following matters: to assign officially a posthumous title or *miao-hao* 廟號 to the late Ming Emperor Ssŭ-tsung (see under Chu Yu-

chien), to reform the evils of the prevailing taxation system, and to insure the appointment of able men to government posts. After two years as governor of Shun-t'ien he freed the metropolitan area from all vestiges of rebel occupation. In 1646 he was made Grand Secretary, and three years later was granted the title of Grand Guardian of the Heir Apparent. Accused of submitting to the throne contradictory memorials on the question of using censors to spy on provincial officials, he was forced to retire in 1651. He died in the following year and was canonized as Wên-k'ang 文康. He was the father of Sung Lao [*q. v.*].

[1/244/3b; 4/7/1a; *Shang-ch'iu-hsien chih* (1705) 8/37a; *Sung Wên-k'ang kung nien-p'u* by Sung Lao (not consulted).]

Tu Lien-chê

SUNG Lao 宋犖 (T. 牧仲 H. 漫堂, 緜津山人, and 西陂居士), Feb. 23, 1634–1713, Nov. 3, official, poet, bibliophile, and painter, was a native of Shang-ch'iu, Honan. When his father, Sung Ch'üan [*q. v.*], was serving as a Grand Secretary, Sung Lao was made an officer of the guards—an honor then extended to sons of high officials—although at this time (1647) Sung Lao was only fourteen *sui*. He attracted the attention of Emperor Shih-tsu by his skill in horsemanship, and in 1648 won the highest honors in a literary examination held for young guards. When his father retired in 1651, Sung Lao returned home with him, devoting his time to study and to laying the foundations for his broad scholarship. He was appointed assistant sub-prefect of Huang-chou, Hupei, in 1664. After the completion of the period of mourning for the death of his mother he became, in 1677, a judge in the Colonial Office, a post from which he was relieved a year later when Chinese ceased to be eligible for it. After various promotions he became governor of Kiangsi (1688). When he arrived at his post in the summer of that year he had to quell an incipient mutiny of Kiangsi troops who had been aroused by an uprising under Hsia Fêng-lung (see under Yeh Ying-liu), in the adjacent province of Hupeh. With quick determination and complete composure, he had the two leaders executed and so saved the situation. In his four years as governor of Kiangsi he improved the condition of the province, both educationally and economically.

In the summer of 1692 he was transferred to the governorship of Kiangsu, a post he administered with distinction for fourteen years. While there he welcomed Emperor Shêng-tsu on three of his tours of the south—namely in 1699, 1703, and 1705. The Emperor bestowed on him many favors, remarking that under his administration Kiangsu had become the most peaceful province in the empire. At the close of the year 1705 Sung Lao was called to the capital to take up the presidency of the Board of Civil Office, but retired three years later on account of old age. He built in his native place a retreat known as Hsi-p'o lao-p'u 西陂老圃 "Old Garden of the Western Slope," where he held literary gatherings and enjoyed his advanced years. When he went to Peking in 1713 to take part in the celebration of Emperor Shêng-tsu's sixtieth birthday he was given the honorary title of Junior Preceptor of the Heir Apparent.

As a poet Sung Lao is sometimes compared with his great contemporary, Wang Shih-chên [*q. v.*]. He himself took for his model the famous Sung poet, Su Shih 蘇軾 (1036–1101), better known by his *hao*, [Su] Tung-p'o. Hence it was by a happy coincidence that he was appointed to Huang-chou, Hupeh, where Su Shih had served as an official and where in 1082 he wrote his poem, "The Red Cliff" (赤壁賦 *Ch'ih-pi-fu*), to commemorate the defeat of the army of Ts'ao Ts'ao 曹操 (155–220) in 208 A.D.—mistakenly assuming that the Ch'ih-pi of Huang-chou was the site of the ancient battle. While governor of Kiangsu, Sung Lao purchased an incomplete edition of the poems of Su Shih as annotated by a Sung scholar, Shih Yüan-chih 施元之. This work, re-edited and supplemented by Shao Ch'ang-hêng [*q. v.*], was reprinted by Sung under the title, 施注蘇詩 *Shih chu Su shih*.

The summer home, Ts'ang-lang t'ing 滄浪亭, of another Sung poet, Su Shun-ch'in 蘇舜欽 (1008–1048), was located at Soochow. This retreat Sung Lao rebuilt for the use of literary gatherings. For the encouragement of younger scholars of the province he compiled an anthology of verse by fifteen natives of Kiangsu and had it printed in 1703 under the title 江左十五子詩選 *Chiang-tso shih-wu-tzŭ shih-hsüan*. He accumulated a library of nearly 100,000 *chüan*, part of which he purchased from the famous Chi-ku ko (see under Mao Chin and Mao I). A collection of verse composed by him in his younger days, entitled 緜津山人詩集 *Mien-ching shan-jên shih-chi*, was printed early in 1688. In 1708 he arranged an edition of the *Mirror of History* (通鑑綱目 *T'ung-chien kang-mu*), with comments attributed to Emperor Shêng-tsu.

Sung

His collected works, 西陂類稿 *Hsi-p'o lei-kao*, with miscellaneous notes, 筠廊偶筆 *Yün-lang ou-pi* and *Yün-lang êr-pi* (二筆), were printed in 1711 and were later copied into the Imperial Manuscript Library (see under Chi Yün).

Sung Lao had six sons, two of whom died young. The eldest, Sung Chi 宋基 (T. 維德 H. 似齋, 1651–1695), became prefect of Pao-ting-fu, Chihli; the second, Sung Chih 宋至 (T. 山言 H. 方庵, 1656–1726, Jan.), a *chin-shih* of 1703, was a poet, as was also the latter's son, Sung Hua-chin 宋華金 (T. 西江), a *chin-shih* of 1721; the fifth, Sung Chih 宋致 (T. 稺佳, b. 1671), became lieutenant-governor of Szechwan province; and the youngest, Sung Yün 宋筠 (T. 蘭揮 H. 晉齋, 1681–1760), a *chin-shih* of 1709, became vice-governor of Fêng-t'ien-fu. Sung Yün carried on his father's tradition as a bibliophile, and compiled the catalogue of the family library, entitled 青綸館藏書目錄 *Ch'ing-lun kuan ts'ang-shu mu-lu*.

[1/280/5b; 3/46/37a; 123/22a; 4/67/20b, 69/19b; 20/1/00 (portrait); 27/5/4a; 歸德府志 *Kuei-tê fu-chih* (1893) 25/8b, 10b; *Ts'ang-shu chi-shih shih* (see under P'an Tsu-yin) 4/30b; *Ssŭ-k'u, passim*; *Sung Man-t'ang nien-p'u* (autobiography).]

Tu Lien-chê

SUNG Wan 宋琬 (T. 玉叔 H. 荔裳, 漫山人), 1614–1673, man of letters and calligrapher, was a native of Lai-yang, Shantung. His father, Sung Ying-hêng 宋應亨 (T. 嘉甫 H. 長元, *chin-shih* of 1625, d. 1643), was for a time district magistrate of Ch'ing-fêng, Chihli, where he earned the reputation of being a good administrator. One of his brothers, Sung Huang 宋璜 (T. 玉仲 H. 答昊), became a *chin-shih* in 1640. He himself obtained this degree in 1647 and was appointed to the post of an assistant secretary in the Board of Revenue. In 1650 he became inspector of customs at Wuhu, Anhwei, and in 1653 intendant of the Lung-hsi circuit in Kansu. In 1657 he was transferred to the intendancy of the circuit of Tungchow and Yung-p'ing, Chihli. While thus occupied, he compiled the local history of Yung-p'ing, entitled *Yung-p'ing fu-chih*, 24 *chüan*, printed in 1658. In 1660 he was assigned to a similar post in the circuit of Ningpo, Shaohsing, and T'ai-chou in Chekiang. In the following year he was made provincial judge of the same province.

About this time a man by the name of Yü Ch'i 于七 instigated a rebellion in Têng-chou, Shantung, Sung Wan's native prefecture (see under Yang Chieh). A fellow-clansman of Sung maliciously reported to the authorities that Sung was connected with it. In consequence of this accusation, he and his family were arrested and put into prison. He did not regain his freedom until three years later (1664) when he was cleared of the charge. He was recalled to office and appointed in 1672 to the post of provincial judge of Szechwan. In the following year he was summoned to the capital for an audience with the Emperor. During his stay in Peking the rebellion of Wu San-kuei [*q. v.*] broke out and Chengtu, the capital of Szechwan, where his family was then residing, fell into the rebels' hands. He died in Peking, owing, it is said, to worry over this situation.

Sung Wan was looked upon in his day as one of the great literary men of North China as Shih Jun-chang [*q. v.*] was in South China—hence the saying, first attributed to Wang Shih-chên [*q. v.*], "Shih of the South and Sung of the North" (南施北宋). His collected literary works, entitled 安雅堂集 *An-ya t'ang chi*, containing his poems, essays, a drama, and letters, were printed in the 1660's and 1670's and reprinted in 1699. A supplement, entitled *An-ya t'ang chi wei-k'an kao* (未刊稿), 8 *chüan*, was printed in 1766.

[1/489/8b; 3/152/22a; 4/78/3b; 26/1/39a; *Lai-yang hsien-chih* (1688) 8/7a; *Ssŭ-k'u* 74/7b, 181/12b.]

Tu Lien-chê

SUNG Ying-hsing 宋應星 (T. 長庚), student of applied science, native of Fêng-hsin, Kiangsi, was born about the year 1600. His great-grandfather, Sung Ching 宋景 (T. 以賢, H. 南塘, posthumous name 莊靖, d. 1547), was president of the Censorate in the years 1546–47. In 1615 Sung Ying-hsing and his elder brother, Sung Ying-shêng 宋應昇 (T. 元孔), became *chü-jên* with high honors but, despite repeated attempts, both failed to qualify for the *chin-shih* degree. In 1634 Sung Ying-hsing was appointed director of studies in Fên-i, Kiangsi. It was while filling this post that he produced the famous illustrated work on the different industries of his time, entitled 天工開物 *T'ien-kung k'ai-wu*, which was first printed in 1637 by a friend who had previously printed another of his works, probably one on phonology, entitled 畫音歸正 *Hua-yin kuei-chêng*, 2 *chüan*. In 1638 Sung was promoted to the post of police magistrate of T'ing-chou-fu, Fukien, and in 1641 to department magistrate

of Po-chou, Anhwei. How long he served in the latter post is not clear, but in 1642 and 1643 he was in his native district assisting the authorities financially and collaborating with them in suppressing a local rebellion. At any rate, he never resumed official life after the change of dynasty (1644). His brother, Sung Ying-shêng, rose after several promotions to be prefect of Canton, but likewise retired at the close of the Ming period and died soon thereafter.

The *T'ien-kung k'ai-wu* is divided into eighteen sections, each section being devoted to a special subject illustrated by beautifully executed woodcuts accompanied by texts explaining the processes involved. Among the subjects illustrated are the implements of tilling, weaving, well-drilling and hydraulics; the manufacture of salt, pottery, oil, paper, fire-arms, dyes, and wine; and the processes of coinage, mining, pearl-fishing, and work in jade. Part of the text and a few illustrations had been reproduced in the encyclopaedia, *Ku-chin t'u-shu chi-ch'êng* (see under Ch'ên Mêng-lei), but otherwise the work almost completely disappeared in China, owing possibly to the fact that some of the processes described, such as coinage, salt-making, and the manufacture of arms, were government monopolies.

Fortunately, a copy of the original Chinese edition is preserved in the Seikadō Library, Tokyo, and of this there are photostats in the Library of Congress. Two reprints appeared in Japan: one issued by Eda Masuhide 江田益英 in 1771, and another published in 1825. In 1927 the Chinese bibliophile, T'ao Hsiang 陶湘 (T. 蘭泉 H. 涉園, 1871–1940), reprinted the work in Peking, basing the text and illustrations on the 1771 Japanese reprint, and on the sections preserved in the *Ku-chin t'u-shu chi-ch'êng*, in the agricultural compendium, *Shou-shih t'ung-k'ao* (see under Ch'ên Tzŭ-lung), and in other works. In 1929 T'ao published a revised edition in his *Hsi-yung hsüan ts'ung-shu* (see under Ch'ên Hung-shou) to which was added a postscript and a biography of Sung Ying-hsing, written by the well-known scientist, Ting Wên-chiang (see under Hsü Hung-tsu).

[M. 1/112/9a; *Fêng-hsiang hsien-chih* (1871) 8/11a, 9/12a, 16/16b; *Lien-t'ing shu-mu* (see under Ts'ao Yin); *Report of the Librarian of Congress* (1930) p. 364.]

Tu Lien-chê

SUNG-yün 松筠 (T. 湘浦), 1752–1835, June 17, official, was a Mongol of the Khorcin clan which took the surname Ma-la-t'ê 瑪拉特. An ancestor named Ta-êr-mi-tai 達爾彌岱 was a follower of Abahai [*q. v.*], and thereafter the family belonged to the Mongol Plain Blue Banner. Having trained himself as an interpreter, Sung-yün became a clerk in the Court of Colonial Affairs (1772). In 1776 he was appointed a secretary to the Council of State, and after various promotions became sub-chancellor of the Grand Secretariat (1783). In the following year he was sent to Kirin to supervise the gathering of ginseng. Owing to the rise of border troubles with Russia he was in 1785 sent to Urga, and in the following year became imperial agent, remaining at Urga until 1792. After the consummation of the Treaty of Kiakhta of 1727 (see under Tulišen), trade with Russia was interrupted several times owing to border disputes. The first suspension was ordered by Emperor Kao-tsung in 1764, but trade was resumed after a conference of the representatives of both countries in 1768. The second interruption lasted about a year (1779–80) and the third began in 1785 when the Buriats crossed the border and pillaged the Mongols. In 1792 Sung-yün and the Russian representative, Serabate, concluded a new agreement at Kiakhta, known as the New Commercial Treaty of Kiakhta. This contained five articles with little change in principle from the treaty of 1727 except that stress was laid upon the arrangement that criminals would be tried by the country to which they belonged—a practice then convenient to both nations.

Upon his return to Peking Sung-yün was appointed (1793) vice-president of various Boards and concurrently a Grand Councilor in the Council of State. He was one of the officials who escorted the Macartney Mission through the imperial garden, Wan-shu Yüan 萬樹園, at Jehol (September 15–17, 1793). He also accompanied the Mission on the return journey down the Grand Canal to Hangchow. Since Macartney had himself lived in Russia for three years, and since Sung-yün had dealt with the Russians in Siberia, the two had certain interests in common. Apparently Sung-yün made a good impression on the British who in their accounts of the Mission refer favorably to him as Sun-ta-zhin (gin) or Sung Tajin (i.e. 松大人).

Early in 1794 Sung-yün acted as military governor of Kirin and later in the same year was appointed imperial resident of Tibet, where he

stayed for five years, until 1799. Concerning Tibet he wrote two works, entitled 西藏圖說 *Hsi-tsang t'u-shuo* and 西招圖略 *Hsi-chao t'u-lüeh.* To commemorate his tours in this western part of the empire he composed a long poem, entitled 西招紀行詩 *Hsi-chao chi-hsing shih*, and a number of short poems bearing the collective title 秋閱吟 *Ch'iu-yüeh yin.* He composed yet another long poem, entitled 綏服紀略圖詩 *Sui-fu chi-lüeh t'u-shih*, which deals not merely with the history of Tibet but with relations between China and Russia. Scattered through these poems are detailed explanatory notes which yield useful historical information. During this period Sung-yün also compiled a biographical work, entitled 古品節錄 *Ku p'in-chieh lu*, 6 *chüan*, which consists of biographical sketches of famous officials from the Han to the Yüan dynasties inclusive—based principally on Chu Shih's [*q. v.*] *Shih-chuan san-pien.*

In 1799 Sung-yün became governor-general of Shensi and Kansu at a time when the campaign against subversive religious sects was going on in those provinces (see under Ê-lê-têng-pao). He thus participated in the military measures taken against them. In 1800 he was, for a time, acting governor-general of Hunan and Hupeh—then also ravaged by insurgent forces. Late in that year he was appointed military-governor of Ili, but owing to his reiterated memorials recommending that a ban on the private manufacture of salt and coinage be lifted in that region, he was denounced and dismissed, only to be reinstated in 1802. He remained at his post until 1809. Under his direction several scholars who had been banished to Ili compiled a history of Sinkiang. This history, begun by Wang T'ing-k'ai 汪廷楷, was continued by Ch'i Yün-shih [*q. v.*], and was brought to completion by Hsü Sung [*q. v.*]. The work, in 12 *chüan*, was first entitled 西陲總統事略 *Hsi-ch'ui tsung-t'ung shih-lüeh*, but when it was presented to the throne in 1820 it received the title 新疆識略 *Hsin-chiang chih-lüeh* and was published by the Wu Ying Tien Press (see under Chin Chien) in 1821 with a preface by Emperor Hsüan-tsung. The Library of Congress possesses an old manuscript copy bearing the title *I-li* (伊犁) *tsung-t'ung shih-lüeh*, which differs a little from the Wu Ying Tien edition, and is probably an earlier recension.

Late in 1809, Sung-yün was transferred to the governor-generalship of Shensi and Kansu, and early in 1810 to the same position in Kiangsu-Kiangsi-Anhwei. He remained at the latter post until 1811, assisting at the same time in matters of river conservancy. Early in 1811 he was made governor-general of Kwangtung and Kwangsi. Appointed an associate Grand Secretary, he was ordered, in the autumn of the same year, to return to the capital as president of the Board of Civil Office. In the summer of 1813 he began his second term, of two years, as military-governor of Ili, and concurrently was elevated to the post of Grand Secretary of the Tung-ko 東閣, and later (1814) Grand Secretary of the Wu Ying Tien. After 1817 he incurred the displeasure of Emperor Jên-tsung, owing to a memorial which he submitted in that year pleading with the Emperor not to visit the ancestral tombs in Manchuria. When Emperor Hsüan-tsung ascended the throne in 1820, Sung-yün was made president of the Censorate, and in 1821 he was again ordered to serve on the Grand Council. After terms as governor-general of Chihli (1822 and 1829) and as military-governor of Kirin (1823–24) he was ordered, in 1831, to retire. He was recalled in 1832 to be vice-president of the Court of Colonial Affairs—and finally retired in 1834. He died in the following year and was canonized as Wên-ch'ing 文清. His tablet was entered in the temple at Hui-yüan (Ili). As an official under three Emperors, his career was a long one, marked by many vicissitudes. He was recognized as incorruptible in character, but was sometimes criticized as being over-lenient with his subordinates. It is reported that he was an accomplished calligrapher, particularly in characters of large size. His son, Hsi-ch'ang 熙昌 (d. 1818), was a *chin-shih* of 1799 who rose to be a vice-president of the Board of Civil Office (1816–18).

[1/348/2a; 3/36/31a; 5/1/1a; *Tung-hua lu*; Robbins, Helen H., *Our First Ambassador to China* (1908), translated into Chinese by Liu Pan-nung 劉半農 (i.e. Liu Fu), under the title, 乾隆英使覲見記 *Ch'ien-lung Ying-shih ch'in-chien chi*, with additional identifications and explanatory notes.]

Tu Lien-chê

SUNU 蘇努, c. 1648–1725, Jan. 3, member of the Imperial Family, was a great-great-grandson of Nurhaci [*q. v.*] and a fourth cousin of Emperor Shih-tsung. His great-grandfather, Cuyen [*q. v.*], the eldest son of Nurhaci, was imprisoned from 1613 until his death for employing charms against his father. Hence this branch

of the Imperial Family was less favored than others. Sunu's father, a prince of the fifth degree (鎮國公), died in 1648 and Sunu succeeded to that rank nine years later. In 1673 he was appointed senior director of the Imperial Clan Court, a post he held for more than thirty years (1673–83, 1685–1708). He served also as lieutenant-general of the Manchu Bordered Red Banner for forty-four years (1679–1723). In 1690, at the battle of Ulan-butung, he commanded the left wing and fought bravely against the Eleuths (see under Fu-ch'üan). Six years later he accompanied Emperor Shêng-tsu in the expedition to the Kerulun River in Outer Mongolia to fight against Galdan (see under Fiyanggû), and was again with the Emperor in 1697 in the expedition to Ninghsia. For his exploits in these expeditions he was raised to a prince of the fourth degree (1697). From 1699 to 1708 he served concurrently as military governor of Fengtien at Mukden.

When the Heir Apparent, Yin-jêng [*q. v.*], was deprived of his rank in 1708, the other sons of Emperor Shêng-tsu struggled without success to obtain the appointment. The most energetic among them was Yin-ssŭ [*q. v.*] whom Sunu and others supported. Nevertheless, by an unexpected move, Yin-ssŭ's opponent, Yin-chên [*q. v.*], ascended the throne, late in 1722. At first the new Emperor (Shih-tsung) raised the rank of Sunu to a prince of the third degree and showed other favors to his former antagonists. But finding them irreconcilable, he began to persecute them. In March 1723 Yin-t'ang [*q. v.*], a supporter of Yin-ssŭ, was sent virtually as an exile to Sining 西寧 on the frontier of Kokonor under the surveillance of Nien Kêng-yao [*q. v.*]. Sunu's sixth son, Lešiheng 勒什亨 (Christian name Louis 類思, d. 1727, age 49 *sui*), and his twelfth son, Urcen 烏爾陳 (Christian name Joseph 若瑟, d. 1727, age 33 *sui*), were found guilty of favoring Yin-t'ang and were exiled to Sining with that prince. A Catholic priest, Jean Mourao (see under Yin-t'ang), who was also banished to Sining for aiding Yin-t'ang, converted and baptised the two brothers, probably late in 1723. Three other sons of Sunu had already been baptised in Peking, one in 1719 and two in 1721.

In the meantime Sunu, still living in Peking, was blamed for taking the part of Yin-ssŭ and Yin-t'ang. The Emperor pointed out that Sunu's ancestor, Cuyen, had been a criminal and that Sunu's branch of the Imperial Family had ever after been a source of trouble. Sunu was accused of creating dissention among the Emperor's brothers in order to avenge an alleged wrong to his ancestor. On July 14, 1724 Sunu, then seventy-seven *sui*, was banished to Yu-wei (present Yu-yü), Shansi, together with his entire family and eight of his thirteen sons. As to the five remaining sons, two had died, and three were in confinement—one at Kanchow, the other two at Sining. Less than six months after his banishment Sunu died. It is not known whether he professed Christianity before his death, but several of his sons were baptised during the years 1724–26 (one in 1724, one in 1725 and two in 1726). Meanwhile Lešiheng and Urcen were escorted from Sining to Yu-wei in order to carry out the mourning for the death of their father. But on July 7, 1725 they were ordered to be brought to Peking and were confined in the house of Yin-chih [*q. v.*] where they died in 1727.

Early in 1726, when Yin-ssŭ was expelled from the Imperial Family, Sunu was given the same punishment posthumously. Yin-t'ang and Yin-ssŭ were placed in confinement where they died within a few months, and Sunu's ashes were taken to Peking and scattered (June 27, 1726). Among Sunu's ten sons then living, four—including the two already mentioned—were imprisoned in Peking. One died in 1726, probably in Yu-wei. The five remaining sons and a grandson were imprisoned, each in one of the following cities: Kaifeng, Tsinan, Nanking, Soochow, Taiyuan and Hangchow. Five of these ten sons are known to have died in 1727, presumably after much suffering. It seems that the others—if not already dead—did not live much longer. Few of Sunu's branch of the Imperial Family seem to have survived the wrath of Emperor Shih-tsung; and his descendants, if any, were never reinstated in the Imperial Clan.

The persecution of Sunu and his family is connected primarily with the question of the succession of Emperor Shih-tsung. It seems that the family was loyal to one of the princes, Yin-ssŭ or Yin-t'ang, and was opposed to the Emperor who apparently attained the throne through treachery (see under Yin-chên). Though their Christian faith possibly strengthened their belief that the Emperor was wicked, and also enhanced their loyalty to the other princes, this was not the primary cause of their persecution, as contemporary missionaries maintained. The persecution began in 1723 with Lešiheng and Urcen who were not then Christians. From 1723 to 1727 dozens of edicts were directed against Sunu and his family, but only three contained

references to the Christian faith. These three were issued in 1727—four years after the accused were first condemned. The first of these edicts, dated May 28, referred to Urcen and his brothers as disloyal—stubbornly holding on to their faith when their lives were in danger. The second, dated June 8, was in answer to the courtiers' plea that Sunu's sons be executed. The Emperor responded that he would not execute them, for they would then be heralded in Europe as martyrs. The third edict, dated September 10, resulted from the discovery that Sunu had secreted certain writings of Emperor Shêng-tsu and had scribbled remarks over the imperial handwriting—an offense seized upon by Shih-tsung as treasonous. The tenacity with which Sunu's sons clung to their faith is, indeed, mentioned in this edict, but seems to have impressed the Emperor as of secondary importance—the cause of the persecution of Sunu and his family was primarily Court politics. It was unfortunate, however, for the progress of Christianity, that they were condemned by the Emperor at the time that they were converted. This, and the part that Jean Mourao played against Emperor Shih-tsung, doubtless made the Emperor suspicious of the missionaries in general and hindered the cause of Christianity.

Sunu is referred to in missionary accounts under the name Sourniama. His third son, Surgiyen 蘇爾金 (d. 1727, age about 60), one of the most devoted Christians, was baptized in 1721 as Jean. Being the third son, he is sometimes referred to by the missionaries as San-kong-yé 三公爺. Several female members of the family were also converted. New light has recently been thrown on these early Christian contacts through the researches of Ch'ên Yüan 陳垣 (T. 援庵, b. 1880, *chü-jên* of 1898) and others.

[Ch'ên Yüan, "Imperial Clansmen who Accepted Christianity in the Yung-chêng and Ch'ien-lung Periods", article in Chinese in *Fu-jên hsüeh-chih* (see bibl. under Liu Pao-nan), vol. 3, no. 2; Pfister, *Notices Biographiques* etc., *passim*; 1/168/6a; 1/211/13b; 1/222/3b; *Tung-hua lu*, Yung-chêng, *passim*; *Lettres Édifiantes* (1843), vol. 3, p. 366–481.]

Fang Chao-ying

ŠURHACI 舒爾哈齊, 1564–1611, Sept. 25, member of the Imperial Family, was a younger brother of Nurhaci [*q. v.*], the founder of the Ch'ing Dynasty. Under the Ming government he held the title of local chieftain (*tu-chih-hui* 都指揮) in the Chien-chou district, and maintained relations with the Chinese authorities up to the beginning of 1607. In that year he joined Nurhaci in the campaign against the Ula tribe (see under Bujantai), receiving the title of *darhan baturu*. But he was unable to agree with his brother, and four years later was put to death at the latter's order. Although his own career is unimportant, he was the ancestor of a number of men of distinction. In 1653 he was posthumously given the rank of *Ch'in-wang* and the name Chuang 莊.

His second son, Amin, and the sixth, Jirgalang [*qq. v.*], were the most distinguished. Among his grandsons, those who rose to distinction were the following: Jidu [*q. v.*]; Shang-shan (see under Jangtai); Fulata (see under Tê-p'ei); Tunci 屯齊 (1614–1663), a veteran of many wars during the years 1636 to 1659, and successor to Nikan [*q. v.*] as commander of the expeditionary force in Hunan (1652–54); and Loto 洛託 (1616–1665) who, as commander-in-chief of the Manchu forces, co-operated in 1657–59 with Hung Ch'êng-ch'ou [*q. v.*] in conquering Hunan and Kweichow. Among Šurhaci's other descendants were Wasan, Tê-p'ei and Su-shun [*qq. v.*].

[1/167/14b; 1/221/4b; 2/2/25b *passim*; 3 *shou* 6/1a; 4/1/11b; 34/124/1a; *Man-chou lao-tang pi-lu* (see under Nurhaci) 上/2b; *Ch'ing Huang-shih ssŭ-p'u* (see Fu-lung-an) 3/2b; Oshibuchi Hajime 鴛淵一, "The Death of Šurhaci" (in Japanese) *Shirin*, vol. XVII, no. 3 (1932).]

George A. Kennedy

T

TA-hai. See under Dahai.

TA-shun. Reign-title of Chang Hsien-chung [*q. v.*].

T'A-ch'i-pu 塔齊布 (clan name 陶佳 or 托爾佳, T. 智亭), d. Aug. 30, 1855, age 39 (*sui*), member of the Manchu Bordered Yellow Banner, was one of the most valiant generals in the campaign against the Taipings. While serving as an imperial bodyguard he was ordered to Hunan (1851) as a captain. Tsêng Kuo-fan [*q. v.*], impressed with his loyalty and his prowess, strongly recommended him to the throne as one capable of great usefulness. This judgment was confirmed when T'a-ch'i-pu dealt the Taipings a serious blow by dislodging them, after sanguinary encounters, from the city of Hsiang-t'an

on May 1, 1854. Tsêng Kuo-fan, at that time discouraged by the defeat of his forces, was much cheered by the news that the threat to the capital of Hunan had been averted. T'a-ch'i-pu was thereupon made a brigade-general and was soon appointed commander-in-chief of the province. He proceeded northward to help drive the enemy from Yochow, and later co-operated with Lo Tsê-nan [*q. v.*] and others in recapturing Wuchang (October 14). He then participated in a desperate effort to destroy the strong defense of the Taipings at T'ien-chia-chên (see under P'êng Yü-lin) and was rewarded with the Yellow Riding Jacket and the hereditary title of *Ch'i tu yü*. He was defeated, however, in an engagement near Kiukiang, where, fighting as usual with a small vanguard, he alone narrowly escaped with his life. Undismayed, he attacked the city of Kiukiang, which had been in the hands of the Taipings since February 18, 1853, and had withstood many severe assaults. From early spring to August 1855 T'a-ch'i-pu besieged the city. Just as his plans were completed and an order was given for a general advance, he died suddenly of heart trouble. (Kiukiang remained in the hands of the Taipings until 1858). T'a-ch'i-pu was canonized as Chung-wu 忠武 and in 1864 was given the hereditary title of *Ch'ing ch'ê tu yü* of the third class.

[1/415/1a; 2/44/33a; 5/50/22a; 7/26/6a; 8/6 上/1a.]

Têng Ssŭ-yü

TAI Chên 戴震 (T. 愼修 H. 東原, 杲谿), Jan. 19, 1724-1777, July 1, scholar and philosopher, was a native of Hsiu-ning, Anhwei. It is said that he was unable to talk until he was ten (*sui*), and only then began to read. He was taught the Classics, which, after a few years, he could repeat from memory. But having a very inquisitive mind, he would not accept unquestioningly what he was told were the meanings of the words in the Classics, but tried to verify them for himself. His family was poor but he managed to acquire extensive knowledge by borrowing books from well-to-do neighbors. In the years 1740–42 he was in Nan-fêng, Kiangsi, where his father was a cloth merchant. When he was twenty *sui* (1742) he returned home and studied in the family of a wealthy scholar, Wang Wu-fêng 汪梧鳳 (T. 在湘 H. 松溪, 1726–1772, Feb. 1), of Hui-chou, Anhwei. There was then living in Wang's home an elderly scholar, Chiang Yung 江永 (T. 愼修, 1681–1762), with whom he studied mathematics, phonology and the *Record of Rites*. Among the friends who studied with him at this time were Ch'êng Yao-t'ien 程瑤田 (T. 易疇, 1725–1814) and Chin Pang (see under Têng Shih-ju).

In 1744 Tai Chên completed his first work, entitled 策算 *Ts'ê-suan*, which is a short treatise on the use of Napier's rods. Two years later he annotated, with illustrations, the chapter on technology in the *Institutes of Chou* (*Chou-li*); this work, entitled 考工記圖注 *K'ao-kung chi t'u chu*, 3 *chüan*, won him fame in later years. Meanwhile he pursued his varied studies energetically. In 1751 he became a *hsiu-ts'ai*. In the following year, though harassed by drought and famine in his native district, he completed his annotations to the works of Ch'ü Yüan (see under Ch'ên Hung-shou), entitled 屈原賦注 *Ch'ü Yüan fu chu*, 12 *chüan*, printed in 1760.

While pressing a lawsuit against a clansman who had appropriated land which belonged to the entire clan, Tai Chên was threatened by the offender who happened to be both influential and a friend of the magistrate. Hence in 1754 he took refuge in Peking where he made the acquaintance of Ch'ien Ta-hsin [*q. v.*] on whose recommendation he was engaged by Ch'in Hui-t'ien [*q. v.*] to assist in compiling the latter's *Wu-li t'ung-k'ao*. Later he was taken into the circle of several young scholars, all of whom in time became famous, namely Chi Yün, Chu Yün, Wang Ch'ang, Lu Wên-ch'ao, and Wang Ming-shêng [*qq. v.*]. In 1755 he was engaged as tutor in the family of Chi Yün who in that year sponsored the printing of his *K'ao-kung chi t'u chu*. In 1756 he taught, in the home of Wang An-kuo, the latter's son, Wang Nien-sun [*qq. v.*], who likewise became a great scholar. Late in 1757 he went to Yangchow where for several years he was in the employ of Lu Chien-tsêng [*q. v.*]. During this sojourn in the south he met Hui Tung [*q. v.*], Shên Ta-ch'êng (see under Wu Ching-tzŭ), and other scholars of the School of Han Learning (see under Ku Yen-wu).

In 1762 Tai Chên became a *chü-jên* and during the following year lived for some months in Peking. There he gave several lectures which were attended by Tuan Yü-ts'ai [*q. v.*] who in 1766 formally became his disciple. In this year, too, he taught in the home of Ch'iu Yüeh-hsiu [*q. v.*]. The following year, through the help of a friend, he gained access to the library of the Hanlin Academy where he took note of some rare works in the encyclopaedia, *Yung-lo ta-tien*

(see under Chu Yün). In 1768 he was invited by Governor-general Fang Kuan-ch'êng [*q. v.*] to Paoting, Chihli, to complete the compilation of a work begun by Chao I-ch'ing and continued by Yü Hsiao-k'o [*qq. v.*] on the waterways of Chihli province, entitled 直隸河渠水利書 *Chih-li ho-ch'ü shui-li shu.* His contribution to it seems not to have been very great, for he was occupied with it less than a year. The Governor-general died in September of that year, and because his successor did not pay to Tai due respect we are told that he resigned and left the work unfinished. The manuscript was utilized by a man who published it under his own name, without mentioning the previous labors of Chao, Yü, or Tai (see under Chao I-ch'ing).

In 1769 Tai Chên took the metropolitan examination in Peking, but failed after two earlier (1763, 1766) unsuccessful attempts. Thereupon he went to Taiyuan, Shansi, where Chu Kuei [*q. v.*] was serving as financial commissioner. Later in that year (1769) he was engaged by Sun Ho-hsiang 孫和相 (T. 調鼎, 越薪), prefect of Fên-chou-fu, to edit the history of that prefecture, *Fên-chou fu-chih,* 34 *chüan*, which was completed by Sun late in 1770 and printed in 1771. In the meantime Tai left Shansi to take the metropolitan examination held (1770) in Peking; but, failing for the fourth time to become a *chin-shih*, he returned to Shansi in 1771 to assist the magistrate of Fên-yang in editing the history of that district, a work completed and printed in 1772, under the title *Fên-yang hsien-chih,* 14 *chüan.* Before it was completed he again (1772) went to Peking to take the metropolitan examination, but failed once more. Late in 1772 he went to Chin-hua, Chekiang, where he had charge of the local Academy.

While thus engaged, Tai received in the summer of 1773 an imperial mandate to serve in Peking as one of the compilers of the Imperial Manuscript Library, *Ssŭ-k'u ch'üan-shu* (see under Chi Yün). Earlier in that year many officials had been appointed compilers of this project, and now five others, including Tai, were summoned in special recognition of their scholarly achievements. Three of them, Shao Chin-han, Chou Yung-nien, and Yü Chi [*qq. v.*], had already become *chin-shih*, but the other two, Tai Chên and Yang Ch'ang-lin 楊昌霖 (T. 際時 H. 簡齋), had only the rank of *chü-jên.*

Tai reached Peking in September 1773 and, together with his four colleagues, began to edit rare works which they extracted from the *Yung-lo ta-tien.* As a sample of the studies they had made, there was submitted to Emperor Kao-tsung, in October or November of the following year, a copy of the ancient work on waterways, *Shui-ching chu* (see under Chao I-ch'ing), said to have been collated by Tai Chên on the basis of a superior and hitherto unused text in the *Yung-lo ta-tien.* The Emperor wrote a poem in praise of Tai's achievement and ordered the text to be printed in the official collectanea, *Wu-ying tien chü-chên pan ts'ung-shu* (see under Chin Chien). A long controversy has since taken place on the question whether Tai ever utilized the text in the *Yung-lo ta-tien* as reported, and the opinion seems now to be unanimous that he did not. Chang Mu [*q. v.*], as early as 1841, compared Tai's text with the one in the encyclopaedia, and found no evidence to show that he had made use of that work. Modern scholars, having at their disposal the *Yung-lo ta-tien* text which was reproduced photographically in 1935, and being thus enabled to make a detailed comparison, have come to the same conclusion. They find, moreover, that in preparing his text of the *Shui-ching chu* Tai drew heavily on a then unpublished collation of the same work, made by Chao I-ch'ing twenty years earlier (see under Chao). Letters written by Yü Min-chung [*q. v.*] in August and September 1774 make it plain that Tai's text was then a subject of heated criticism, in particular from Li Yu-t'ang (see under Li Fu), an associate director of the *Ssŭ-k'u ch'üan-shu.* They state also that a second collation of the *Shui-ching chu* was decided upon in the hope of settling the controversy. On October 5 Li was suddenly transferred from the capital to a relatively unimportant educational commissionership in Chekiang and, late in 1777, was permanently cashiered for being involved in the case of Wang Hsi-hou [*q. v.*]. Whether Li was sent away from Peking to prevent his disclosing to the Emperor irregularities in the *Ssŭ-k'u* project in general, or the controversy that was raging concerning Tai's part in the *Shui-ching chu* text in particular, is a matter for conjecture. It seems certain, however, that after the editors had induced the Emperor to give high praise to Tai's effort, it was impossible for them to submit to the throne a better collated text without impugning their judgment and incurring severe penalties. Consequently it was to their interest, as it was to the interest of Tai himself, to maintain silence.

Like a few other scholars of his time (see under Lo Shih-lin), Tai Chên was interested in the

recovery of old works on mathematics. Ten such works, edited by officials of the Sung period for use as text-books, had been printed in 1084, under the collective title 算經十書 *Suan-ching shih-shu*. Early in the fifteenth century these works had been copied into the *Yung-lo ta-tien*, but subsequently became very rare. Mao I [*q. v.*] spent many years searching for them and in 1684 discovered seven, of which he published several copies traced in facsimile from Sung editions. Probably unaware of Mao I's labors, Tai Chên recovered (1774–76) six of the ten items from the *Yung-lo ta-tien* which, together with a seventh collated by him, were printed in the *Wu-ying tien chü-chên pan ts'ung-shu*. In the meantime K'ung Chi-han (see under Shao Chin-han), who possessed a set of Mao I's traced copies, combined them with Tai's collated texts and thus gathered nine of the original ten works of 1084, which he printed under the original title *Suan-ching shih-shu*. To this K'ung added one ancient mathematical treatise not among the original ten; and two works by Tai—the aforementioned *Ts'ê-suan*; and a work on the measurement of the circle, entitled 勾股割圜記 *Kou-ku ko-yüan chi*, 3 *chüan* (first printed in 1755). In addition to these works Tai recovered several other rare items from the *Yung-lo ta-tien*, among them two Sung studies about the *Decorum Ritual*. While thus working on various phases of the *Ssŭ-k'u* project, he once again took the metropolitan examination (1775), and although he failed, he was, by a special decree, allowed to become a *chin-shih* and was appointed a bachelor in the Hanlin Academy. He continued to work on the *Ssŭ-k'u* project until his death, in Peking, two years later, in the home of a friend.

Tai Chên wrote or edited some fifty works of which thirty-five have been printed and are extant. About fifteen of these were printed during his lifetime, among them the two above-named local histories which he helped to edit, and ten works he edited for the *Ssŭ-k'u ch'üan-shu*. After his death, K'ung Chi-han printed (ca. 1777–79) a collection of fifteen items under the title 戴氏遺書 *Tai-shih i-shu* which included twelve items not previously printed. In the nineteenth century four more of his works were printed in various collectanea. In 1936 there appeared a more complete edition of Tai's collected works, entitled 戴東原先生全集 *Tai Tung-yüan hsien-shêng ch'üan-chi*. It constitutes the sixth series of the *Anhwei ts'ung-shu*, and contains, in addition to eighteen reprints, the following items: four works reproduced from hitherto unpublished manuscripts; some reproductions in facsimile of his handwriting; biographical sketches; a *nien-p'u* by Tuan Yü-ts'ai; and a bibliography of his writings.

Tai Chên made some contributions to the study of phonology, a subject which had been revived by Ku Yen-wu [*q. v.*] about a century earlier. He had studied the subject with Chiang Yung, discussed it with Tuan Yü-ts'ai, and left two works on it, entitled, 聲類表 *Shêng lei piao*, 9 *chüan*, printed in 1777 shortly before his death, and 聲韻考 *Shêng yün k'ao*, 4 *chüan*, printed by K'ung Chi-han. The former is his classification of ancient pronunciations, and the latter represents his views on various aspects of the subject, including a critical review of Ku Yen-wu's works. He also annotated the ancient dictionary of dialects, known as *Fang-yen* (see under Ch'ien Ta-chao), his edition of this work being entitled *Fang-yen chu shu-chêng* (注疏證), 13 *chüan*. A manuscript copy of his unfinished supplements to the *Fang-yen*, entitled *Hsü* (續) *Fang-yen*, was reproduced in 1936 in the *Anhwei ts'ung-shu*. Also reproduced in this collectanea are a manuscript copy of his notes on the study of the Classics, entitled 經考附錄 *Ching-k'ao fu-lu*, 7 *chüan*, and 3 *chüan* of the manuscript of the aforementioned *Ch'ü Yüan fu chu*. The main part of his notes on the Classics, *Ching-k'ao*, 5 *chüan*, had been previously published in the *Hsü-chai ts'ung-shu* (see under Chiao Hsün). A collection of his short articles in prose were printed by K'ung Chi-han under the title *Tai Tung-yüan chi* (集), 10 *chüan*, being re-edited and supplemented by Tuan Yü-ts'ai in a second edition of 12 *chüan*, printed in 1792.

Tai Chên's most important contributions were, however, in the field of philosophy; he became, in fact, the greatest of the few philosophic thinkers whom China produced in the Ch'ing period. His philosophical views are embodied chiefly in two treatises: one, entitled 原善 *Yüan-shan*, 3 *chüan*, written in its present form in 1776; the other 孟子字義疏證 *Mêng-tzŭ tzŭ-i shu-chêng*, 3 *chüan*, first composed in 1769–72, under the title 緒言 *Hsü-yen*, but edited under its present title shortly before his death. The text, bearing the title *Hsü-yen*, appears in the *Yüeh-ya t'ang ts'ung-shu* (see under Wu Ch'ung-yüeh).

From Sung times onward the dominant philosophy of China had been a dualistic rationalism which was supposed by a long line of sponsors, official and private, to be firmly grounded on the Classics, but which the textual critics of the seventeenth century declared to be highly

colored by views derived from Buddhism and Taoism. This Sung philosophy maintained its hold throughout the Ming period because it had the patronage of a powerful bureaucracy and at the same time offered to the individual a subjective emotional release from extreme autocratic rule. According to the Sung world view, the universe has as its constituent elements: (1) *ch'i* 氣, ether, the primordial element, physical and psychical, of which the universe is made, and (2) *li* 理, the reason, principle, or law which inheres in all things and which every human being possesses from birth. Man therefore has a dual nature (性): a material one derived from *ch'i* which is responsible for his passions and feelings and evil propensities, and a spiritual endowment, *li*, which he derives from Heaven and which is basically good. The aim of education is to free man from the less desirable impulses and help him to recover the principle, the law, or the reason, which he has at birth, but which is often beclouded by extraneous influences. One way to recover this *li* is by the exercise of quiet meditation—techniques which the seventeenth century thinkers perceived had been derived in part from Buddhism. Another method is by systematically lessening or suppressing the desires, as advocated, for different reasons, by both the Taoists and Buddhists.

This doctrine of the Sung philosophers, that *li* is Heaven-imparted and lodged in man, gave to their teachings a subjective approach which they then saw no way to overcome, but which some teachers stressed less than others. The school of Wang Yang-ming (see under Chang Li-hsiang) went so far as almost to give up the search for knowledge from without, placing reliance almost wholly on inward techniques of meditation and introspection. The school founded by the Ch'êng brothers and Chu Hsi (see under Hu Wei) talked much about pushing investigations to the limit to find the reasons or principles in things but, lacking the techniques of hypothesis and verification which alone make experimentation fruitful, the proponents of this school, too, gradually turned from the study of 'things' in the outer world, to 'things' recorded in the literary heritage of the nation.

The inadequacy of this subjective and literary approach was brought forcibly home to the thinkers of the seventeenth century but, with the exception of Yen Yüan and Li Kung [*qq. v.*], none of them attempted to discredit it, as Tai Chên did in the eighteenth century, on purely philosophical grounds. The method of attack employed by the seventeenth century thinkers was historical, philological and literary. They attempted to prove on textual grounds that the Sung cosmology was not ancient, that some of the texts on which it was based were late or spurious, and that the conclusions reached were often erroneous and purely subjective (see Hu Wei, Yen Jo-chü, Ku Yen-wu and Huang Tsung-hsi). This type of textual study was called *Han-hsüeh* 漢學 and the men who practiced it were said to belong to the *Han-hsüeh p'ai* (派), or School of Han Learning, because they strove to base their conclusions on texts older than the Sung—namely, those of the Han period.

Tai Chên inherited from his predecessors all the approved techniques of this school and, as already stated, applied them with rigorous exactness to the study of the laws of phonetic changes, etymology, textual criticism, mathematics and astronomy. He went further than his predecessors, however, for he had the conviction that these studies were not ends in themselves but must be used to develop a new philosophy whose aim should be the betterment of society. For him, the supreme use of the Classics is the truth they convey; and to display those truths he was as ready to go beyond "Han Learning" as his predecessors had gone beyond "Sung Learning".

In place of the old Sung dualism Tai Chên propounded a rationalistic monism of a type foreshadowed, to be sure, in the pragmatic writings of Yen Yüan and Li Kung, but never before erected into a philosophy. He boldly thrust aside the concept of *li* as a Heaven-sent entity, lodged in the mind, and took the outright materialistic position that *ch'i* alone is sufficient to account for all phenomena—not only the basic instincts and oft-condemned emotions of man, but all the highest manifestations of man's nature. Chu Hsi had identified *li* with *tao* 道, regarding them both superior to matter. But Tai, basing himself on certain passages in the *Classics of Changes*, interpreted *tao* as the activity of nature as shown in the interaction of *Yin* and *Yang* and the Five Elements. In the natural world it displays continuous change, resulting in the unending production and reproduction of life; but in man it manifests itself in the relations that men have to one another. Everything produced in this process has its own structure and this internal structure is what Tai Chên designates *li*. He found from his philological studies—as Li Kung and Ch'êng T'ing-tso (see under Yen Yüan) had before him—that the word *li* meant originally the texture or fiber in things, like the

markings in a piece of jade or the grain in wood. The mind, though a physical organ, is capable of differentiating the *li*, the principle or characteristic features of things; but to do so it must "lean on nothing but the facts" (空所依傍). These principles cannot be adequately revealed by introspection or meditation; nor will they come to man in a flash of "sudden enlightenment" as the Sung philosophers had maintained. They can be known only by "wide learning, careful investigation, exact thinking, clear reasoning, and sincere conduct". There are, in short, dependable laws and principles in things which can be ascertained and predicted with reasonable certainty. Reason is not something superimposed by Heaven on man's physical nature; it is exemplified in every manifestation of his being, even in the so-called baser emotions.

Tai Chên held that the social consequences of regarding *li* as a Heaven-sent entity, and of the desires as essentially evil, had worked a great harm on China. He therefore reserved for these concepts his most vehement denunciation. He did, of course, recognize that the thought of *li* as present in even the humblest man, had had at times a truly salutary influence—enhancing the dignity of the commonest man, giving him in effect a higher law to which he could appeal when dispassionate analysis failed to win for him freedom from injustice and oppression. But an appeal as subjective as this, had evil consequences as well. Tai Chên declared that no man's private opinion should be called *li*, for it is a word which "should never be used lightly". One can discern here intimations of the modern view: that scientific proof is not private, but public; that facts are things to which all men can point to equally, and not things to which one man points alone. If *li* is to be interpreted only by the intuitions of the heart, and not by reference to the facts of the case, what will prevent the powerful, the eloquent, or the corrupt from imposing their private ideas of *li* on the weak, the untutored and the innocent? *Li* so interpreted, said Tai, is "no *li* at all". It then becomes, as it often did become in actual practice, a bludgeon used by the powerful and the unscrupulous to enforce their private ends. *Li* is the internal structure or system in things, and this it is the business of the mind to discover, unclouded by its own prejudices and undeceived by the prejudices of others.

The Sung practice of relating the desires to *ch'i* or matter, and so giving to them an inferior status, and the teaching that the desires must be minimized or suppressed, were both equally objectionable to Tai Chên. In his opinion, the ideal society is one in which the natural desires and feelings can be freely expressed. He believed that the ancients ruled by giving scope to men's desires but, as time went on, one natural impulse after another was branded as vulgar or seductive, until the people hardly knew what standards to accept. He insisted that even the great qualities of fellow-feeling, righteousness, decorum and wisdom are simply extensions of the fundamental instincts of food and sex or the natural urge to preserve life and to postpone death, and that they are not to be sought apart from these urges. They are, in fact, manifestations of the *tao* which, as stated above, he identified with the endless process of change and activity. "Everything that has breath and intelligence", said he, "must by its very nature have desires." Virtue is therefore not the absence of desires, but their orderly fulfilment and expression. The attempt to lessen or repress them results, in his view, in hypocrisy, injustice and innumerable other social ills.

Perhaps the only contemporaries of Tai Chên who can be said to have grasped the import of his teachings were Hung Pang 洪榜 (T. 汝登 H. 初堂, 1745–1779) and Chang Hsüeh-ch'êng [*q. v.*]. Hung wrote a biography of Tai in which he described the essentials of his philosophy, but he died young and thus his influence was slight. Though Chang appreciated Tai's merits, he took offense, as did others, at his attacks on the time-honored doctrines of Chu Hsi. Tuan Yü-ts'ai revered him as a teacher but, being almost devoid of philosophical interests, could not advance his master's views. Ling T'ing-k'an and Juan Yüan [*qq. v.*] carried on Tai's thought in part, but failed to stress certain essentials, with the result that, after their time, Tai's views ceased to have a vogue in China. Under the pressure of Western aggression and internal disorder a need for the consolations of Sung philosophy again asserted itself; and it was not until the opening of this century, when Tai's nearness to Western thought became apparent, that his really important place in the history of philosophy has been appreciated. [See Note by Hu Shih on Tai Chên, Chao I-ch'ing and Ch'üan Tsu-wang, p. 970. Ed.]

[*Anhwei ts'ung-shu*, sixth series; Hu Shih, "The Philosophy of Tai Tung-yüan" (in Chinese), *Kuo-hsüeh chi-k'an* (Jour. of Sinological Studies), vol. II, no. 1, Dec. 1925; *idem.*, "The Philosopher, Ch'êng T'ing-tso, of the School of Yen Yüan" (in Chinese), *Kuo-hsüeh chi-k'an*, vol. 5, no. 3, 1935; Freeman, Mansfield, "The Philosophy of Tai

Tung-yüan", *Jour. N. China Br. Royal Asiatic Soc.*, vol. 64 (1933); Ch'ien Mu, *Chung-kuo chin san-pai nien hsüeh-shu shih* (see bibl. under Mao Ch'i-ling), vol. 1, pp. 306–79; Fung Yu-lan, *History of Chinese Philosophy* (1934, Chinese ed.), pp. 990–1009; *Ch'ing-ju hsüeh-shu t'ao-lun chi* (see bibl. under Sun I-jang), 1st series, pp. 25–67; Chêng Tê-k'un, "Did Tai Plagiarize Chao in the *Shui-ching chu?*" (in Chinese), *Yenching Journal of Chinese Studies*, no. 19, June 1936; Mêng Sên, "The So-called Textual Emendations in Tai Chên's Edition of the *Shui-ching chu*", *Kuo-hsüeh chi-k'an*, vol. 6, no. 2, 1936.]

FANG CHAO-YING

TAI Hsi 戴熙 (T. 醇士, 蒓溪 H. 鹿牀, 東井居士), 1801–1860, Mar. 21, painter and official, was a native of Ch'ien-t'ang (Hangchow). In 1819 he became a *chü-jên* and in 1832 a *chin-shih* with appointment to the Hanlin Academy. In 1834 he was made senior assistant secretary of the Supervisorate of Imperial Instruction. Upon the death of his mother in 1835 he retired to observe the customary period of mourning. When he returned to the capital in 1838 he was re-instated in his previous post, but before long was made a secretary in the same office. He served simultaneously in the Imperial Study, with which he was connected at various times over a number of years. Late in the summer of 1838 he was appointed educational commissioner of Kwangtung, at a time when the laws prohibiting the smoking of opium were being strictly enforced. As that province was then subject to large importations of the drug, Tai Hsi made special efforts to see that the prohibition was enforced among students. His service in Kwangtung terminated in 1840, and after a brief sojourn at home, he resumed his work in Peking (1841). But in 1842 he asked leave to retire, owing to the advanced age of his father who died later in that same year. When the customary period of mourning was over he reported in Peking (1845). After officiating as associate examiner of the metropolitan examination, he was once more made educational commissioner of Kwangtung (1845). Upon the conclusion of his second term (1847) he returned to the capital where in 1848 he was promoted to be the junior vice-president of the Board of War. Upon his retirement from this post in the following year, on grounds of ill health, his official career came to an end and he repaired to his home in Hangchow.

When Emperor Wên-tsung (see under I-chu) began his reign in 1850, Tai Hsi was recommended for active employment, but he declined owing to illness. Three years later the Taiping forces took Nanking (see under Hung Hsiu-ch'üan) and Tai Hsi's own province was endangered. He joined with the local officials and gentry in organizing volunteer corps, and for these services was awarded in 1859 the second rank official costume —a rank above the one he had attained at his retirement. Despite these efforts Hangchow was menaced in the following year (1860) by the forces of Li Hsiu-ch'êng [*q. v.*] who took the city on March 19. Two days later Tai Hsi died—a martyr to the Ch'ing cause—having killed himself by drowning in a pond. Hangchow was, nevertheless, recovered on the 24th. When his loyalty was reported to the throne he received the posthumous name, Wên-chieh 文節, and a special temple was ordered to be built for him in his native place. Several members of his family died with him, including a younger brother, Tai Hsü 戴煦 (T. 鄂[諤]士 H. 鶴墅, 1806–1860), who was a mathematician.

Tai Hsi was one of the celebrated painters of the late Ch'ing period. Although he was particularly skilled in landscape, he also did well in the portrayal of plant life. He was exceptionally good in copying the paintings of earlier well known artists. When he went to Kwangtung as educational commissioner in 1838, Emperor Hsüan-tsung (see under Min-ning) pointed out to him that wide travel and observation of the varied beauties of nature would further improve his skill. A collection of the colophons on his various paintings, mostly in verse, but also in prose, entitled 題畫偶錄 *T'i-hua ou-lu*, 1 *chüan*, was first printed in 1870. It was later reprinted in several collectanea. A catalogue, recording most of his paintings during the years 1841–59, entitled 習苦齋畫絮 *Hsi-k'u chai hua-hsü*, in 10 *chüan*, was edited by Hui-nien 惠年 (T. 齋谷 H. 菱舫), a Manchu, and was printed in 1893.

Tai Hsi had the hobby of collecting coins, and left a work on ancient coins, entitled 古泉叢話 *Ku-ch'üan ts'ung-hua*, 3 *chüan*, which was printed in 1872 by P'an Tsu-yin [*q. v.*] in the collectanea, 滂刻五種 *P'an-k'o wu-chung*, bearing a preface by Tai Hsi dated 1838. Tai's collected literary works, entitled *Hsi-k'u chai chi* (集), 12 *chüan*, comprising 8 *chüan* of verse and 4 of prose, were

first printed in 1866. He was also known as a calligrapher.

[1/405/3a; 2/41/49a; 5/54/7b; 19 *kêng hsia* 1a; 20/4/00 (portrait); *Hangchow fu-chih* (1922) 131/17a; L.T.C.L.H.M. 452–53.]

TU LIEN-CHÊ

TAI Ming-shih 戴名世 (T. 田有, 褐夫 H. 藥身, 憂庵, 南山), Apr. 15, 1653–1713, Mar. 3?, scholar, was a native of T'ung-ch'êng, Anhwei, the eldest son of Tai Shih 戴碩 (1633–1680). From the time he was nineteen he taught in the local schools, and in 1680 became a licentiate. After twice failing to pass the provincial examinations at Nanking, his native district supported him, in 1686, to study in the Imperial Academy at Peking. The following year he taught in a school for Bannermen. He became eligible for a magistracy, but preferred to continue his studies, eking out an existence by reading examination papers and by editing selections of *pa-ku* essays for students to imitate. Despite his fame as an essayist, he continued to fail in the provincial examinations. In 1701, when the first collection of his essays was printed, he entitled it 南山集偶鈔 *Nan-shan chi ou ch'ao*, implying nostalgia for the Southern Hills of his native district. He continued to take the provincial examinations and finally became a *chü-jên* in 1705 at the age of fifty-three (*sui*). Three years later he published an edition of the *Four Books*, under the title 四書大全 *Ssŭ-shu ta ch'üan*, using exclusively the annotations and explanations of Chu Hsi (see under Hu Wei). In 1709 he passed the metropolitan examination as first *kung-shih* (貢士) and the palace examination as second *chin-shih* of the first class, and was appointed a compiler in the Hanlin Academy.

In 1711 Tai Ming-shih was accused by Chao Shên-ch'iao [*q. v.*] of writings injurious to the Dynasty, and was imprisoned. The charge was based on a letter, included in the *Nan-shan chi ou ch'ao*, which he had written in 1683 to his pupil, Yü Chan 余湛, asking him to seek out a monk who had served in the palace of Chu Yu-lang [*q. v.*] and who had given an oral account of the latter's Courts in Yunnan and Kweichow. This account, which Yü Chan had noted down and had sent to Tai, differed in certain respects from the one in the 滇黔紀聞 *Tien Ch'ien chi-wên*, written by Fang Hsiao-piao 方孝標 (original *ming* 玄成 H. 樓岡, *chin-shih* 1649), who had been in Yunnan during the rebellion of Wu San-kuei [*q. v.*]. In this letter Tai expressed his interest in collecting the fast disappearing records of the Southern Ming Courts and in writing a true history of the period. His major offense, however, appears to have been the use of the Southern Ming reign-titles instead of that of Emperor Shih-tsu (see under Fu-lin). This was regarded as a denial of Manchu authority and hence treasonable.

Early in 1713 the Fang and Tai clans and all the scholars who were associated with Tai Ming-shih or who had written prefaces to his books were listed by the Board of Punishments as deserving the death penalty. This sweeping judgment appears to have been due in part to an erroneous assumption that Fang Hsiao-piao was related to Fang Kuang-chên 方光琛 (T. 獻廷 H. 雲鶴, d. 1681), a native of Shê-hsien, Anhwei, who had served as a Grand Secretary in the rebellious Wu San-kuei regime. Emperor Shêng-tsu, however, mitigated the harsh verdict to some extent, with the result that only Tai Ming-shih was executed. Though Fang Hsiao-piao had been dead for years, his body was unearthed and dismembered, and his sons and their families were banished to Heilungkiang. The others involved, including Fang Pao [*q. v.*] and Wang Hao 汪灝 (T. 紫滄 H. 沅亭, *chin-shih* 1703), were condemned to penal servitude in one of the Chinese Banners, but were later freed. This episode is known in history as "The Case of the Condemned Writings of Tai Ming-shih" (南山集獄). All works from his pen were banned, and it was not until 1841 that one of his clansmen, Tai Chün-hêng (see under Fang Pao), brought together a part of his essays and historical papers and edited them. This collection, comprising 15 *chüan*, plus a *nien-p'u* in 1 *chüan*, was entitled 宋潛虛先生集 *Sung Ch'ien-hsü hsien-shêng chi* in order to conceal the author's identity. The name Sung was chosen in deference to a tradition that the surname Tai had been adopted by the descendants of Duke Tai of Sung (宋戴公), a figure in the Spring and Autumn Period.

[1/489/31b; 2/80/9b; 6/8/6b; *Ch'ien-hsü hsien-shêng nien-p'u*; *Chi T'ung-ch'êng Fang-Tai liang-chia shu an* (on the cases of Fang Hsiao-piao and Tai Ming-shih), in *Ku-hsüeh hui-k'an* (see under Li Ch'ing) vol. 11; *Tung-hua lu*, K'ang-hsi 51: 1; *Kuan-ts'ang Ch'ing-tai chin-shu shu-lüeh* (on prohibited books in the Ch'ing period), in *Fifth*

Annual Report of the Kuo-hsüeh Library, Nanking p. 25-29; Ch'üan Tsu-wang [*q. v.*], *Chi-ch'i t'ing chi, wai-pien* 22/18a; Goodrich, L. C., *Literary Inquisition of Ch'ien-lung* p. 77-79; Liu Hsien-t'ing [*q. v.*], *Kuang-yang tsa-chi* 1/48b; Mao, Lucien, "Tai Ming-shih", *T'ien Hsia Monthly*, vol. 5, no. 4, p. 382-399.]

FANG CHAO-YING

TAI-shan. See under Daišan.

TAI Tun-yüan 戴敦元 (T. 士旋 H. 金溪), 1768–1834, Dec. 18, official, was a native of K'ai-hua, Chekiang. Precocious as a child, he obtained the *chü-jên* degree when he was only fifteen *sui*. Many stories are told of his genius. Becoming a *chin-shih* in 1793, he was three years later appointed a second class secretary in the Board of Ceremonies. In 1797 he was appointed to the Board of Punishments where he rose to be a department director (1809), serving concurrently as assistant provincial examiner in Shansi (1798) and in Shun-t'ien (1804), and as an assistant examiner of the metropolitan examination (1801). Later he served as intendant of the Kao-Lien Circuit, Kwangtung (1820–21), provincial judge of Kiangsi (1821–22), and financial commissioner of Shansi (1822) and Hunan (1822–23). In 1823 he was recalled to the capital and was appointed senior vice-president of the Board of Punishments. This post he held for nine years, and in 1832 was made president of the same Board. In 1834 he died and was canonized as Chien-k'o 簡恪. He was a man of great discretion and reserve, he kept himself aloof from the world, and was known as an incessant worker. It is said that during his term as provincial judge in Kiangsi he cleared up, within a few months, some four thousand accumulated cases. As vice-president and president of the Board of Punishments he effected, directly or indirectly, many reforms and alterations in criminal law and procedure, and in the treatment of criminals.

Though a great lover of books, especially in the fields of astronomy and mathematics, Tai Tun-yüan never produced a systematic treatise on those subjects. He left some scattered verses, collected after his death and printed in 1844 under the title, *Tai Chien-k'o kung i-chi* (公遺集), 8 *chüan*. He was a disciple of Wang Ch'ang [*q. v.*].

[1/380/3b; 3/108/34a; 5/8/23a; 7/21/16a; 13/4/9a; 20/3/00 with portrait.]

LI MAN-KUEI

TAI Tung-yüan. See under Tai Chên.

T'AI-ch'ang. Reign-title of Chu Ch'ang-lo [*q. v.*].

T'AI-tsu. Temple name of Nurhaci [*q. v.*].

T'AI-tsung. Temple name of Abahai [*q. v.*].

T'AN Ssŭ-t'ung 譚嗣同 (T. 復生 H. 壯飛), Mar. 10, 1865–1898, Sept. 28, philosopher, and martyr in the 1898 reform movement, was a native of Liu-yang, Hunan. In boyhood he was an assiduous and comprehensive reader, and showed considerable promise as an essayist. At the same time he developed a fondness for swordsmanship and displayed an unrestricted outlook on life. His father, T'an Chi-hsün 譚繼洵 (T. 敬甫, *chin-shih* of 1860 and governor of Hupeh, 1890–98), was a conservative and cautious official who did not understand the vagaries of his son. When T'an Ssŭ-t'ung was in his twelfth year his mother died and later he was allegedly maltreated by his stepmother. Owing to his unhappy family life, he devoted himself intensively to study—motivated by a desire to discover something new everyday. His interests, however, caused him to disregard many of the accepted proprieties. In his young manhood he spent several years in Sinkiang as a minor military officer under the provincial governor, Liu Chin-t'ang (see under Tso Tsung-t'ang). Later he learned much in some ten years of travel in many provinces. Wherever he went he studied the local administration, visited the tombs of heroes and places of historical interest—places often alluded to in his poems. At the same time he made many congenial friends.

The repeated national humiliations which China suffered after 1842, and her defeat by Japan in 1894–95, caused many intellectuals to contemplate a revolution under the leadership of Sun Yat-sen (original name Sun Wên 孫文, T. I-hsien or Yat-sen 逸仙 H. 中山, Nov. 12, 1866–1925, Mar. 12), or a reform movement aiming at a constitutional monarchy as advocated by K'ang Yu-wei 康有爲 (original *ming* 祖詒 T. 廣厦 H. 長素, *chin-shih* of 1895, Mar. 19, 1858–1927, Mar. 31). K'ang had, by several new lines of approach, evoked much public comment: by his critical study of the authenticity of the Classics, involving many revolutionary concepts, which he published under the title, 新學僞經考 *Hsin-hsüeh wei-ching k'ao*, 14 *chüan*, (1891); by his efforts to picture Confucius as a political reformer, the author of the authentic Classics and the founder of the Confucian religion—theories which he incorporated in a book, entitled 孔子改制考 *K'ung-tzŭ kai-chih k'ao*, 21 *chüan* (1897);

and by his concept of a world community, published in various places under the title, 大同書 *Ta-t'ung shu*, 10 *chüan*. K'ang's fame became nation-wide when on May 2, 1895 he submitted a so-called Ten Thousand Word Memorial, signed by more than 1,200 *chü-jên* from eighteen provinces, protesting against the ratification of the Sino-Japanese treaty of peace signed at Shimonoseki on the preceding April 17, and calling upon the government to institute specific reforms. Both the revolutionists and the reformers concurred in believing that the time had come to adopt Western military techniques and to introduce the natural sciences into the schools.

By 1894 the alert T'an Ssŭ-t'ung was bending all his energies in pursuit of the new knowledge. By this time, too, he had read most of the existing translations of scientific works, and showed special aptitude in mathematics. He founded in his native place a society for the promotion of Western learning, and this event may be taken as the beginning of the reform movement which quickly swept over Hunan. Having heard that K'ang Yu-wei had organized (1895) in Peking and Shanghai a Ch'iang Hsüeh Hui 強學會 or Society for the Study of National Rejuvenation, he went to Peking to interview that leader. By the time he reached the capital K'ang had left for Kwangtung, but he met K'ang's celebrated pupil, Liang Ch'i-ch'ao 梁啟超 (T. 卓如 H. 任公, 1873–1929), a *chü-jên* of 1889, who was already a publicist of outstanding literary ability, an advocate of political reform, and a student with many varied interests. Through frequent contacts with Liang, who was then chief secretary of the Ch'iang Hsüeh Hui, T'an became acquainted not only with that organization's political program, but also with K'ang Yu-wei's classical and philosophical researches, some of which he was himself ready to promulgate. From this time on his thought was more or less influenced by K'ang's writings.

In 1896 T'an Ssŭ-t'ung went, at his father's request, to Nanking as an expectant prefect. But instead of keeping in touch with official circles, he devoted himself to a study of the tenets of Buddhism, under the guidance of Yang Wên-hui 楊文會 (T. 仁山, 1837–1911) who had served (1878–81, 1886–89) in the Chinese Legations in London and Paris under the two ministers Tsêng Chi-tsê and Liu Jui-fên [*qq. v.*], and was then in charge of the Buddhist Press (金陵刻經處) in Nanking. T'an's portrait, showing his hands in the Buddhist posture of adoration, appears in Timothy Richard's *Conversion by the Million* (1907), vol. I, p. 58. It may be noted in passing that Yang assisted Richard in preparing the English version of the Buddhist tract, *Ta-shêng ch'i-hsin lun* (*Awakening of Faith in the Mahāyāna Doctrine*, Shanghai, 1907). In 1897 T'an was recalled to Hunan to aid the provincial governor, Ch'ên Pao-chên 陳寶箴 (T. 右銘, 1831–1900), in carrying out reforms. Ch'ên was the sponsor of a rejuvenated provincial government which hoped to make Hunan the starting-point of a modernized administration in South China. Simultaneously the provincial director of education, a friend of T'an, named Hsü Jên-chu 徐仁鑄 (T. 硯父, 1863–1900), also promoted the new learning. In July 1897 Huang Tsun-hsien [*q. v.*], who had absorbed many new ideas during his long diplomatic service in America, England, and Japan, was appointed acting provincial judge of Hunan. He, too, became an important factor in the reform movement. An Academy of Current Events, known as the Shih-wu Hsüeh-t'ang (see under Huang Tsun-hsien), was established at Changsha, and Liang Ch'i-ch'ao was invited to be chief lecturer. A newspaper called 湘學新報 *Hsiang-hsüeh hsin-pao* (first issued April 22, 1897, the first newspaper in Hunan) was edited by T'an Ssŭ-t'ung. T'an was concurrently chairman of the Nan Hsüeh Hui 南學會, or Reform Association of South China, over which he presided, and under the auspices of which he made many effective public speeches. The aim of this association was to bring together all the important leaders of South China for a discussion of how to make China strong, and how to make the new ideas effective—beginning in Hunan. As a result of these efforts many backward communities of Hunan were enlightened—steamships were introduced, the police system was modernized, industries were developed, and railways were projected.

During this time the reform movement also made great headway in Peking. The repeated memorials which K'ang Yu-wei submitted in 1895, 1897, and 1898, and his books on reforms in Russia and in Japan, which were presented to the Court in the spring of 1898, raised the issue of reform among some liberal officials, and above all in the mind of the Emperor. At the same time the Reverend Timothy Richard 李提摩太 (1845–1919), a far-sighted missionary of long experience who had intimate contacts with higher officials, helped the reform movement a great deal by the publication of his *Tracts for the Times* (時事新論 *Shih-shih hsin-lun*) and

other works. K'ang Yu-wei, Liang Ch'i-ch'ao and high officials of the Court frequently consulted Richard and profited by his suggestions. On June 11, 1898 the Emperor issued his first reform decree—a state document announcing in general terms the necessity for change. On the same day a reader of the Hanlin Academy, Hsü Chih-ching 徐致靖 (T. 子靜, *chin-shih* of 1876), at the suggestion of his son, the above-mentioned, Hsü Jên-chu, submitted a memorial to the throne recommending K'ang Yu-wei, T'an Ssŭ-t'ung, Liang Ch'i-ch'ao, Huang Tsun-hsien and others as the Emperor's advisors in the promulgation of the proposed reforms. K'ang was given the privilege of a personal audience with the Emperor (June 16), and T'an, Liang, and others were summoned from Hunan to Peking. After this audience, in which he outlined his program in some detail, K'ang was appointed a secretary in the Tsungli Yamen and was granted the privilege of submitting his memorials directly to the throne. Thereafter the reform movement was fairly launched, and decrees were issued with bewildering rapidity by the young and liberal-minded Emperor who was now completely under K'ang's influence. These decrees, issued during the so-called "Hundred Days' Reform" (June 11–September 20, 1898), dealt with the importance of scientific studies, improvement of agriculture, adoption of Western military drill, establishment of a University at Peking, modernization of district schools to be carried on in temples, abolition of the traditional essay in the official examinations, promulgation of a published budget of annual receipts and expenditures, abolition of sinecure offices, removal of conservative officials, etc., etc. These decrees evoked strong opposition from officials entrenched in lucrative posts and from students who had pinned their political and social future on skill in the traditional examination requirements. Time and again these officials either delayed, or failed to transmit, the memorials of the Emperor's advisers.

T'an Ssŭ-t'ung arrived in Peking early in September. After an impressive audience with the Emperor he was appointed (September 5) a fourth-rank secretary in the Grand Council to take charge of reform measures, transmit memorials, draft decrees, facilitate contacts between K'ang and the Emperor and in other ways circumvent the tactics of obstructive officials. Simultaneously three other secretaries were appointed to the Council to carry on similar tasks: Yang Jui 楊銳 (T. 叔嶠, 鈍叔, 1857–1898), a native of Mien-chu, Szechwan, a *chü-jên* of 1885, a disciple of Chang Chih-tung [*q. v.*], and chairman of a reform society of his province; Lin Hsü 林旭 (T. 暾谷 H. 晚翠, 1875–1898), a native of Hou-kuan, Fukien, a *chü-jên* of 1893, a student of K'ang Yu-wei, and chairman of the reform society of his province; and Liu Kuang-ti 劉光第 (T. 裴村, 1859–1898), a native of Fu-shun, Szechwan, a *chin-shih* of 1883, who had been secretary of the Board of Punishments for more than ten years. These four secretaries pressed their reforms vehemently and efficiently but, in doing so, committed the nation to rash and premature action which was bound to rouse the enmity of the Empress Dowager, Hsiao-ch'in [*q. v.*], and of the conservative officials whose positions were imperiled. The Empress Dowager, who actually wielded predominating political and military power, resolved to end this rising menace by forcing the Emperor to abdicate the throne. Fully aware of his danger, the Emperor personally sent a note (September 14) to K'ang and to four secretaries ordering them to devise a way to save him "without delay". K'ang, having previously deputed a close friend to urge Yüan Shih-k'ai (see under Yüan Chia-san) to support the reforms, memorialized the Emperor to grant to Yüan audiences which took place on the 16th and 17th. One result of these audiences was that Yüan was given the honorary rank of a vice-president of a ministry. At midnight on the 17th, T'an repaired to Yüan's residence to urge him to revolt against his superior, Jung-lu [*q. v.*], who was the Dowager's mainstay, and to get rid of the leaders of the conservative party. It is reported that Yüan at first acquiesced, but later revealed the entire scheme to Jung-lu who in turn informed the Empress Dowager. On the 21st the Emperor was deprived of his seals and placed in seclusion in a hall in the Winter Palace; and the Empress Dowager resumed the regency (see under Hsiao-ch'in).

In the meantime K'ang Yu-wei, after repeated warnings by the Emperor, escaped to Tientsin and to Hong Kong, espousing for the rest of his life the cause of constitutional monarchy as over against revolution. Liang Ch'i-ch'ao fled to Japan and lived to be the leading publicist of China until his death in 1929. T'an Ssŭ-t'ung, disdaining flight, calmly awaited arrest, trying in vain, with the help of professional boxers, to rescue the Emperor. T'an was strongly urged by his Japanese friends to take refuge in Japan but he refused, declaring that without shedding

of blood there was no hope for a new China. He preferred to be the first martyr to the cause of reform in modern Chinese history. Arrested on the 25th, he was executed the 28th, together with the following five active proponents of the movement: Yang Jui, Lin Hsü, Liu Kuang-ti, K'ang Kuang-jên 康廣仁 (original *ming* 有溥 H. 幼博, died age 32 *sui*), younger brother of K'ang Yu-wei and persistent advocate of the abolition of the official examinations; and Yang Shên-hsiu 楊深秀 (original *ming* 毓秀 T. 漪村, 儀村, 漪春, 1849–1898), a native of Wên-hsi, Shansi, *chin-shih* of 1889, a censor, who made many proposals for reform, and submitted to the throne a large number of memorials, prepared by others, which could scarcely have been presented otherwise. These six persons are now honored as the Six Martyrs of the Reform Movement of 1898. Other supporters, such as Ch'ên Pao-chên and Hsü Chih-ching, were cashiered or imprisoned. After this event the conservative and anti-reform groups of Peking and of Hunan held full sway, and their policies culminated in the Boxer Uprising of 1900.

The earliest collection of T'an Ssŭ-t'ung's works, entitled 東海褰冥氏三十以前舊學 *Tung-hai ch'ien-ming-shih san-shih i-ch'ien chiu-hsüeh*, was printed about 1897 and contained four titles. Three of these works, namely: 寥天一閣文 *Liao-t'ien-i ko wên*, in 2 *chüan;* 集外文 *Chi-wai wên*, in 1 *chüan*; and 莽蒼蒼齋詩 *Mang-ts'ang-ts'ang chai shih*, in 2 *chüan*, were included in a collection of works by the Six Martyrs, entitled 戊戌六君子遺集 *Wu-hsü liu chün-tzŭ i-chi* (1917). A complete collection of T'an's writings, bearing the title 譚瀏陽全集 *T'an Liu-yang ch'üan-chi*, comprising 5 items, 8 + 1 *chüan*, with an appendix containing his *nien-p'u*, was published in 1925.

Though T'an Ssŭ-t'ung is chiefly remembered as a martyr of the reform movement, he nevertheless occupies a prominent place in the history of Chinese philosophy owing to his important work, 仁學 *Jên-hsüeh*, "A Study of Benevolence", in 2 *chüan*, written in the years 1896–98 and printed in December 1898. The *Jên-hsüeh* represents T'an's dynamic philosophy which he evolved by an ingenious combination of Confucian, Buddhist and Christian ideas together with what he had learned about Western science. He hoped by this eclecticism to arrive at a new way of life more congenial to human beings. As he states in his preface, his purpose in writing the book was to break the net of fame, self-interest and traditionalism; lay aside all thought of emperor-worship and blind respect for antiquity; transcend all particular philosophies and religions in favor of the boundless, the unrestricted, and the revolutionary. Although the ideas in the *Jên-hsüeh* constitute an obviously premature attempt at synthesis, they nevertheless permit T'an to be regarded as a "new comet" in the intellectual circles of his time.

[1/460/1a, 470/1b; 2/59/38a; 5/30/15a; 6/6/11b, 10/24a, 12/3b, 37/16; 19 *jên-shang* 45b; Chang Po-chên 張伯楨, 南海康先生傳 *Nan-hai K'ang hsien-shêng chuan* (1932); "A Chronological Sketch of the Life of K'ang Yu-wei", *Shih-hsüeh nien-pao* (Historical Annual), vol. 2, no. 1 (1934); "A Critical Study of the Philosophy of K'ang Yu-wei", *Tsinghua hsüeh-pao* (Tsinghua Journal), vol. XI, no. 3 (1936); "Liang Ch'i-ch'ao, a Biographical Sketch", *T'u-shu kuan hsüeh chi-k'an* (Library Science Quart.), vol. 3, nos. 1–2; *Tao Liang Cho-ju hsien-shêng* (Obituary of Liang Ch'i-ch'ao), *Hsüeh-hêng* (The Critical Review) no. 67 (1929); Liang Ch'i-ch'ao, *Yin-ping shih wên-chi* (Collected Works), *chüan* 9, article entitled *Wu-hsü chêng-pien* (The Reforms Advocated in 1898); Liang Ch'i-ch'ao, *Ch'ing-tai hsüeh-shu kai-lun* (see bibl. under Fang Tung-shu); Fung Yu-lan, *Chung-kuo chê-hsüeh shih* (History of Chinese Philosophy, 1934); Kuo Chan-po 郭湛波, *Chin wu-shih-nien Chung-kuo ssŭ-hsiang shih* (History of Chinese Thought in the Last Fifty Years, 1935); 戊戌奏稿 *Wu-hsü tsou-kao* (1911); Soothill, William E., *Timothy Richard of China* (1924); "On the Effort to Introduce Legal and Other Reforms in the Years 1894–98" (in Chinese), *Wu-Han Quart. Jour. of Liberal Arts*, vol. 3, no. 1 (1933).]

TÊNG SSŬ-YÜ

T'AN Ying 譚瑩 (T. 兆仁 H. 玉生), Mar. 17, 1800–1871, Oct.–Nov., editor and man of letters, was a native of Canton. Graduated in 1831 as a senior licentiate, he was selected a student of the Imperial Academy. Later he purchased a post as director of schools. In 1838 he was made a superintendent of the Hsüeh-hai t'ang Academy (see under Juan Yüan), a position he held for about thirty years. In 1844 he became a *chü-jên*, and went to Peking where he competed for the *chin-shih* degree, but failed. In the succeeding decade or so, he served as director of schools at Chao-ch'ing, Ch'ü-chiang, Chia-ying, Po-lo and Hua-chou in Kwangtung; and finally, when he was appointed prefectural director of schools at Ch'iung-chou in the same province, he declined

on the ground of advanced age. During this period he spent most of his time at Canton engaged in editing and teaching. Upon his retirement he superintended not only the Hsüeh-hai t'ang but other Academies at Canton, such as Yüeh-hua 越華, Yüeh-hsiu 越秀 and Tuan-hsi 端溪. In 1859 he was honored with the rank of a secretary of the Grand Secretariat, for his service in collecting funds for the provincial government which, after the Opium War, was in financial straits. He was one of the compilers of the 1835 and 1873 editions (44 and 26 *chüan* respectively) of the gazetteer of his native district, 南海縣志 *Nan-hai hsien-chih*.

T'an Ying's most valuable contribution to scholarship was his editing of the voluminous *Yüeh-ya t'ang ts'ung-shu* and three other collectanea (see under Wu Ch'ung-yüeh) which were published under the name of his patron, Wu Ch'ung-yüeh. It is reported that T'an edited and collated for Wu some 2,400 *chüan* and wrote about 200 pieces of bibliographical postscripts. T'an was also the virtual editor of the *Hai-shan hsien-kuan ts'ung-shu*, published by P'an Shih-ch'êng (see under P'an Chên-ch'êng). While he was engaged in the above-mentioned tasks, he obtained many rare books for Wu and P'an, and also collected some 30,000 *chüan* for his own library which he styled Hsi-ku t'ang 希古堂. He was also a poet and excelled in the *p'ien-t'i* 駢體, or balanced style. Together with several local poets he organized a literary club named Hsi-yüan Yin-shê 西園吟社. He published in 1861 a collection of verse, entitled 樂志堂詩集 *Lo-chih t'ang shih-chi*, in 12 *chüan*, and a collection of prose, entitled *Lo-chih t'ang wên-chi* (文集, 1859, 18 *chüan*), of which a supplement in 2 *chüan* was printed a few years later. Another collection of his prose works was printed in the *Hsüeh-hai t'ang ts'ung-k'o* (see under Juan Yüan), in 4 *chüan*, under the title *Lo-chih t'ang wên-lüeh* (文略). Late in life he compiled a continuation of the 國朝駢體正宗 *Kuo-ch'ao p'ien-t'i chêng-tsung*, 12 *chüan* (1806), by Tsêng Yü 曾燠 (T. 庶蕃 H. 賓谷, d. ca. 1831, age 72 *sui*), consisting of model *p'ien-t'i* writings of the Ch'ing period. This work, though incomplete, was printed in 1 *chüan* under the title *Hsü* (續) *Kuo-ch'ao p'ien-t'i chêng-tsung*, but was superseded in 1888 by another continuation compiled by Chang Ming-k'o (see under Ch'ien Ta-hsin) in 8 *chüan* under the title *Kuo-ch'ao p'ien-t'i chêng-tsung hsü-pien* (續編).

The second son of T'an Ying, T'an Tsung-chün 譚宗浚 (T. 叔裕, original *ming* 懋安, 1846–1888), took his *chin-shih* degree with very high honors in 1874, and rose from a compiler of the Hanlin Academy to grain intendant of Yunnan (1885–88). In 1880 he was chosen a superintendent of the Hsüeh-hai t'ang. Like his father, he was interested in collecting books and added some 80,000 *chüan* to the Hsi-ku t'ang Library which he inherited. His collection thus reached at one time some 120,000 *chüan*, but after his death, which took place on his way home from Yunnan, it evidently was dispersed. T'an Tsung-chün left a collection of prose, entitled *Hsi-ku t'ang wên-chi* (文集), 2 + 6 *chüan*, printed in 1890, and three collections of verse: 荔村草堂詩鈔 *Li-ts'un ts'ao-t'ang shih-ch'ao*, 10 + 1 *chüan*, printed in 1892 and 1910 respectively; 芸潔齋賦草 *Yün-chieh chai fu-ts'ao*, 4 *chüan;* and *Yün-chieh chai shih-t'ieh* (試帖), 4 *chüan*, both printed in 1895.

[1/491/14b; 2/73/51b; *Nan-hai hsien-chih* (see above), 1873 edition, 18/14a; 化州志 *Hua-chou chih* (1888) 7/54a; 番禺縣志 *P'an-yü hsien-chih* (1931) 39/17b; Literary collections of T'an Ying and T'an Tsung-chün; Jung Chao-tsu, *Hsüeh-hai t'ang k'ao*, in *Lingnan Journal* (see bibl. under Lin Po-t'ung).]

HIROMU MOMOSE

T'ANG Chin-chao 湯金釗 (T. 敦甫, 勖茲), Dec. 17, 1772–1856, May 22, official, was a native of Hsiao-shan, Chekiang. Though his family had for generations been engaged in mercantile pursuits, he prepared himself for scholarship and government office. He took his *chü-jên* degree in 1794 with high honors, and his *chin-shih* degree in 1799. He was appointed a bachelor, and later (1801) a compiler, in the Hanlin Academy. In 1808 he served as tutor in the palace school for princes—a post he again filled in 1816, 1819–21, 1826, and 1828. As such he gained the respect of the sons of Emperor Jên-tsung, including Min-ning [*q. v.*] who later became Emperor. In 1808 T'ang was obliged to return home to mourn the death of his mother, but two years later he went back to Peking and in 1811 served as sub-expositor of the Hanlin Academy. After serving as commissioner of education in Hunan (1812–13) and Kiangsu (1816–19), he was appointed junior vice-president of the Board of Civil Office (1820–22) and of the Board of Revenue (1822–23). He again went home in 1823 to observe the period of mourning for the death of his father, but three years later was reinstated as senior vice-president of the

Board of Revenue. In 1827 he was made president of the Censorate—a post he again filled in 1833. But soon he was promoted to president of the Board of Ceremonies. Owing to the confidence the Emperor had in him, he was on several occasions dispatched as imperial commissioner to investigate important matters in various provinces and upon his return was granted additional favors. In 1830 he was made president of the Board of Civil Office—a post he again filled in 1834 and 1838. He was several times appointed chancellor of the Hanlin Academy (1831, 1837, and 1841), examiner of the Shun-t'ien provincial examination (1807, 1835), of the Kiangnan provincial examination (1816, 1821 and 1832), and vice-examiner of the metropolitan examination (1822 and 1826). In 1838 he was made president of the Board of Revenue and Associate Grand Secretary.

About this time the demand became strong for the prohibition of opium, and T'ang, together with Ching-min 敬敏 (Prince Su Shên 肅慎親王, d. 1852), controller of the Imperial Clan Court, drafted the famous thirty-nine articles imposing heavy penalties on those who dealt in or used the drug. Before long Anglo-Chinese relations became tense and the Court was divided into two factions, one favoring peaceful measures, the other—to which T'ang belonged—advocating the use of force. The Emperor, however, did not wish to resort to force. It is said that when he was discussing with T'ang, in 1841, the situation at Canton, he wished to know whom T'ang regarded as most qualified to handle the matter. T'ang is said to have recommended Lin Tsê-hsü [*q. v.*]. The suggestion, however, seems not to have pleased the Emperor. At any rate, T'ang was soon thereafter accused of altering the dates of a document, and in 1841 was degraded to the post of director of the Banqueting Court. He retired in the following year (1842) and was given the button of the second rank which was later (1849) raised to the first rank. In 1854, the sixtieth anniversary of his obtaining the *chü-jên* degree, Emperor Wên-tsung bestowed upon him the honorary title of Grand Guardian of the Heir Apparent. Two years later he died and was canonized as Wên-tuan 文端.

T'ang Chin-chao was a man of determination, and an ardent admirer of Wang Shou-jên (see under Chang Li-hsiang). He was also an accomplished calligrapher. A collection of his verse and prose, entitled 寸心知室存稿 *Ts'un-hsin chih-shih ts'un-kao*, 6 *chüan*, was compiled by himself at the age of eighty (*sui*) and was printed in 1851 with a preface which he himself had written. In this work a *nien-p'u* in 1 *chüan* is also included.

His second son, T'ang Hsiu 湯修, was a *chü-jên* of 1839. One of his granddaughters married Wêng T'ung-ho [*q. v.*].

[1/370/4a; 2/41/5b; 5/3/24b; 7/24/6a; 26/3/24a; Fêng Kuei-fên [*q. v.*], *Hsien-chih t'ang kao* 2/39a.]

S. K. Chang
J. C. Yang

T'ANG Chiung 唐炯 (T. 鄂生 H. 成山老人), Apr. 24, 1829–1909, Jan. 20, official, was a native of Tsun-i, Kweichow. His father, T'ang Shu-i 唐樹義 (T. 方山, 子方, 1793–1854), was a *chü-jên* of 1816 who rose from a magistrate to the post of financial commissioner of Hupeh (1847–49). In 1853 T'ang Shu-i was made provincial judge of Hupeh with orders to assist the campaign against the Taiping rebels who were then threatening Wuchang. He committed suicide in the following year, when his troops deserted, and was canonized as Wei-k'o 威恪. T'ang Chiung became a *chü-jên* in 1849. In 1857 he became a magistrate by purchase, and was sent to Szechwan. Two years later he obtained appointment as acting magistrate of Nan-hsi, situated on the Yangtze river between Chengtu and Chungking. A few months after he assumed office Nan-hsi was threatened by a group of bandits from Yunnan. T'ang at once strengthened the defenses of the city and led some of his men to assist the generals in withstanding the insurgents. His bravery won him a promotion, early in 1861, to magistrate of the department of Mien-chou, but soon that city was besieged by the same bandits who by this time had spread throughout the province. The siege lasted more than four months and was finally raised by troops under Lo Ping-chang [*q. v.*]. But T'ang was discharged from his post for refusing to press his people for money to satisfy the victorious troops. Late in the same year (1861), he was again entrusted with the command of some troops. By the following year he had organized 2,000 new men and engaged the Taiping general, Shih Ta-k'ai [*q. v.*], in several battles in southern Szechwan. Late in 1862 he was compelled by illness to return to Chengtu.

After Szechwan was stabilized, T'ang Chiung spent three years of tranquility in that province as acting prefect of Sui-ting-fu. In 1866 he went to Shensi to assist his friend, Governor Liu Jung (see under Lo Ping-chang), in a campaign

against the Nien 捻 rebels, but as Liu was dismissed in that year T'ang also left Shensi. In 1868 he was sent to northern Kweichow with 6,000 Szechwan troops to subdue insurgents, consisting mostly of Miao tribesmen (see under Ts'ên Yü-ying), but he was forced to relinquish his command in 1870 owing to the jealousy of the provincial troops of Kweichow.

T'ang Chiung returned to official life in 1877 when he was summoned to Szechwan by the governor-general, Ting Pao-chên [*q. v.*], to reform the salt administration of that province. A new bureau, directed by T'ang, was formed to sell salt directly to consumers. The old method of giving several merchants a monopoly of the salt trade was abolished and in consequence government revenue from that source greatly increased. During the five years he was thus engaged (1877–82), T'ang served concurrently as acting intendant of the Ch'uan-tung Circuit, later as intendant of the Chien-ch'ang Circuit, and finally as acting intendant of the Salt and Tea Revenue. He left some writings concerning his work in the salt administration, for which see under Ting Pao-chên.

In 1882 T'ang Chiung was made financial commissioner of Yunnan. At this time the French were invading Tonkin and T'ang was ordered to assist the governor-general, Ts'ên Yü-ying [*q. v.*], in strengthening the defenses along the southern border of Yunnan. He repeatedly urged that China should avoid open hostility with France but should secretly assist Liu Yung-fu (see under Fêng Tzŭ-ts'ai), commander of the Black Flag Army in Tonkin, to withstand French encroachments. In 1882 France occupied Hanoi, and in 1883 took several provinces in northern Tonkin, thus forcing the unstable government of Annam to accept French protection (August 25). At this time the Peking government, wavering between war and peace with France, appointed T'ang Chiung governor of Yunnan and commander of the Yunnan forces to guard the border of that province, with orders to reinforce Liu Yung-fu if necessary. But T'ang made the mistake of returning to the capital of Yunnan (September 1) to take over his new office, having meanwhile ordered his frontier guards to withdraw for a short distance from the boundary. Although he returned in less than two months to his headquarters on the border, his absence from the frontier, without approval from Peking, became a serious charge against him. Thus when Liu Yung-fu was defeated, late in 1883, T'ang was blamed for lowering the morale of the soldiers and, early in the following year, was arrested. He was tried in Peking and early in 1885 was sentenced to imprisonment awaiting execution. However, he was released late in 1886 and ordered to redeem himself by serving in Yunnan under Ts'ên Yü-ying. Early in 1887 he was granted the nominal rank of a governor, and was entrusted with the administration of the copper and lead mines in Yunnan. In 1894 he was lowered to an official of the third grade because the salt administration in Szechwan, which he had set up sixteen years before, was now charged with corruption. However, upon his retirement in 1906, after nine years of service in supplying the mints with copper, he was commended and given back the title of governor. In 1908 he celebrated his eightieth birthday at his home in Kweiyang and, in anticipation of the sixtieth anniversary of his becoming a *chü-jên* (1909), was given the title of Junior Guardian of the Heir Apparent. He died early in 1909 before the celebration could take place.

The collective works of T'ang Chiung, entitled 成山廬稿 *Ch'êng-shan lu kao*, 12 *chüan*, printed in 1908, contain his poems and short writings in prose, biographies of his ancestors, and a *nien-p'u* of Ting Pao-chên, entitled 丁文成公年譜 *Ting Wên-ch'êng kung nien-p'u*. T'ang Chiung also compiled his own *nien-p'u*, entitled 成山老人自撰年譜 *Ch'êng-shan lao-jên tzŭ-chuan nien-p'u*, 6 *chüan* (with portrait), covering his life to 1886 when he was released from prison. This *nien-p'u* was printed in 1910 by his son, T'ang Chien 唐堅 (b. 1866), who provided a supplement, narrating the last years of his father's life.

[1/464/2a; *Nien-p'u*; Chin-liang, *Chin-shih jên-wu chih* (see under Wêng T'ung-ho) p. 243; Ling T'i-an 凌惕安, 咸同貴州軍事史 *Hsien-T'ung Kweichow chün-shih shih* (1932).]

F.NG CHAO-YING

T'ANG Hsien-tsu 湯顯祖 (T. 義仍 H. 若士, 海若, 清遠道人), 1550–1616, dramatist, contemporary of Shakespeare, was a native of Lin-ch'uan, Kiangsu. A *chin-shih* of 1583, he was appointed to a minor post in the government at Nanking, and after two years was promoted to a secretaryship in the Board of Ceremonies. In 1591 he submitted a memorial to the throne, accusing the Grand Secretaries of usurpation of power, which so offended the Emperor that he was degraded to the lowest rank of officialdom and made a district police magistrate and jail-warden of Hsü-wên, Kwangtung. After four

years in disgrace, he was promoted to the post of district magistrate of Sui-ch'ang, Chekiang. He retired from this post in 1598, and two years later was deprived of his titles in consequence of a triennial examination of *yamen* records undertaken by the Board of Civil Appointments.

T'ang's indifferent success as an official stands in sharp contrast to his popularity as a dramatist. Four of his plays, or *ch'uan-ch'i* 傳奇 (literally "spreading strange tales"), bear the titles: 邯鄲記 *Han-tan chi*, 南柯記 *Nan-k'o chi*, 紫釵記 *Tzŭ-ch'ai chi*, and 還魂記 *Huan-hun chi*. Because they all relate to dreams, they are known collectively as "The Four Dreams of Yü-ming t'ang" (玉茗堂四夢), after the name of his studio. These plays, in addition to another called 紫簫記 *Tzŭ-hsiao chi*, which is really the first draft of the *Tzŭ-ch'ai chi*, are his only dramatic works that are now available, for it is said that his sons burnt all his unpublished manuscripts. In fact, his fame rests almost entirely on the *Huan-hun chi*, otherwise known as 牡丹亭 *Mu-tan t'ing*, completed about 1588. It is a play of fifty-five scenes, with an original plot and forcefully worded songs, which have been printed and reprinted many times. Several of its scenes are still often enacted and the original tunes are preserved. T'ang Hsien-tsu did not always suit his words to the established music, and for this reason some of his plays are difficult to sing. To correct this difficulty several playwrights of his time attempted to reword parts of his dramas, which explains why there existed, early in the seventeenth century, at least four different versions of the *Mu-tan t'ing*. Later some writers tried to preserve the author's original wording and others attached their own comments and notes to the play. Thus more editions appeared, the best now available being one printed in the *Nuan-hung shih hui-k'o ch'uan-ch'i* (see under Liu Jui-fên) in 1908, with reproductions of Ming illustrations. It may be added that several translations of the play have appeared in Japanese.

T'ang Hsien-tsu's collected essays, poems, and letters were printed in 1621 in 46 *chüan* under the title *Yü-ming t'ang chi* (集). He himself became the hero of a play by Chiang Shih-ch'üan [*q. v.*], entitled *Lin-ch'uan mêng* which, aside from certain mysterious and legendary features, presents an intimate account of his life. Though he confined himself primarily to dramatic works and *belles-lettres*, he is said to have compiled a new history of the Sung dynasty (960–1279) which was never printed. The manuscript was once in the possession of Lü Liu-liang and his son, Lü Pao-chung [*qq. v.*], and later was owned by a family named Chin 金 of T'ai-ts'ang, Kiangsu. Whether it is still in existence is not known.

[M.1/230/7a; *Lin-ch'uan-hsien chih* (1870) 42 *hsia* 17b; *Sui-ch'ang-hsien chih* (1835) 5/6a; Chang Shih-i 張師繹, 月鹿堂集 *Yüeh-lu t'ang chi* 8/33a; Ch'ien Ch'ien-i [*q. v.*], *Lieh-ch'ao shih-chi* 12/28b; *Ssŭ-k'u* 179/15a, 43/7b, 116/5b; *Yü-ming t'ang chi* 8/6a; Translations of *Mu-tan t'ing huan-hun chi* into Japanese by Miyahara Tamihei 宮原民平 (printed 1921), and by Suzuki Hikojirō 鈴木彥次郎 and Sasaki Seikō 佐佐木靜光 jointly (printed 1926–27); M.32/61/62a; M.86/15/36a; Ch'üan Tsu-wang [*q. v.*], *Chi-ch'i t'ing chi wai-pien* 43/4b.]

FANG CHAO-YING

T'ANG Pin 湯斌 (T. 孔伯 H. 荊峴, 潛庵), Nov. 27, 1627–1687, Nov. 15, official and scholar, was a native of Sui-chou, Honan, where his family had settled early in the Ming dynasty, holding hereditary rank in the local guards. His mother lost her life in 1642 when the city fell to Li Tzŭ-ch'êng [*q. v.*]. In the following year he accompanied his father to Ch'ü-chou-fu, Chekiang, returning to Sui-chou in 1645. Three years later (1648) he became a *chü-jên* and passed the metropolitan examination in 1649. He did not proceed with the palace examinations for *chin-shih* until 1652, passing it then with low standing. He was nevertheless chosen a bachelor of the Hung-wên yüan 宏文院 and two years later was appointed a corrector of the Kuo-shih yüan 國史院. In 1656 he was made intendant of the Tungkwan Circuit, Shensi, where he eased the lot of the people who were compelled to transport troops and military equipment for use against the southern Ming forces in Hunan. After three years of his administration the security and prosperity of Tungkwan attracted to it a large population. In 1659 he was transferred to the Ling-pei Circuit (嶺北道) in southern Kiangsi on the eve of Chêng Ch'êng-kung's [*q. v.*] invasion of the neighboring province of Kiangsu. Owing largely to T'ang's efforts, Chêng's allies in Kiangsi were suppressed or pacified. Later in the year he retired to minister to the illness of his father, who died in 1664. After the period of mourning, he made no application for office, but devoted himself to meditation and study, becoming a pupil of the aged philosopher, Sun Ch'i-fêng [*q. v.*], whom he visited twice (in 1666–67 and

1670) at the village of Hsia-fêng in Hui-hsien, Honan.

In 1679 T'ang passed the special examination known as *po-hsüeh hung-tz'ŭ* (see under P'êng Sun-yü) with appointment as sub-expositor of the Hanlin Academy. He served on the editorial board for the compilation of the Ming History, and in 1682 was appointed one of its directors. After several promotions he was, in 1684, made governor of Kiangsu. His sound administration won for him the love of the people despite severe restrictions on their luxurious practices. His recommendation of Kuo Hsiu [*q. v.*] for censor in 1686 also won him praise, and in the same year he was appointed chief supervisor of instruction, responsible for the education of the Heir Apparent, Yin-jêng [*q. v.*]. At the 1686 conference on Yellow River conservancy he supported the plan of Yü Ch'êng-lung (1638–1700, *q. v.*) to deepen the last section of the river, in opposition to the plan of Chin Fu [*q. v.*] to build more dikes. As the latter was one of the powerful clique under the Grand Secretary, Mingju [*q. v.*], T'ang found himself the target of bitter attacks. Denounced as incapable of teaching the Heir Apparent, he was removed from the Supervisorate of Instruction, and was ordered to serve on the Board of Works. Being then aged and ill, he died in the autumn of 1687. Kuo Hsiu, then a censor, soon submitted a memorial accusing Mingju, Chin Fu, and a number of other high officials of corruption and the formation of a clique for mutual protection. Early in 1688 these officials were either dismissed or degraded.

T'ang Pin was an orthodox Confucianist, but unlike Lu Lung-chi [*q. v.*], he did not oppose the philosophy of Wang Shou-jên (see under Chang Li-hsiang), perhaps because of the influence of Sun Ch'i-fêng. In 1733 his name was entered in the Temple of Eminent Statesmen. Four years later he was canonized as Wên-chêng 文正, one of the most honored of posthumous names. In 1823 his name was entered by imperial decree in the Temple of Confucius. A collection of his writings, entitled 潛庵先生遺稿 *Ch'ien-an hsien-shêng i-kao*, in 5 *chüan*, was printed in 1690. It was expanded in 1703 to 10 *chüan*, entitled 湯子遺書 *T'ang-tzŭ i-shu*, supplemented by another *chüan* containing sketches of his life and a *nien-p'u*. This was re-edited in 1737. A new edition appeared in 1871 under the title *T'ang Wên-chêng kung ch'üan-chi* (公全集) which includes, in addition to his essays and poems, the following works: his contribution to the Ming History, under the title 明史稿 *Ming-shih kao*, in 20 *chüan;* his annotations to a part of the *Classic of Changes*, 乾坤兩卦解 *Ch'ien-k'un liang-kua chieh*, 1 *chüan;* biographical sketches of philosophers of Honan, 洛學編 *Lo-hsüeh pien* in 4 *chüan*, completed in 1673, and supplemented by Yin Hui-i (see under Yin Chia-ch'üan) in 1738; and a more complete *nien-p'u*.

[1/271/1a; 3/48/1a; 4/16/1a; 17/4/1a; 20/1/00 with portrait; *T'ang-tzŭ i-shu*, introduction; Watters, T., *A Guide to the Tablets in a Temple of Confucius* (1879), p. 237; Li Kuang-ti [*q. v.*], *Jung-ts'un yü-lu hsü-chi.*]

FANG CHAO-YING

T'ANG, Prince of. See under Chu Yü-chien.

TAO-kuang. Reign-title of Min-ning [*q. v.*].

T'AO Chu 陶澍 (T. 子霖 H. 雲汀), Jan. 17, 1779–1839, July 12, official and man of letters, was a native of An-hua, Hunan. For his early education he was indebted to his father, T'ao Pi-ch'üan 陶必銓 (T. 士升 H. 萸江, 1755–1805), a scholar and teacher who left two works, entitled 萸江詩文存 *Yü-chiang shih-wên ts'un*, 8 *chüan;* and *Yü-chiang chih-i* (制義), both printed in 1816. T'ao Chu received his *chin-shih* degree in 1802. In 1805 he became a compiler in the Hanlin Academy, and in 1810 was assistant examiner in Szechwan. After serving several terms as censor (1814–19) he was appointed successively to the posts of intendant of the Ch'uan-tung Circuit 川東道 in Szechwan (1819–21), provincial judge of Shansi (1821), and financial commissioner of Anhwei (1821–23). Then he rose to the governorship of Anhwei (1823–25) and of Kiangsu (1825–30). In Kiangsu he is best remembered for the measures he took to transport tribute grain by the sea routes, because parts of the Grand Canal had been flooded. In 1826, at the suggestion of Pao Shih-ch'ên and Ying-ho [*qq. v.*], he delivered by the sea route the quota of rice for that year. It took 1,562 junks to transport 1,633,000 *shih* 石 (about four and a half million bushels) from Shanghai to Tientsin. But this route was abandoned the following year owing to opposition on the part of officials who profited by the use of the Canal.

In 1830 T'ao was promoted to be governor-general of Kiangsu, Kiangsi, and Anhwei—a post he held for nine years. Early in 1831, the office of the censor supervising the Liang-Huai salt administration was abolished and given concurrently to the governor-general at Nanking. T'ao was the first governor-general to take over this additional charge, and to him are due many

improvements in the administration of the salt revenue. Acting on the advice of Wei Yüan [*q. v.*] and Pao Shih-ch'ên, he adopted in 1832 a plan known as *p'iao-yen* 票鹽, a way of selling salt by official permits issued to any merchant making full payment in advance. This method proved more efficient and more profitable to the government than the old method of selling salt through a few merchants whose rights to the monopoly were hereditary. The new system was at first practiced in a restricted region and by 1850 was extended to vast areas of central China where salt from northern Kiangsu was sold. In March 1839 T'ao Chu resigned from office because of illness and died four months later. He was canonized as Wên-i 文毅, and a special temple was built to him in the salt region in Pan-p'u (present Kuan-yün), Kiangsu (1840).

The literary works of T'ao Chu were published during his lifetime under the following titles: 印心石屋文鈔 *Yin-hsin shih-wu wên-ch'ao*, 35 *chüan; Yin-hsin shih-wu shih* (詩), 7 *chüan;* and 撫吳草 *Fu-Wu ts'ao*, 4 *chüan*. His memorials were printed in 1828 in two collections, one entitled 陶雲汀題稿 *T'ao Yün-t'ing t'i-kao*, 8 *chüan*, and the other, *T'ao Yün-t'ing tsou-kao* (奏稿), 24 *chüan*. The latter was expanded to 76 *chüan* about 1839–40, with the title altered to *T'ao Yün-t'ing tsou-shu* (疏). Some of these memorials are also included in the re-edited collection of his works, published in 1840 by the salt merchants of Huai-pei (淮北, i.e., northern Kiangsu), under the title *T'ao Wên-i kung ch'üan-chi* (公全集), 64 *chüan*, plus 2 *chüan* of epitaphs and biographical sketches dealing with his life. Other works by him are: 蜀輶日記 *Shu-yu jih-chi*, a diary of his journey to Szechwan, beginning in the summer of 1825 and concluding the following winter; 陶桓公年譜 *T'ao Huan-kung nien-p'u*, 4 *chüan*, a chronological biography of T'ao K'an 陶侃 (257–332); 靖節年譜考異 *Ching-chieh nien-p'u k'ao-i*, 2 *chüan*, a critical study of the various biographies of his ancestor, T'ao Ch'ien 陶潛 (T. 淵明, 372–427 A. D.); and 陶淵明集輯注 *T'ao Yüan-ming chi chi-chu*, 10 *chüan*, annotations on the various commentaries to the works of T'ao Ch'ien. In addition, he suggested and initiated the compilation of a general history of Anhwei province, *Anhwei t'ung-chih*, 266 *chüan*, which was begun in 1825 and completed in 1829.

T'ao Chu had eight sons and seven daughters. One of his sons, T'ao Kuang 陶桄, married a daughter of Tso Tsung-t'ang; one of his daughters married Hu Lin-i [*qq. v.*].

[1/385/4a; 3/201/1a, 459/3a; 4/*mo-shang*/1b; 5/23/1a; 兩淮鹽法志 *Liang-Huai yen-fa chih* (1905) 52/1a, 138/3a; Wei Yüan [*q. v.*], *Wei Mo-shên wên-chi*, 7/21a–28a.]

Li Man-kuei

TÊ-hsing-a 德興阿 (clan name 喬佳), d. 1867, was a Manchu general and a member of the Plain Yellow Banner, stationed in Heilungkiang. In 1846 he was transferred to Peking to be an imperial guard and in 1852 he was promoted to senior bodyguard of the first rank. After a few months he was ordered to lead his Heilungkiang troops to Honan under the command of Ch'i-shan [*q. v.*] to oppose the advance of the Taiping Rebels (see under Hung Hsiu-ch'üan). In 1853 the Taipings took Nanking (March 19), I-chêng (March 29), Kua-chou (March 31) and Yangchow (April 1)—the last three all north of the Yangtze River. Ch'i-shan was made Imperial Commissioner and commander-in-chief of the cavalry and infantry that were summoned from Chihli, Honan, Shensi and Heilungkiang to withstand the rebels. He reached the suburbs of Yangchow on April 16 and established the Great Camp of Kiangpei (江北大營), whose troops harassed the Taipings from the north bank of the Yangtze for many years. As soon as Ch'i-shan, Tê-hsing-a and others arrived on the scene they fought desperately to recover Yangchow, but did not take the city until December 27, after which the Taipings retired to Kua-chou. In May 1853 Lin Fêng-hsiang [*q. v.*] took a strong detachment of Taipings from Yangchow for his northern expedition. He was pursued by government forces under Shêng-pao (see under Lin Fêng-hsiang) and others, but for several months successfully conducted his campaign—even reaching the suburbs of Tientsin. Meanwhile Tê-hsing-a continued to harass the Taipings at Kua-chou.

After the death of Ch'i-shan in August 1854 his place as commander-in-chief of the Great Camp of Kiangpei was given to T'o-ming-a 托明阿 (clan name 棟鄂, d. 1865) who was a member of the Plain Red Banner and Manchu general-in-chief at Sui-yüan-ch'êng from 1848 to 1853, after which he was ordered to move against the Taiping northern expedition. But before T'o-ming-a assumed his post, Tê-hsing-a and his forces repulsed with great effectiveness a Taiping attack on Yangchow. In November

1854 the Great Camp of Kiangpei, in co-operation with the Great Camp of Kiangnan (see under Hsiang Jung), attacked many insurgent barracks at Pukow on the Yangtze opposite Nanking. In 1855 the Taipings in Kua-chou were encircled by a long trench. Nevertheless, on April 5, 1856, Yangchow was again taken by combined Taiping forces which sallied out from Kua-chou, Chinkiang, and Nanking. In punishment for his failure to hold the city, Tʻo-ming-a was deprived of his ranks and he went home on the plea of ill-health. Though other battalions of imperialists at Yangchow were defeated and scattered, Tê-hsing-a's unit continued to fight in good spirit. Consequently he was made lieutenant-general, Imperial Commissioner, and commander-in-chief of the Great Camp of Kiangpei. With the help of Hsiang Jung, Yangchow was recovered by Tê-hsing-a on April 17, 1856, after having been occupied by the Taipings for only twelve days. Thereupon he proceeded to attack Kua-chou. After prolonged fighting, that city was finally taken (December 27, 1857), five years after it had been seized by the Taipings. In reward for his merit, Tê-hsing-a was granted the double-eyed peacock feather and the hereditary title of *Chʻi-tu-yü*. In September 1858, however, his army sustained great reverses at Pukow at the hands of Chʻên Yü-chʻêng and Li Hsiu-chʻêng [*qq. v.*]. Yangchow was for a third time taken by the Taipings (October 9) and the city of Liu-ho was also captured (October 24). After his failure at Pukow, Tê-hsing-a was deprived of his rank, and after the fall of Yangchow his hereditary title was cancelled. He was urged to recover Liu-ho, but owing to the collapse of the morale of his troops he could not make headway. Impeached (1858) by a censor and by a general, Ho-chʻun (see under Hsiang Jung), as incompetent in military tactics, he was dismissed and recalled to Peking. Thereafter no commander-in-chief was appointed to the Great Camp of Kiangpei and it became subsidiary to the Great Camp of Kiangnan. Soon after his recall Tê-hsing-a was granted the button of the sixth rank and was assigned to work under the command of Sêng-ko-lin-chʻin [*q. v.*]. In 1861 he was raised to the third rank and in 1866 was made councilor of military affairs of the Tarbagatai region in Sinkiang, and concurrently deputy lieutenant-general of the Chinese Plain Red Banner. He died in 1867 and was canonized as Wei-kʻo 威恪.

[1/409/4b, 6b; 2/50/19a, 44b; *Yangchow fu-chih* (1874); 江都縣志 *Chiang-tu hsien-chih* (1875); *Hsiang-chün chi* (see bibliography of Tsêng Kuo-fan).]

Têng Ssŭ-yü

TÊ-lêng-tʻai 德楞泰 (T. 惇堂), Dec. 2, 1745–1809, Apr. 23, general, Duke Chi-yung (繼勇公), was a Mongol of the Plain Blue Banner. His family came from the Umit 伍彌特 Clan of Chahar. He was born in Peking. In 1749, when he was five *sui*, his family was chosen to join the newly-created Light Division (健銳營) and therefore moved to the division barracks near Hsiang-shan 香山, northwest of Peking. He began to study Manchu and Chinese when he was seven *sui*. In 1770, as a private, he was appointed a teacher in the division school. In 1773, after the campaign against the Chin-chʻuan rebels had a severe setback at Mu-kuo-mu (see under A-kuei), two thousand soldiers were sent from Peking to Szechwan as reinforcements—among them Tê-lêng-tʻai. For his bravery he was raised to a lieutenant (1774) and was given several certificates of distinguished service. After the victory in 1776 he escorted the commander-in-chief, A-kuei [*q. v.*], back to Peking. Later he took part in the suppression of the Muslim uprising in Kansu (1784), and of the insurrection in Taiwan (1787–88). For his exploits in Taiwan he obtained the title, Chi-yung Baturu 繼勇巴圖魯, and promotion to a colonel. In 1791, as commander of the left wing of the Light Division, he went under Hai-lan-chʻa [*q. v.*] to Tibet to fight the Gurkas (see under Fu-kʻang-an), and fought bravely across the Himalaya Mountains until the Gurkas were subdued in 1792. For his special bravery he was appointed deputy lieutenant-general of a Banner, and his portrait was placed in the Tzŭ-kuang-ko (see under Chao-hui). Upon his return to Peking in 1793, he was made commander of the Light Division.

In 1795 Tê-lêng-tʻai was sent to Hunan to assist Fu-kʻang-an [*q. v.*] in suppressing the rebellion of Miao tribesmen of Hunan and Kweichow. He and Ê-lê-têng-pao [*q. v.*], who had been together in most of the campaigns after 1773, fought bravely side by side. When the commanders, Fu-kʻang-an and Ho-lin [*q. v.*], both died in quick succession in the summer and early fall of 1796, the two generals ably carried on the campaign until the new commander, Ming-liang [*q. v.*], arrived in November of that year. After the leader of the Miao rebels was captured, early in 1797, Tê-lêng-tʻai was given the hereditary rank of a viscount.

By March 1797 the Miao rebellion was sup-

pressed and Tê-lêng-t'ai was ordered to accompany Ming-liang in leading six thousand men to Szechwan to combat the rebellion of the Pai-lien chiao (see under Ê-lê-têng-pao). At that time he held the post of lieutenant-general of a Banner. He fought for several months near Tung-hsiang in northeastern Szechwan and took several rebel strongholds. When the Hupeh rebels under Yao Chih-fu 姚之富 (d. 1798) joined the Szechwan bands about July 1797, Tê-lêng-t'ai was successful in chasing Yao back to Hupeh along the Yangtze River and preventing the bands from escaping to Honan or Szechwan. But the rebels roamed the borders of Hupeh and Shensi and early in 1798, for failing to follow closely the main band, Tê-lêng-t'ai was deprived of many decorations and of his hereditary rank. With great effort he succeeded in annihilating the main Hupeh band under Yao at Yün-hsi, yet he was blamed for failing to watch carefully for other bands who were then moving from Shensi to Szechwan. He was deprived of all his official ranks except the title of a deputy lieutenant-general.

While pursuing the rebels to Szechwan Tê-lêng-t'ai fought for several months at Ying-shan where, late in 1798 with the help of Ê-lê-têng-pao, he took a mountain stronghold and annihilated a Szechwan band under Lo Ch'i-ch'ing 羅其清 (d. 1798). Early in 1799 he won another victory and was given the minor hereditary rank of *Ch'ing-ch'ê tu-yü*. By this time Emperor Jên-tsung had disposed of the corrupt minister, Ho-shên [*q. v.*], and began to direct the campaign himself. Lê-pao [*q. v.*] was made commander-in-chief of the armies of five provinces and Tê-lêng-t'ai was entrusted to deal primarily with the largest band in Szechwan—the one under Hsü T'ien-tê 徐天德 (d. 1801). He pursued the rebel to southern Shensi, then back to eastern Szechwan and to western Hupeh. In the meantime Lê-pao was arrested and Ê-lê-têng-pao was made commander-in-chief of the forces of five provinces. In October 1799 Tê-lêng-t'ai annihilated another large band in Hupeh and captured its leader, Kao Chün-tê 高均德 (d. 1799), in Hsi-hsiang, Shensi. For this he was made a second-class baron and assistant commander-in-chief under Ê-lê-têng-pao. While fighting in Shensi, early in 1800, he was ordered to go to Szechwan immediately, because several rebel bands had crossed the Chia-ling River (嘉陵江), threatening western Szechwan and Chengtu. At Chiang-yu he dealt a crushing blow to the invading rebels (March 1800), thus forcing them back to eastern Szechwan. For this victory he was made a first-class viscount and Tartar General of Chengtu. In one or two months he cleared western Szechwan of all the bands. The people were so grateful to him that stone monuments recording his victories, and temples with his image molded in clay, were erected at many places while he was still alive.

During 1800 Tê-lêng-t'ai concentrated on the rebels in Szechwan, and annihilated many small bands. For having permitted a large band to escape north into Shensi he was reduced to a baron (January 1801), but within a few days was restored to a third-class viscount because he reported a victory. He followed the rebels into Shensi and, for another victory in February, was again made a first-class viscount. In June 1801 he crushed the bands under Hsü T'ien-tê who was drowned while in flight near Hsi-hsiang, Shensi. Late in 1801, when he annihilated another large band, he was made a second-class earl with the designation, Chi-yung. In the middle of 1802, when the last main band of rebels was crushed in western Hupeh, he was made a third-class marquis, and in January 1803, when Hupeh and Szechwan were almost stabilized, his rank was raised to a first-class marquis. His son, Su-ch'ung-a 蘇冲阿 (1771–1829), was given the title of a deputy lieutenant-general and was sent to Szechwan to visit his father and Ê-lê-têng-pao. When the small bands in Hupeh, Szechwan, and Shensi were also crushed, Tê-lêng-t'ai was summoned to an audience. On September 24, 1803, he met the Emperor at Jehol and was accorded various honors. A month later he was sent back as Tartar General at Chengtu.

At this time the remaining rebel bands concentrated in the forested mountainous region of southern Shensi, and were moving southwest into Szechwan. After more than half a year of fighting, the bands returned to that area, and for failing to crush them, Tê-lêng-t'ai was reduced to a second-class marquis. Soon, however, he and his subordinates, Yang Yü-ch'un and Yang Fang [*qq. v.*], succeeded in clearing the forested areas, and his rank was restored to him. After Ê-lê-têng-pao died (1805), Tê-lêng-t'ai was recalled to Peking and was made a chamberlain of the Imperial Bodyguard. In August 1806 he was appointed Imperial Commissioner to settle a mutiny of government troops in southern Shensi (see under Yang Fang). For being too lenient to the mutineers he was severely reprimanded, and

was degraded to Tartar General of Sian. In February 1809 he became very ill with asthma. The Emperor consoled him by giving him the rank of a third class duke, but he died two months later. He was given the posthumous name, Chuang-kuo 壯果. His memory was celebrated in the Temple of Zealots of the Dynasty in Peking and a special temple was erected to his honor in Chengtu.

As in the case of Ê-lê-têng-pao, the son of Tê-lêng-t'ai (i.e. Su-ch'ung-a) was allowed to inherit the reduced rank of a first class marquis. After Su-ch'ung-a died (1829), the rank was inherited by his elder son, Wo-shih-no 倭什訥 (d. 1852). The younger son of Su-ch'ung-a, named Hua-sha-na (see under Kuei-liang), was a *chin-shih* of 1832 and a member of the Hanlin Academy. He rose to be president of the Board of Civil Appointments (1854–59). Hua-sha-na and Kuei-liang were the two commissioners sent to Tientsin in 1858 to negotiate treaties of peace with the British, French, American, and Russian envoys (see under Kuei-liang). Hua-sha-na edited a biography of his grandfather, entitled 德壯果公年譜 *Tê Chuang-kuo kung nien-p'u*, 32 *chüan*, printed in 1857, with a portrait of Tê-lêng-t'ai. The great number of dated documents which this work contains makes it one of the best sources for the Pai-lien-chiao Rebellion.

[1/350/10a; 2/29/44b; 3/303/9a; *Tê Chuang-kuo kung nien-p'u*.]

FANG CHAO-YING

TÊ-p'ei 德沛 (T. 濟齋, 1688–1752, Aug. 15?), official, scholar, and Christian convert, was a member of the Imperial family and a descendant of Šurhaci [*q. v.*]. The latter's eighth son was Tê-p'ei's great-grandfather. The grandfather of Tê-p'ei, named Fulata 傅拉塔 (1622–1676, posthumous name 惠獻), was a cousin of Jidu [*q. v.*]. As holder of the hereditary rank of *beise* 貝子 (prince of the fourth degree), Fulata, with the title of Ning-hai chiang-chün 寧海將軍, assisted Giyešu [*q. v.*] in suppressing the rebellion of Kêng Ching-chung [*q. v.*] in Chekiang and Fukien (1674–76). Fulata's fifth son, Fu-ts'un 福存 (1665–1700), was at first made a Chêng-kuo-kung 鎮國公 (prince of the fifth degree), but in 1691 succeeded to his father's rank of *beise*. Fu-ts'un had ten sons, of whom the second, Tê-p'u 德普 (1683–1729), inherited the reduced rank of Chên-kuo-kung. The eighth son was Tê-p'ei.

Brought up in an environment of wealth and ease, Tê-p'ei learned to ride horses and became an expert marksman with the bow and arrow. But being afflicted, about the age of twenty (*sui*), with tuberculosis, he left his home and went to lead a secluded life in the hills west of Peking where he meditated on and studied the Classics and the writings of the Sung philosophers. About the year 1718 he embraced the Christian faith and was baptized by Father Ignace Kögler (see under Ho Kuo-tsung). He was intimate with the family of his distant cousin, Sunu [*q. v.*], whose sons became Christians. It was probably in 1729 (when his brother, Tê-p'u, died) that he declined the offer to inherit the family rank. Preferring to continue his studies, he relinquished it in favor of his nephew.

In time Tê-p'ei became known as a learned, dependable, and upright man. In 1735 his name was presented to Emperor Shih-tsung by Prince Kuo (Yin-li, see under Hsüan-yeh) and he was summoned for an audience. In June or July of that year he was made a noble of imperial lineage of the ninth rank; and on October 4, four days before the Emperor died, he was given the high post of senior vice-president of the Board of War. Under the new Emperor, Kao-tsung, he continued to enjoy special favors and was entrusted with various important posts. In 1736 he was made provincial commander-in-chief of Chihli with headquarters at Ku-pei-k'ou. Early in 1737 he was sent to Kansu as governor, and later in the same year was made governor-general of Hupeh and Hunan. In 1739 he was transferred to Foochow as governor of Fukien and Chekiang, and three years later was transferred to Nanking to serve as governor-general of Kiangsu, Anhwei, and Kiangsi. He was recalled to the capital in 1743, made a vice-president of the Board of Civil Office and concurrently libationer of the Imperial Academy. In January 1748 he was raised to be president of his Board but seven months later he resigned because of illness.

Three months after his resignation Tê-p'ei was named by Emperor Kao-tsung to succeed to the hereditary rank which had been originally awarded to his great-granduncle, Jirgalang [*q. v.*]. This rank, a princedom of the first degree (designated first as Chêng Ch'in-wang 鄭親王 and later as Chien 簡 Ch'in-wang), had remained in Jidu's family from 1657 to 1748. The holder in Tê-p'ei's time was a grandson of Jidu and a fourth cousin of Tê-p'ei, named Shên-pao-chu 神保住, who in his later years became blind. Shên-pao-chu was deprived of his status on

November 11, 1748 because he had been accused by the Imperial Clan Court of ordering the flogging of his niece by a eunuch. It was reported also that he had shown parsimony in the support of his fellow-clansmen. When Tê-p'ei was named the eighth inheritor of Jirgalang's rank (or the seventh Prince Chien), he was enjoined to show kindness to his poorer relations. He held the rank, however, for only four years, for he died in 1752. He was canonized as I 儀. Because he left no male heir the rank reverted to Jirgalang's branch of the family (see under Ulgungga).

Chinese records seem not to record the fact that Tê-p'ei became a Christian; only in the writings or correspondence of the missionaries are there references to a cousin of Sunu, a governor of Chekiang and governor-general of Hunan and Hupeh, who embraced the Christian faith and was baptized under the name Joseph. Ch'ên Yüan (see under Sunu) has lately shown that these indications point unequivocably to Tê-p'ei whose Christian ideas and knowledge of Western science are, moreover, revealed in his writings—particularly in his 實踐錄 *Shih-chien lu*, printed in 1736; and in his 鰲峯書院講學錄 *Ao-fêng shu-yüan chiang-hsüeh lu*, printed in 1741. Tê-p'ei left two works on the *Classic of Changes*, entitled 易圖解 *I t'u-chieh* and 周易補注 *Chou-I pu-chu*.

[Ch'ên Yüan's studies appear in *Fu-jên hsüeh-chih* (see bibl. under Liu Pao-nan) vol. 3, no. 2 (1932); Pfister, *Notices*, p. 644; Shêng-yü [*q. v.*], *Pa-ch'i wên-ching*, *chüan* 11, 14; 宗室王公功績表傳 *Tsung-shih Wang-kung kung-chi piao-chuan*, 6/22a; Fang Pao [*q. v.*], *Wang-hsi chi-wai-wên pu-i*, 1/6a, 15a; *idem*, *Wang-hsi wên-chi tsai-hsü pu-i*, 2/9a.]

Fang Chao-ying

TÊ-tsung. Temple name of Tsai-t'ien [*q. v.*].

TÊNG Shih-ju 鄧石如 (T. 頑白 H. 完白山人, 笈遊道人), 1743 (1739?)–1805, calligrapher and seal carver, was born in the town of Chi-hsien kuan (集賢關) in the Huai-ning (Anking) district, Anhwei. His *ming* was originally Yen 琰, but as it coincided with part of the personal name of Emperor Jên-tsung he referred to himself by his *tzŭ*, Shih-ju. His father, Têng I-chih 鄧一枝 (T. 木齋), was a scholar as well as a calligrapher; but, ignored by the world because of his intolerance of others, he made only a meagre living. Têng Shih-ju, having in his youth no opportunity to study, engaged in the business of making and selling seals and rubbings of inscriptions on stone and bronze. When he was about twenty *sui*, he and his grandfather went to Shou-chou, Anhwei, where several years later he gained the recognition of a famous calligrapher, Liang Hsien (see under Liang T'ung-shu), who was then director of the Shou-ch'un 壽春 Academy in that town. On the recommendation of Liang he was invited to live in Nanking for eight years at the residence of Mei Liu 梅鏐 (T. 石君), son of Mei Ku-ch'êng [*q. v.*], who had a good collection of inscriptions on stone and bronze. Têng studied these inscriptions intensively and so gradually mastered the technique of calligraphy.

Thereafter he traveled through the neighboring provinces selling specimens of his handwriting and the seals he carved. In 1785 he made the acquaintance of Chang Hui-yen [*q. v.*] who lived in the house of Chin Pang 金榜 (T. 蘂中, 輔之, H. 檠齋, 1735–1801) at Shê-hsien, Anhwei. There he remained for more than a year. Through Chang he gained the recognition of Ts'ao Wên-ch'ih (see under Ts'ao Chên-yung), a former president of the Board of Revenue 1785–87), who had retired to his native residence in Shê-hsien. In the autumn of 1790 he accompanied Ts'ao to Peking where he enjoyed the patronage of Lu Hsi-hsiung and Liu Yung [*qq. v.*]. Têng, however, is said to have been ignored by the followers of Wêng Fang-kang [*q. v.*] who held a leading place in calligraphic circles at the capital. At any rate he soon left the capital and went to Wuchang where he stayed for about three years under the patronage of Pi Yüan [*q. v.*], then governor-general of Hunan and Hupeh and to whom he had been recommended by Liu Yung. For about ten years—late in his career—Têng traveled in the eastern provinces seeking places of scenic beauty. In this period the brilliant critic of calligraphy, Pao Shih-ch'ên [*q. v.*], became one of his intimate friends. Têng Shih-ju was a large-minded and unconventional man, irregular in his habits, and a heavy drinker. He first married when he was forty-six *sui*. His wife died several years later and he remarried. When he himself died, late in 1805, his sons were of tender age.

A highly-gifted calligrapher, Têng Shih-ju was particularly skilled in the *chuan* and the *li* styles (see under Ho Shao-chi). His handwritings in these two styles may be said to have altered the trend in Chinese calligraphy. After the Sung period calligraphers pursued their studies chiefly on the basis of copied texts, but about the middle of the Ch'ing period, under the influence of archaeological studies, they began

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to follow ancient calligraphy from actual rubbings made from stone and bronze. The former was called the *T'ieh*, or Copy Book, School (帖學派), of which Liu Yung was one of the last brilliant exponents. The latter was called the *Pei*, or Monument, School (碑學派), of which Têng Shih-ju was the representative. For this reason the *chuan* and the *li* styles, which had little vogue after the time of the eighth century calligrapher, Li Yang-ping 李陽冰 (T. 少溫), flourished greatly at the close of the Ch'ing period. The following albums of Têng's handwritings were printed: 篆書十五種 *Chuan-shu shih-wu chung;* 心經 *Hsin-ching;* and 樂志論 *Lo-chih lun.* Recently several other reproductions of his handwritings have appeared.

Têng's eldest son, Têng Ch'uan-mi 鄧傳密 (T. 守之, original *ming* 廷璽), studied under Li Chao-lo [*q. v.*], a friend of his father. He later worked under Tsêng Kuo-fan [*q. v.*]. Like his father he was a good calligrapher, skilled in the *chuan* style. Among the many calligraphers whom Têng Shih-ju influenced, may be mentioned Yang I-sun 楊沂孫 (T. 子輿 H. 詠春, 濠叟, 1813–1881) and Wu Ta-ch'êng [*q. v.*], both skilled in the *chuan* style. A recent famous calligrapher of this school was Wu Ch'ang-shih 吳昌碩 (T. 蒼石 H. 苦鐵, 缶廬, original *ming* 俊卿, 1844–1927).

[1/508/3b; 3/441/6a; 7/44/11a; 20/4/00; Fang Li-ch'ien 方履籛, 萬善花室文藁 *Wan-shan hua-shih wên-kao* 5/1b; Chang Hui-yen [*q. v.*], *Ming-k'o wên pu-pien* 外上/21a; Ma Tsung-huo 馬宗霍, 書林藻鑑 *Shu-lin tsao-chien* (1915) 21/5a; Arigaya Seidō, 支那書道史概說 *Shina shodō-shi gaisetsu* (1930) pp. 538–545.]

HIROMU MOMOSE

TÊNG T'ing-chên 鄧廷楨 (T. 維周 H. 嶰筠), Jan. 26, 1776–1846, Apr. 15, official, was a native of Nanking. His family came originally from Shou-chou, Anhwei. The ancestor who first settled in Nanking was Têng Hsü 鄧旭 (T. 元昭, *chin-shih* of 1647) who rose from a Hanlin corrector to intendant of the T'ao-Min Circuit in Kansu (1656–57). Têng T'ing-chên became a *chü-jên* in 1798 and a *chin-shih* in 1801, followed by appointment to the Hanlin Academy. After officiating in various capacities in the capital, he was appointed in 1810 prefect of Taiwan (Formosa). Before he set out for that post however, Chiang Yu-hsien 蔣攸銛 (T. 穎芳 H. 礪堂, 1766–1830, *chin-shih* of 1781), then governor of Chekiang, asked that Têng be retained for service in that province. Hence, later in the same year, he became prefect of Ningpo. His mother died in 1812. When the customary period of mourning was ended (1814) he was appointed prefect of Sian, Shensi. Though transferred in 1815 to be prefect, first of Yen-an and then of Yü-lin (both in Shensi), he returned to Sian in 1817. As prefect of Sian he made some judicial decisions which won for him high praise as an administrator. In 1820 he was promoted to be judicial commissioner of Hupeh in which capacity he obtained permission to abolish taxes on land that had been devastated by the Yangtze River. In the following year (1821) he was made financial commissioner of Kiangsi, but in 1822, owing to a blunder committed as prefect of Sian, he was dismissed from office. However, in 1823, he was befriended by Chiang Yu-hsien, then viceroy of Chihli, and early in the following year was appointed intendant of the T'ung-Yung Circuit in that province. Late in 1824 he became judicial commissioner of Shensi. After serving as financial commissioner, and then as acting governor of Shensi (1825), he was made governor of Anhwei (1826)—a post he retained for more than nine years. It was during his tenure there that the general history of that province, entitled *Anhwei t'ung-chih*, was completed. This work, in 260 *chüan*, was begun in 1825 under T'ao Chu [*q. v.*], was presented to the throne in 1829, and soon after was printed. Owing to his good record as governor of Anhwei, Têng was in 1835 promoted to be governor-general of Liang-Kuang (Kwangtung and Kwangsi). Canton being then the trading port with the Western nations, and also the center of pressing foreign problems relating to the opium traffic, his new post was as difficult as it was important.

Upon assuming office in February 1836, Têng T'ing-chên memorialized on the need for strengthening the coast defenses of Kwangtung. After Captain Charles Elliot (see under Lin Tsê-hsü) was appointed Superintendent of Trade he addressed a communication to Têng, late in 1836, notifying him of the appointment and requesting a passport from Macao to Canton. Têng noticed that in the communication Elliot referred to himself, not as *taipan* 大班 (the term previously used for the responsible head of each nation's mercantile community) but as *yüan-chih* 遠職, a term more nearly indicating Elliot's new status. In transferring Elliot's request to the throne Têng reported on the alteration in language but, assuming that the

change was immaterial, advised that Elliot be permitted to proceed on the terms previously granted to *taipans*. The request was sanctioned.

In 1838 Lin Tsê-hsü [*q. v.*] was appointed Imperial Commissioner to Kwangtung with a view to solving the opium problem. Têng and Lin co-operated well on this matter, and the two became close friends. Early in 1840 Têng was made governor-general of Min-Chê (Fukien and Chekiang) at a time when the coast of Fukien was threatened by the British, who on July 5, 1840, took Tinghai on Chusan Island off the coast of Chekiang. About the same time Amoy was bombarded by a British ship. Têng made his headquarters at Ch'üan-chou, Fukien, where he raised new forces to bolster the defense of Amoy. Before long both he and Lin were dismissed from their posts on grounds of incompetency—both being blamed for the unhappy outcome of the opium question which had involved the nation in a war with England (see under Ch'i-shan). In the following year (1841) both Têng and Lin were sentenced to exile in Ili. Though Lin was first detained for river conservancy work in Honan, Têng set out for Chinese Turkestan soon after the sentence. Having gone into exile earlier than Lin, he also returned before the latter. In the summer of 1843 he was pardoned, and early in 1844 was made financial commissioner of Kansu, in special charge of colonization work. Promoted to governor of Shensi in 1845, he died at his post in 1846.

Têng T'ing-chên was a student of phonetics and also a poet. A collection of his works, entitled 雙硯齋集 *Shuang-yen chai chi*, printed in 1922 by his great-grandson, Têng Pang-shu 鄧邦述 (T. 正闇 H. 孝先, *chin-shih* in 1898), contains: 6 *chüan* of miscellaneous notes, entitled *Shuang-yen chai pi-chi* (筆記); two works on phonetics, entitled 詩雙聲疊韻譜 *Shih shuang-shêng tieh-yün p'u*, and *Hsü-shih Shuo-wên* (許氏說文) *shuang-shêng tieh-yün p'u;* 16 *chüan* of verse, entitled *Shuang-yen chai shih-ch'ao* (詩鈔); and 2 *chüan* of *tz'ŭ* or poems in irregular meter, entitled *Shuang-yen chai tz'ŭ-ch'ao* (詞鈔). Appended to it are two collections of verse by two of his grandsons: 晴花暖玉詞 *Ch'ing-hua nuan-yü tz'ŭ*, by Têng Chia-chên 鄧嘉縝 (T. 季垂, 1845–1916, *chü-jên* of 1875); and 空一切盦詞 *K'ung-i-ch'ieh an tz'ŭ*, by Têng Chia-ch'un 鄧嘉純 (T. 笏臣, *chin-shih* of 1880).

Têng T'ing-chên's ancestor, Têng Hsü (see above), had a large collection of books which seems not to have been well cared for by his descendants—what was left of it was destroyed during the Taiping Rebellion. The above-mentioned Têng Pang-shu, who rose from a Hanlin compiler to commissioner of civil affairs of Kirin (1910–11), made a considerable collection of rare books which was purchased by the Academia Sinica (中央研究院) in 1927. In 1929 he published two catalogues of the rare books he had once possessed. These catalogues, entitled 羣碧樓善本書目 *Ch'ün-pi lou shan-pên shu-mu*, 6 *chüan*, and *Han-sou shan-fang yü-ts'un* (寒瘦山房鬻存) *shan-pên shu-mu*, 7 *chüan*, contain valuable bibliographical notes.

The eldest son of Têng T'ing-chên, named Têng Êr-hêng 鄧爾恆 (T. 子久, *chin-shih* of 1833, d. 1861), served as an official in Yunnan from 1848 to 1860. Late in 1860 he was appointed governor of Kweichow and early in 1861 he was transferred to Shensi. He was murdered at Ch'ü-ching on his way back from Yunnan and was canonized as Wên-k'o 文恪. Têng T'ing-chên's fourth son, Têng Êr-chin 鄧爾晉 (T. 子楚, *pa-kung* of 1849, d. 1860), lost his life fighting the Taipings while serving on the secretarial staff in the Great Camp of Kiangnan (see under Hsiang Jung).

[1/375/4a; 2/38/11b; 2/44/49b; 3/199/11a; 5/23/23b; 江寧府志 *Chiang-ning fu-chih* (1881) 14/2/7a; *Ch'ou-pan I-wu shih-mo, Tao-kuang ch'ao* (see under I-hsin); Morse, H. B., *The International Relations of the Chinese Empire*, v. I (1910); *Chin-ling t'ung-chuan* (see bibl. under Ts'ên Yü-ying.]

Tu Lien-chê

T'IEH-pao 鐵保 (T. 冶亭 H. 梅庵), Feb. 28, 1752–1824, Feb. 2, official, was a member of the Donggo Clan and belonged to the Manchu Plain Yellow Banner. It is reported that an ancestor who was taken to Donggo—near K'uan-tien, southeast of Mukden—by the Juchên (see under Nurhaci), probably in the twelfth century, was descended from the Sung Emperor Ying-tsung 宋英宗 (personal names 趙曙 and 趙宗實, 1032–1067). Under the Manchu dynasty the family produced a line of military men, T'ieh-pao being the first to attain prominence in letters. He became a *chin-shih* in 1772 and was appointed a secretary in the Board of Civil Offices—later (1778) rising to a department director. His talents were highly commended by A-kuei [*q. v.*], and in 1780 he was made a supervisor of Imperial Instruction, thus

becoming a member of the Hanlin Academy. Degraded early in 1781, he gradually worked his way up, and in 1785 was again made a department director in the Board of Civil Offices, and concurrently an expositor of the Hanlin Academy. After several promotions he became, early in 1799, senior vice-president of the Board of Civil Offices, but within a month—for scolding a subordinate—was degraded for a time to a subchancellor of the Grand Secretariat. Thereupon he was sent to Mukden as vice-president of the Board of War in Manchuria and was later transferred to the Board of Punishments with the concurrent post of governor of Fêng-t'ien-fu. Later in the same year (1799) he was recalled to Peking to serve as vice-president of the Board of Civil Offices, and early in 1800 was appointed director-general of Grain Transport. Then he served as governor of Shantung (1803–05) and governor-general of Kiangsu, Anhwei and Kiangsi (1805–09). For failure to report the murder of one magistrate by another, he was discharged (1809) and banished to Urumchi where he soon (1810) obtained a pardon and was appointed assistant to the military governor residing at Kashgar. Recalled in 1811, he rose to the presidency of the Board of Ceremonies (1813) and then of the Board of Civil Offices (1813–14). In 1814 he was denounced by Sung-yün [*q. v.*] for a mistrial in Kashgar that resulted in the execution of several Mohammedans. Again he was sentenced to banishment, this time to Kirin where he was ordered to serve under the military governor. After four years in exile he was pardoned (1818), recalled to Peking, and given the rank of a librarian of the Supervisorate of Imperial Instruction. In 1821 he was permitted to retire with the title of an official of the third grade.

Celebrated as a man of letters, T'ieh-pao served as one of the directors for the compilation of the second edition of the general history of the Manchu Banner system, known as *Pa-ch'i t'ung-chih*, 342 + 12 *chüan* (see under Li Fu), which was commissioned in 1786 and printed in 1799. Likewise he was authorized by Emperor Jên-tsung to compile an anthology of poems by members of the Imperial Family and by Bannermen, entitled 熙朝雅頌集 *Hsi-ch'ao ya-sung chi*, 134 *chüan*, which was completed in 1804 with the help of Fa-shih-shan [*q. v.*], Wu Tzŭ (see under Wu Hsi-ch'i) and others, and printed by Juan Yüan [*q. v.*] early in 1805. During his last days T'ieh-pao wrote a chronological autobiography, entitled 梅庵年譜 *Mei-an nien-p'u*, 2 *chüan*, which he included in the collection of his literary works, entitled 惟清齋全集 *Wei-ch'ing chai ch'üan-chi* (also known as *Mei-an ch'üan-chi*), 19 *chüan*, printed in 1822. As a calligrapher he ranked with Liu Yung and Wêng Fang-kang [*qq. v.*].

T'ieh-pao served as director or examiner at many examinations and was famous for patronizing those of his disciples who became *chü-jên* or *chin-shih* at the examinations he conducted. Among such were Juan Yüan, Na-yen-ch'êng, P'an Shih-ên [*qq. v.*] and Wu T'ing-ch'ên (see under Shih Yün-yü). T'ieh-pao's younger brother, Yü-pao 玉保 (T. 德符 H. 閬峯 1759–1798), was also a member of the Hanlin Academy and served as senior vice-president of the Board of Civil Office from 1797 to 1798. Yü-pao left a collection of poems entitled 閬峯詩鈔 *Lang-fêng shih-ch'ao* (also known as 蘿月軒存稿 *Lo-yüeh hsüan ts'un-kao*).

[1/359/1b; 2/32/38b; 3/101/22a; 5/9/10b; 7/43/6a; 26/2/37b; 29/6/17a.]

FANG CHAO-YING

T'IEN-ch'i. Reign-title of Chu Yu-chiao [*q. v.*].

T'IEN Hsiung 田雄, d. 1663, Ming-Ch'ing general and admiral, was a native of Hsüan-hua, Chihli. A brigade-general under the Ming regime, he was associated in 1645 with Ma Tê-kung [*q. v.*] in betraying the Prince of Fu (see Chu Yu-sung) to the Manchus. He was given honors, and served the new dynasty as a brigade-general at Hangchow and later as general-in-chief of Chekiang. After a successful campaign against the insurgents on Chushan island he was transferred to Tinghai. He distinguished himself in naval warfare and advocated the defense of Chushan as a key position against the pirates. At his own request he was attached to the Chinese Plain Yellow Banner. In 1658 he lost the southern coast to Chêng Ch'êng-kung [*q. v.*], was impeached by the Board of War, but was pardoned by the emperor. The next year he redeemed himself by driving the pirates from Ningpo and was raised to marquis of the second class. After his death in 1663 he was given the title of Grand Tutor and the name I-yung 毅勇.

His hereditary rank passed on to his nephew, T'ien Hsiang-k'un 田象坤 (d. 1732?), for whose merits the rank was raised to marquis of the first class in 1686. In 1749 the hereditary rank

was given the designation, Shun-i 順義, and continued to be inherited to the end of the dynasty.

[1/254/2b; 2/78/69a.]

EARL SWISHER

T'IEN-ming. Reign-title of Nurhaci [*q. v.*].

T'IEN-ts'ung. First reign-title of Abahai. [*q. v.*].

T'IEN Wên 田雯 (T. 子綸, 綸霞 H. 山薑, 蒙齋) July 7, 1635–1704, Mar. 28, poet, scholar and official, was a native of Tê-chou, Shantung. His father, T'ien Hsü-tsung 田緒宗 (T. 仿安 H. 蓼菴), was a *chin-shih* of 1652 who died in 1654 while magistrate of Li-shui, Chekiang. T'ien Wên passed the provincial examination in 1660 and became a *chin-shih* in 1664. He was made a secretary in the Pi-shu-yüan 祕書院 in 1667—the first year in which such secretaries were chosen from among the *chin-shih*. In 1669 he studied poetry with Shên Han-kuang and two years later with Wang Shih-chên and Shih Jun-chang [*qq. v.*]. Although he was unsuccessful in the special examination of 1679 known as *po-hsüeh hung-tz'ŭ* (see under P'êng Sun-yü), he had previously acquired considerable literary fame. In the summer of 1680 he was made provincial director of education of Kiangnan and in 1684 grain intendant of Hupeh. While in Peking, in 1686, he was rapidly promoted through the directorship of the Court of Imperial Entertainment, the Grand Court of Revision, and the Court of State Ceremonial. The following year he was appointed governor of Kiangsu, and in the autumn he made a tour of inspection of the lower section of the Yellow River with Chin Fu [*q. v.*], director-general of Yellow River Conservancy. In 1688 he was transferred to the governorship of Kweichow province where he improved educational facilities and established schools. At that time the Miao tribes in the southeast were creating occasional disturbances, and Wu Hsing-tso (see under Tu Chên), governor-general of Kwangtung, proposed that joint military measures be taken against them. As this would prove costly to both government and people, T'ien Wên advocated a plan of preparedness to which the government agreed.

After observing the period of mourning for the death of his mother, T'ien was called to Peking in 1693 and made junior vice-president of the Board of Punishments. In 1699, after he was transferred to the Board of Revenue, he had charge of one of the two Metropolitan mints under that Board's control—the Pao-ch'üan chü 寶泉局. The other mint, known as Pao-yüan (源) chü, was under the Board of Works. There were in addition provincial mints whose names indicated the provinces in which they were located, e.g. Pao Chih (直) chü in Chihli, Pao Su (蘇) chü in Kiangsu, etc. In 1701 T'ien Wên put in a request for retirement and returned to his home in Shantung in the following spring.

T'ien's collected works, entitled 古歡堂集 *Ku-huan t'ang chi*, include, in addition to his essays and poems, an historical account of Tê-chou, entitled 長河志籍考 *Ch'ang-ho chih-chi k'ao;* notes on the province of Kweichow, entitled 黔書 *Ch'ien-shu;* and his autobiographical *nien-p'u*. He cultivated an unusual literary style, showing a fondness for bizarre expressions. In reference to this idiosyncrasy the story is told that when ill he would refuse to take the herbs that physicians prescribed for him unless they were provided with strange and unusual names. His eldest son, T'ien Chao-li 田肇麗 (T. 念始 H. 蒼厓, d. 1735), was a man of letters whose collected works are entitled 有懷堂集 *Yu-huai t'ang chi*. The latter's son, T'ien T'ung-chih 田同之 (T. 硯思 H. 小山薑, 西圃, b. 1667), was a poet. In the seventeen-forties he printed eight of his own works which, together with reprints of his ancestors' writings, came to be known as the 田氏叢書 *T'ien-shih ts'ung-shu*.

[1/489/10a; 3/52/38a; 20/1/00 (portrait); 32/6/6a; 蒙齋年譜 *Mêng-chai nien-p'u* (with portrait made when he was 60 *sui*); *Tê-chou chih* (1788) 9/27a, 37a; *Ssŭ-k'u* 173/8b, 184/12a.]

TU LIEN-CHÊ

T'IEN Wên-ching 田文鏡 (T. 抑光), 1662–1732, Dec.?, official, was a member of the Chinese Plain Blue Banner. A student of the Imperial Academy, he was appointed in 1683 assistant district magistrate of Ch'ang-lo, Fukien. He held the office of magistrate of Hsiang-ning, Shansi (1692–1705) and of the independent department of I-chou, Chihli (1705–06). In 1706 he was recalled to Peking and named assistant department director of the Board of Civil Offices, and three years later department director in the Board of Punishments. Later he served

successively as a censor (1712–16), controller of salt in the Ch'ang-lu region (1716–17), and reader in the Grand Secretariat (1717–23).

In 1723 T'ien Wên-ching was sent by Emperor Shih-tsung to offer sacrifices to the sacred mountain, Hua Shan. Upon his return he was ordered to carry on relief work in a famine-stricken district in Shansi where he remained to serve as acting financial commissioner. Early in 1724 he was transferred to Honan as financial commissioner and in a few months was named governor, officiating in that province until his death eight years later. He strictly enforced the law, reduced robbery and larceny, and introduced reforms in the Yellow River Conservancy. He was exacting toward his subordinates and was currently reported as prejudiced against officials who held *chü-jên* or *chin-shih* degrees—neither of which he obtained. He was greatly favored by Emperor Shih-tsung for his achievements in Honan and, despite many complaints lodged against him, was not removed. In the years 1725–26 he dismissed several officials under him—one a magistrate whom he imprisoned awaiting trial. It happened that these officials were all *chin-shih* of the year 1709; and Li Fu [*q. v.*], likewise a *chin-shih* of that year, accused T'ien of having murdered the imprisoned official. However, the latter was brought unharmed to Peking for trial, and Li fell into disgrace. Early in 1727 a censor submitted a memorial denouncing T'ien as cruel, corrupt and unjust, and the Emperor, sensing a conspiracy against T'ien, ordered the offending censor banished to Mongolia (see under Hsieh Chi-shih). In August 1727 the Emperor lauded T'ien's administration, denounced his accusers as liars, and raised him to the rank of governor-general of Honan—a post especially created for him. The memorials and documents which T'ien had written in the preceding three years were ordered to be published as models for other officials, under the title 撫豫宣化錄 *Fu-Yü hsüan-hua lu*, 4 *chüan*, printed in 1727; and governors were admonished to follow his example in order to avoid mistakes. At the same time T'ien's family was permitted to enroll in the more distinguished Plain Yellow Banner. In 1728 T'ien was made governor-general of Honan and Shantung with the designation Ho-tung tsung-tu 河東總督. This post was also given to his successor, Wang Shih-chün 王士俊 (T. 灼三, d. 1756), but was discontinued on January 3, 1736. In 1730 T'ien reported that a flood in Honan had caused little damage, but in the following year he was reprimanded by the Emperor when it was disclosed that the damage was serious. However, he remained in the Emperor's favor until he died. The date of his death falls between December 24, 1732 and January 6, 1733, possibly December 31, 1732. He was given due posthumous honors and was canonized as Tuan-su 端肅. A special temple was built in his honor at Kaifeng, Honan.

In the official collection of memorials of the Yung-chêng period (see under Yin-chên), more examples were selected from those submitted by T'ien than from any other official. It was alleged by some that T'ien relied upon a secretary, surnamed Wu 鄔, for composing memorials that would win Imperial approval. Though T'ien did have a secretary named Wu Ssŭ-tao 烏斯道, he himself repeatedly asserted that the memorials were framed by himself. The truth of his assertion need hardly be questioned, for during his service of nearly forty years as an official, before he became governor, he is likely to have acquired ample skill in formulating such documents. But no sooner had Emperor Shih-tsung died, than a number of officials began to bring criticisms against T'ien's administration in Honan. In consequence T'ien, though dead, was branded as one of the most cruel officials of his day. Such accusations are probably unfounded, for, as governor of Honan, he seems only to have enforced the law, apprehended bandits, and curtailed the power of influential classes—landlords, literati and petty officials—who were not above evading taxes and profiting by shielding outlaws. These officials and influential men were, moreover, writers of history and in a position to magnify the failings of one who, unlike them, had never taken a higher degree.

Aside from T'ien Wên-ching, two other provincial officials were highly favored by Emperor Shih-tsung, namely, O-êr-t'ai [*q. v.*] and Li Wei 李衛 (T. 又玠, 1687?–1738, posthumous name 敏達). Unlike the first two, Li Wei was not a Bannerman. A native of Hsuchow, Kiangsu, he became a student in the Imperial Academy and purchased the rank of an assistant department director. In 1717 he was assigned to the Board of War and two years later was promoted to be a department director in the Board of Revenue. His ability and courage were recognized by Emperor Shih-tsung who sent him to Yunnan, early in 1723, with the rank of salt intendant of that province. His real mission was to spy on, and report to the Emperor, the

activities of the governor-general, Kao Ch'i-cho (see under Ts'ai Yü-jung). In 1724 he became lieutenant-governor of Yunnan. A year later he was promoted to be governor of Chekiang, and in 1727 he was made governor-general of that province—a post specially created for him. He executed the Emperor's wishes so well that in 1728 he was given the additional task of governing southeastern Kiangsu. In 1732 he was transferred to Chihli and served there until his death.

Being a man of unusual height and strength, Li's appearance was commanding, although he had a pock-marked face. Unlike T'ien Wên-ching, he was hospitable to scholars and sponsored their literary projects, but he was uncompromising toward corrupt officials and cruel landlords, irrespective of their status or political connections. He was, therefore, loved by the common people, but hated by many persons of influence. On occasion, however, he showed evidences of vanity, and insensibility to the normal Confucian restraints. Although in his term at Hangchow he improved greatly the architecture and scenic beauties of West Lake, he saw nothing incongruous in having an image of himself placed in the main hall dedicated to the Spirit of the Lake, a divinity known also as the Spirit of Flowers. In a smaller structure to the rear of this image was placed a group of figures representing himself and his wives. When, some five decades later (in 1780), Emperor Kao-tsung visited Hangchow he ordered these figures removed and replaced by others more in harmony with the Spirit of the Lake.

[1/300/3a; 1/300/9b; 2/13/37a; 3/162/31a; 9/18/6b; *Honan t'ung-chih* (1869) 54/60a; *Yung-chêng chu-p'i yü-chih*; *Tung-hua lu*, Yung-chêng 5:7, 6:5, 10:11; *Ch'ing-pai lei-ch'ao* (see bibl. under Liu Lun), vol. 11, *mu-liao*, p. 6; *Hsuchow fu-chih* (1919) 57/1b.]

Fang Chao-ying

TING Jih-ch'ang 丁日昌 (T. 持靜, 雨生), 1823–1882, official, was a native of Fêng-shun, Kwangtung. When he was about twenty *sui* he became a *hsiu-ts'ai*, and soon thereafter purchased the title of a student of the Imperial Academy. When his talents as a writer became known, he was kept occupied as a secretary to local officials. In the meantime he purchased the rank of an expectant director of schools. For helping to subdue a band of local bandits, he was rewarded in 1854 with the rank of an expectant magistrate. In 1856 he was appointed sub-director of schools of the prefecture of Ch'iung-chou (Hainan Island), and three years later was made magistrate of Wan-an, Kiangsi. In 1861, while he was serving as acting magistrate of Lu-ling, that city fell to the Taiping Rebels. Although he and his superiors recovered it, he was cashiered for his failure to hold it. He then joined Tsêng Kuo-fan's [*q. v.*] staff in southern Anhwei; and for his service to Tsêng his earlier rank was restored to him (1862). He was sent to Kwangtung on an errand concerning *likin* (see under Kuo Sung-tao) and, while there, was asked to help in supervising the manufacture of firearms and ammunition. In 1863 he was repeatedly ordered by Li Hung-chang [*q. v.*] to return to Kiangsu to help make ammunition there.

At this time Li Hung-chang had two armies, both trained by Westerners: the Ever Victorious Army under Gordon (see under Li Hung-chang) at K'un-shan, and a smaller force under Macartney (see under Kuo Sung-tao) at Sungkiang (1863). Macartney started an arsenal which he and Li Hung-chang moved to Soochow (December 1863) and then to Nanking (June 1865). Ting probably joined Li's staff late in 1863 and began another smaller arsenal at Soochow. There was a third arsenal at Soochow, directed by Colonel Han Tien-chia 韓殿甲. At the same time Ting served on the Military Secretariat under Li Hung-chang. For his services, in a campaign by which Li recovered most of Kiangsu from the Taipings, Ting was rewarded with promotion to expectant prefect. In May 1864 he helped Gordon to disband the Ever Victorious Army, but since Parkes (see under Yeh Ming-ch'ên) and Hart (see under Chang Chih-tung) both opposed the disbandment, he and Gordon worked out a compromise plan to keep nine hundred of the four thousand men as a battalion under foreign officers, with quarters near Shanghai. It was probably owing to his skill in this matter that Ting was appointed acting, and later full, Shanghai *taotai* (intendant of the Soochow, Sungkiang and T'ai-ts'ang Circuit) to take charge of the customs and other matters relating to foreigners. Whereas Macartney's arsenal remained at Nanking, those of Ting and Han were moved to Shanghai. In 1865 Ting caused the purchase of machinery from a foreign factory at Shanghai, and with this he founded the Kiangnan Arsenal (江南機器製造局) which was located in 1867 on a site south of Shanghai. It progressed rapidly under the

direction of Ying Pao-shih 應寶時 (T. 敏齋, b. 1821, *chü-jên* of 1844), Fêng Chün-kuang 馮焌光 (T. 竹儒, 1830–1878, *chü-jên* of 1853), and others. Attached to it were a language school (Kuang fang-yen kuan 廣方言館) and a department for translating foreign books (Fan-i kuan 繙譯館). The translation department published in the eighteen seventies and eighties more than two hundred works, mostly on science, engineering, history, and international law—works which had a powerful influence in the modernization of China.

In September 1865 Ting Jih-ch'ang was promoted to be salt controller of the Liang-Huai region, and early in 1866 was named financial commissioner of Kiangsu. Early in 1867 he became governor of Kiangsu, owing his rapid promotions in part to the recommendations of Li Hung-chang and Tsêng Kuo-fan, and in part to his fame as an expert on foreign affairs. Thus, in 1870, he was called to help Tsêng settle the case of the Tientsin Massacre (see under Ch'ung-hou). Late in that year, upon his return to Kiangsu, he retired to mourn the death of his mother, and remained at his home in Fêng-shun for more than four years. In 1875 he went to Peking for an audience, and was ordered to proceed to Tientsin to assist Li Hung-chang conclude treaties with Japan and Peru. In September he was made director-general of the Foochow Arsenal (see under Shên Pao-chên), but three months later was made concurrently governor of Fukien. In 1876, at his own request, he was released from his duties in the Arsenal in order to devote his energy to provincial matters. He paid special attention to the development of Formosa, but his plans for building railroads and opening mines were not started, owing to lack of funds. When he tried to root out corrupt practices in Fukien officialdom he incurred the hatred of his subordinates who did all they could to make it difficult for him. Consequently he retired in 1877 on the plea of illness, but during his retirement he was several times called upon to settle cases in which foreigners were involved. He submitted a number of memorials advising the government on foreign affairs, and in 1879 was given the title of governor-general to take charge of the defenses of the south China coast and of foreign affairs. He was also highly praised for his efforts in soliciting contributions for the relief of famine in Shansi. Upon his death, however, the Court accorded him only the usual posthumous honors.

Ting Jih-ch'ang was a celebrated collector of rare books. During the Taiping Rebellion many old families in Kiangsu suffered seriously and could not retain their collections of books and antiques. Ting, as *taotai* of Shanghai and later as governor of Kiangsu, was thus in a favorable position to collect rare books and manuscripts which he entrusted to Mo Yu-chih [*q. v.*] to catalogue. In 1867–69, Mo made an annotated catalogue of the important items, entitled 持靜齋藏書紀要 *Ch'ih-ching chai ts'ang-shu chi-yao*, 2 *chüan*. Later Ting transferred his library to his home in Fêng-shun and compiled a more complete catalogue, entitled *Ch'ih-ching chai shu-mu* (書目), 4 *chüan*, with a supplement. A third catalogue of this collection was edited by Chiang Piao (see under Huang P'ei-lieh) and printed in 1895, under the title *Fêng-shun Ting-shih* (氏) *Ch'ih-ching chai shu-mu*. Ting is also credited with a collection of poems, entitled 百蘭山館詩集 *Pai-lan-shan-kuan shih-chi*, 6 *chüan*, and a collection of official papers as governor of Kiangsu, entitled 撫吳公牘 *Fu-Wu kung-tu*, 50 *chüan*.

While serving as *taotai* at Shanghai in 1864, Ting Jih-ch'ang founded there the Academy, Lung-mên shu-yüan 龍門書院, which flourished under the sponsorship of his successors until it was reorganized in 1904 as a normal school. Several men of note served as directors of the Academy, among them Sun Ch'iang-ming (see under Sun I-jang) and Wu Ta-ch'êng [*q. v.*]. Of many able students in the Academy, three may be mentioned: Yüan Ch'ang [*q. v.*]; Yüan Hsi-t'ao 袁希濤 (T. 觀瀾, 1866–1930), Vice-minister of Education in 1915–19; and Hu Ch'uan 胡傳 (H. 鈍夫, 1841–1895), magistrate of T'ai-tung, Formosa, in 1893–95. Dr. Hu Shih (see under Ts'ui Shu), the son of the last-named, has been since 1917 the prime sponsor of the "Literary Revolution" in China, and served from 1938 to 1942 as Ambassador to the United States. The diary and other writings of Hu Ch'uan, including the note-books which he kept as a student in the Academy, are in existence, but have not been published.

[1/454/1a; 2/55/17a; *Chin-shih jên-wu chih* (see under Wêng T'ung-ho), p. 213; Li Hung-chang [*q. v.*], *Li Wên-chung kung tsou-kao* 4/44a, 6/49a, 6/52a, 7/17a, 9/31a; *Shanghai hsien hsü-chih* (1918) 13/3a; *Kuo-li Chung-shan ta-hsüeh wên-shih-hsüeh yen-chiu-so yüeh-k'an* (National Sun Yatsen University Monthly of the Institute of

History and Language), vol. 2, no. 5 (1934) pp. 115–128 for extensive biog. of Ting.]

FANG CHAO-YING

TING K'uei-ch'u 丁魁楚 (T. 光三), d. Mar. 3, 1647, Ming general, was a native of Yung-ch'êng, Honan. He passed the *chin-shih* examination in 1616. After several promotions he was appointed (1631) governor, stationed at Paoting, and three years later (1634) was made junior vice-president of the Board of War. When Fu Tsung-lung 傅宗龍 (T. 仲綸, 括蒼, 雲中, d. Oct. 23, 1641, *chin-shih* of 1610) was dismissed as governor-general of Chi-Liao and Paoting 薊遼保定, Ting K'uei-ch'u was put in his place. Accused of failure to resist the Manchu invasion in 1636, Ting was exiled, but was allowed to return in 1638 after contributing a substantial sum of money to the government. After the fall of Peking (June 1644) he was appointed (September 7) governor-general of Honan and Hu-kuang by the New Court of the Prince of Fu (see under Chu Yu-sung), but was transferred two months later (November 17) to the governor-generalship of Kwangtung and Kwangsi. During the reign of the Prince of T'ang (see under Chu Yü-chien) in Fukien (1645–46), he was ordered to serve in the same capacity, as governor-general of Kwangtung and Kwangsi, to assist the military campaign; and was granted the title, Earl P'ing-yüeh (平粵伯), for having arrested the pretender, Chu Hêng-chia (see under Ch'ü Shih-ssŭ). On October 6, 1646 the Prince of T'ang was captured by the Manchu troops, and Ting, together with Ch'ü Shih-ssŭ [*q. v.*], welcomed Chu Yu-lang [*q. v.*] to Chao-ch'ing, Kwangtung—the latter assuming the title, "administrator of the realm" 監國 (November 20, 1646). Thereupon Ting was made concurrently Grand Secretary of the Tung-ko 東閣 and president of the Board of Military Affairs (戎政). In order to retain his control in the government he maintained close relations with the influential eunuch, Wang K'un 王坤 (later known as Wang Chao-chi 王肇基), but paid little attention to military preparations. On January 20, 1647, the Ch'ing forces under Li Ch'êng-tung [*q. v.*] took Canton, and Chu Yu-lang fled westward to Wu-chou, Kwangsi. Instead of escorting Chu Yu-lang, Ting, with forty ship-loads of war supplies and treasure, proceeded (February 20) to Ts'ên-hsi, Kwangsi, where he secretly arranged terms of surrender to Li Ch'êng-tung. The latter, under the pretence of friendship, invited Ting to a banquet, and put him to death.

A nephew, Ting Ch'i-chün 丁啓濬 (T. 哲初, *chin-shih* of 1619), was president of the Board of War (1641) and in charge of the military affairs of six provinces, but was soon dismissed on grounds of incompetence. The Prince of Fu appointed him in 1644 president of the Board of War, but after the fall of Nanking (June 8, 1645) he retired to his native place.

[M.1/260/18a; M.2/365/27a; M.59/63/7a; Wang Fu-chih [*q. v.*], *Yung-li shih-lu* 3/1a; *Ming-chi nan lüeh* (see bibl. under Ma Shih-ying) 12/3b, 4b, 6b.]

TOMOO NUMATA
J. C. YANG

TING Pao-chên 丁寶楨 (T. 稚黃), June 8, 1820–1886, May 24, official, was a native of Niu-ch'ang 牛廠, a village in the department P'ing-yüan-chou, in Kweichow. His grandfather was a magistrate in Szechwan and his father was a sub-director of schools. Becoming a *chin-shih* in 1853, Ting Pao-chên was selected a bachelor of the Hanlin Academy. Late in the same year, when he was home on leave, his mother died, and ensuing events made it necessary for him to stay in Kweichow much longer than he had first expected. In 1854 a band of outlaws under Yang Lung-hsi 楊隆喜 rose in arms in northern Kweichow and the rebellion spread westward. Ting used his private funds to train a contingent of local volunteers to defend his native place, and in 1855 led eight hundred men eastward to fight the bandits. He defeated them in several engagements and captured a few ringleaders. For this exploit he was given the title of a fifth grade official and the decoration of the peacock feather. In the meantime a rebellion of Miao tribesmen of eastern Kweichow, which had begun in 1855, was spreading. Early in 1856 the governor of Kweichow memorialized that Ting was needed in that province, with the result that by special edict he was granted the rank of a compiler in the Hanlin Academy and was excused from having to appear in Peking to take the regular examination at the Academy. With his volunteers he helped to defend the capital city of Kweichow and was several times sent to nearby cities to drive away attacking bandits or Miao rebels. In this way he fought for four years during which he was made an

expectant prefect. In 1860 he was appointed prefect of Yochow, Hunan, and in consequence the volunteers under him were disbanded. He left Kweiyang in 1861 and the task of suppressing the Miao rebellion fell to the local officials who did not complete the work until twelve years later (see Ts'ên Yü-ying).

After serving for about half a year at Yochow, Ting Pao-chên was (in 1862) transferred to Changsha where he suppressed a riot among a detachment of troops passing through the city. Late in 1862 he was promoted to be provincial judge of Shensi, but before he could leave Changsha he was asked to assume the same post in Shantung. At this time Prince Sêng-ko-lin-ch'in [q. v.] was fighting the Nien bandits in the Shantung area, but found that his northern volunteers lacked discipline. Ting was therefore ordered to bring with him one or two hundred Hunanese who had served in the army or had had experience in training soldiers. With this force Ting proceeded hurriedly to Shantung and began to look after judicial affairs and the training of volunteers. In 1864 he was made financial commissioner of Shantung, but in 1865, after Sêng-ko-lin-ch'in was killed in action, Ting was one of the officials who were reprimanded for failure to prevent a disaster of this magnitude in their territory. Nevertheless he retained his post and, in co-operation with the governor, Yen Ching-ming 閻敬銘 (T. 丹初, posthumous name 文介, 1817–1892), fought the roving bandits and looked after the building of dikes along the flooded waterways.

In 1867 Ting was made governor of Shantung, a post he held until 1876. During these years he worked ceaselessly to rehabilitate the war-torn districts, to prevent floods, to strengthen the local militia, to introduce modern industries, and to construct coastal defenses. He witnessed the dispersal of the Nien bandits in 1868 and was rewarded for his part by being given the title of Junior Guardian of the Heir Apparent. Also he was several times commended for his efforts to improve the Grand Canal which had gotten into disorder after the Yellow River changed its course in 1855.

But the most impressive achievement of Ting in Shantung was his part in the dramatic capture and execution of the eunuch, An Tê-hai 安德海 (1844–1869), favorite of the Empress Dowager, Hsiao-ch'in [q. v.]. Except for a brief time in the Shun-chih period, eunuchs were never given much power—until the eighteen-sixties. Empress Hsiao-ch'in, as one of the regents, relied on eunuchs to spy on officials and to help her to maintain order in the palaces. Her first favorite was An Tê-hai whom she sent in 1869 to supervise the weaving of certain patterns of imperial fabrics at Nanking. This assignment was a serious departure from the regulations governing eunuchs, and if allowed to become a precedent might easily have led to eunuch ascendancy and all the accompanying ills. An Tê-hai and his party passed through Tientsin and sailed south on the Grand Canal in several boats, flying imperial insignia and banners. So encouraged was he by the respect which the over-awed officials of Chihli had shown him that he engaged women to play music on the boats and demanded services and bribes from local magistrates. As he was passing through Shantung his activities were reported to Peking by Ting who announced also that he was ordering the arrest of the offender. On September 7, 1869, An was arrested in T'ai-an. In the meantime Ting received a decree ordering his execution, and this was carried out on September 12. Other members of An's party were either executed or banished. According to some sources, Ting was secretly told by Prince Kung (see under I-hsin) to arrest and execute An. Others attribute the decision to Empress Hsiao-chên (see under Hsiao-ch'in). It is possible, on the other hand, that both the Prince and Empress Hsiao-chên were dismayed at the trust which Empress Hsiao-ch'in placed in eunuchs and forced her to consent to the execution. At any rate this dramatic episode served as a warning both to the eunuchs and to Empress Hsiao-ch'in, and for a number of years limited the activity of eunuch functionaries inside the Palaces. The incident marked also, perhaps, the beginning of the cleavage between the two dowager empresses. However that may be, it is significant that Empress Hsiao-ch'in never took reprisal on Ting.

From 1873 to 1874 Ting Pao-chên obtained leave to repair his home and his ancestral tombs in Kweichow which had been destroyed by the Miao rebels. Thereafter he served another two years in Shantung, and then was promoted to be governor-general of Szechwan where he served for about ten years, until his death. In Szechwan he repaired dikes to adjust certain waterways for irrigation, established a modern arsenal, and worked hard to fill the granaries during years of ample harvest. He abolished some surtaxes which had gone more often into the pockets of the collectors than to the treasury. Similarly he effected many sweeping reforms in the financial

administration of the province. Especially notable was his reform of the salt administration which accounted for more than half of the revenue of the provincial government. The salt produced in Szechwan was sold not only locally but also in Kweichow and parts of Yunnan and Hupeh. Every year merchants with hereditary rights in the salt monopoly paid the government a fixed price for salt and for the right to sell it in specified areas. But they had to transport the salt to those areas and pay exhorbitant bribes to officials *en route*, so that the retail price often rose to ten times that paid to the government. During the years of unrest in Kweichow and elsewhere, transport was interrupted and merchants became bankrupt through the purchase of salt which they could not sell. In general, Ting's plan was for the government itself to transport the salt to the markets and permit the salt merchants to retail it there. In this way the price to the consumer would be lowered, the quantity sold and the revenue to the government would be increased, and hard-pressed merchants would be benefited. The plan was approved in Peking in 1877, and Ting appointed T'ang Chiung [*q. v.*] to head the bureau for the transport of salt to Kweichow. The plan was successfully carried out, but many officials who had profited by the old corrupt salt administration used all the influence they could muster to have Ting removed from his post. Accusations were hurled at him, and every reform he introduced was severely criticized. Mistakes in his administration were duly exaggerated and brought to the attention of the throne. Though several times reprimanded or lowered in rank, he was nevertheless permitted to continue in office and was encouraged by edicts to proceed with his reforms of the salt administration.

Reports on the salt administration of T'ang Chiung for the years 1877 and 1878 were printed in 1881 under the title, 四川官運鹽案類編 *Ssŭ-ch'uan kuan-yün yen an lei-pien*, 27 + 1 *chüan*. Reports for the years 1879–81 were printed later under the title, *Ssŭ-ch'uan kuan-yün yen an hsü-pien* (續編), 15 *chüan*. Those for the year 1882 bear the same title, and comprise 4 *chüan*. In the meantime Ting authorized the compilation of a record of the salt administration in Szechwan. This work, entitled *Ssŭ-ch'uan yen-fa chih* (鹽法志), 40 *chüan*, was completed in 1882 and was printed shortly after. It contains illustrations showing the process of mining and manufacturing salt from wells, the machinery used, and the methods of transportation.

In 1884 Ting Pao-chên's protégé, T'ang Chiung, was arrested in connection with the controversy with France over Annam. Ting pleaded for T'ang's release and for this was punished by being degraded, but he was allowed to retain his post. In 1885 he was stricken with paralysis, but despite repeated requests, was not allowed to retire. Early in 1886 he was granted three months' sick leave. Shortly after resuming his duties, he died. In his last memorial to the throne he requested the Emperor to pay attention to the army and navy and to remember that peace treaties with Western powers were not to be trusted. He was canonized as Wên-ch'êng 文誠 and was celebrated in the Temple of Eminent Statesmen in Peking and also in special temples erected to his memory in Shantung, Kweichow, and Szechwan.

During some thirty years of public service, Ting Pao-chên worked hard to reform the corrupt administrations of Shantung and Szechwan. He was highly respected by his colleagues, and by the Court, as upright, self-denying, and public-spirited. Sometimes he was accused of being quick-tempered and harsh, but this treatment probably applied only to the inefficient. He was faithful and considerate of his friends, and by his help many able men, such as Hsüeh Fu-ch'êng, Chang Yin-huan [*qq. v.*] and T'ang Chiung, rose to positions of great influence. A collection of his memorials, entitled *Ting Wên-ch'êng kung tsou-kao* (公奏稿), 26 *chüan*, was printed in 1893; and a few of his poems and short articles in prose were printed in 1894, under the title *Ting Wên-ch'êng kung i-kao* (遺稿) or 十五弗齋詩文存 *Shih-wu-fu chai shih wên ts'un*. Both the memorials and the literary collection were edited and printed by his brother's son-in-law, Ch'ên K'uei-lung 陳夔龍 (T. 筱石, b. 1857). Ch'ên was a *chin-shih* of 1886 who served as governor-general of Hunan and Hupeh (1908–09) and of Chihli (1909–11), and since the fall of the Ch'ing dynasty has lived in Shanghai.

[1/453/1a; 2/54/15a; 5/28/16b; *P'ing-ting Kuei-chou Miao-fei chi-lüeh* (see under I-hsin); T'ang Chiung [*q. v.*], *Ting Wên-ch'êng kung nien-p'u*; *Wên-hsien ts'ung-pien* (see bibl. under Li Fu), nos. 19, 20; 凌霄一士隨筆 in *Kuo-wên chou-pao* (see bibl. under Lin Fêng-hsiang), vol. 12, no. 41 (Oct. 21, 1935); *Hsien T'ung Kweichow chün-shih shih* (see bibl. under T'ang Chiung).]

Fang Chao-ying

TING Ping 丁丙 (T. 嘉魚, 松生, 松存), Aug. 15, 1832–1899, Apr. 18, bibliophile, publisher and philanthropist, was a native of Ch'ien-t'ang (Hangchow). An ancestor of the Ting family, named Ting K'ai 丁顗, accumulated a collection of books comprising 8,000 *chüan*. Ting Ping's grandfather, Ting Kuo-tien 丁國典 (T. 掌六), built in memory of Ting K'ai's collection a library called Pa-ch'ien-chüan lou 八千卷樓. Ting Ping's father, Ting Ying 丁英 (T. 洛耆, d. 1855), was also a bibliophile who in the course of wide travels over China added many more volumes to the family library. But this collection was destroyed in 1861 when the Taipings besieged Hangchow. Thereupon Ting Ping and his elder brother, Ting Shên 丁申 (T. 竹舟, d. 1887), began another collection which grew to larger proportions and became better known than the earlier one.

At the age of twenty-two (1854) Ting Ping became a licentiate of the first class but failed to obtain a higher degree. When the Taiping forces laid siege to Hangchow, early in 1860, the Ting brothers assisted in the defense of the city. After the fall of the city (March 19) they retired to Sungkiang and then to Ch'ing-p'u—both in Kiangsu. Although Hangchow was recovered by the government forces (March 24) it again fell to the Taipings late in the following year (1861, see under Tso Tsung-t'ang). Early in 1862 Ting Ping went to Liu-hsia-chên, a town located several miles northwest of Hangchow. While making certain purchases he noticed that the articles were wrapped in paper that had been taken from a set of the *Ssŭ-k'u ch'üan-shu* (see under Chi Yün). He rightly concluded that the Wên Lan Ko (which housed in Hangchow a duplicate set of the *Ssŭ-k'u*) must either have been destroyed or in part dispersed. With great difficulty he and his brother rescued many volumes of the set and stored them in a safe place. After moving to Hsiao-shan, to Shaohsing, and then to Ningpo (all in Chekiang), they finally went to Shanghai in the summer of 1862, temporarily settling their families there in 1863. While in Shanghai Ting Ping persuaded a book-dealer by the name of Chou Hui-hsi 周匯西 to go to Hangchow to save what remnants he could from the Wên Lan Ko. The dealer gained entrance to the city (then in the hands of the Taipings) and, on the pretense of collecting paper with characters on it to save it from being put to base uses (a pious custom, known in Chinese as 敬惜字紙), he brought back to Ting some two hundred bundles of which about ten per cent were in the form of bound volumes. Later Ting had a painting made of this rescue of books from the *Ssŭ-k'u ch'üan-shu* which he entitled 書庫抱殘圖 *Shu-k'u pao-ts'an t'u*. With reference to the same event he took as his sobriquet, or *hao*, the words "Shu-k'u pao-ts'an shêng" (生).

The Ting family returned to Hangchow in 1864, after Tso Tsung-t'ang [*q. v.*] had recovered that city. Throughout their lives the members of the family were active in local rehabilitation and in philanthropic service. The scattered remnants from the Wên Lan Ko, which they had gathered, were placed in the prefectural school (府學). During the years 1866–71, the two brothers searched for and bought some three hundred more items of the *Ssŭ-k'u* collection, bringing the total to some 9,060 volumes (册). Although the building known as the Wên Lan Ko was not completely destroyed, it was badly damaged and in no condition to house books. When T'an Chung-lin 譚鍾麟 (T. 雲覲 H. 文卿, *chin-shih* of 1856, d. 1905) became governor of Chekiang in 1879, plans for restoring it were discussed and construction began in 1880 with Ting Ping as one of the two superintendents. The work was completed in 1881 and the volumes that had been recovered were deposited in it. Since a large percentage of the original *Ssŭ-k'u* collection was still missing, Ting Ping began in 1882 to assemble more by purchase and by borrowing, with a view to transcription. These labors continued until 1889 and during that time 891 incomplete works were assembled and 2,174 works were copied. These, together with the 331 original works that were not molested, comprised 34,769 volumes (*ts'ê*).

In the years 1888–89 Ting Ping built at Hangchow a library for himself, consisting of a series of three two-storey buildings. In the front structure he deposited some five thousand works whose titles appear in the *Ssŭ-k'u* Catalogue (see under Chi Yün), together with a set of the *Ku-chin t'u-shu chi-ch'êng* (see under Ch'ên Mêng-lei), and a set of the *Ch'üan T'ang-wên* (see under Tung Kao). The first floor of this building he named Chia-hui t'ang 嘉惠堂, and the second he named in memory of the earlier ancestral library, Pa-ch'ien-chüan lou. The name Chia-hui t'ang he derived from a phrase, "Chia-hui shih-lin" (嘉惠士林, "benefiting the scholastic world"), which appeared in the imperial edict issued to the Ting brothers in 1881 in praise of their efforts to restore the Wên Lan Ko. The building erected to the rear of this one bore on the lower floor a tablet reading,

"Ch'i-shu man-chia" 萁書滿家 and on the upper floor one reading "Hou (後) pa-ch'ien-chüan lou". This building housed some eight thousand works which are not given notice in the *Ssŭ-k'u* Catalogue. On the west side of the building a smaller one was erected to house rare editions, consisting of some two hundred Sung and Yüan printed books and some two thousand manuscripts and other rare items. The lower floor of this smaller structure was named "Shan-pên-shu shih" 善本書室 and the upper floor "Hsiao (小) pa-ch'ien-chüan lou".

In 1896 Ting Ping began to work on a descriptive catalogue of his rare items, entitled *Shan-pên shu-shih ts'ang-shu chih* (藏書志), which was completed in 1899 in 40 *chüan* and was first printed in 1901. Ten years after his decease financial difficulties made it necessary to transfer the library to the Kiangsu provincial government at Nanking. It thus became the most valuable part of the Chiang-nan t'u-shu-kuan 江南圖書館, the name of which was later changed to Kiangsu shêng-li ti-i (江蘇省立第一) t'u-shu-kuan, and finally to Kuo-hsüeh (國學) t'u-shu-kuan, or Kuo-hsüeh Library. The transfer took place in 1909 when Tuan-fang [*q. v.*] was governor-general of Liang-Kiang. Miao Ch'üan-sun (see under Chang Chih-tung) was the chief agent in the transfer and also the first librarian in the new quarters. In recognition of the services of Tuan-fang and Miao, one of the buildings of the Kuo-hsüeh Library was named T'ao-fêng lou 陶風樓—being composed of parts of the two *hao*, T'ao-chai 陶齋 and I-fêng 藝風 of Tuan-fang and Miao respectively. In 1923 the catalogue of the Ting library, entitled *Pa-ch'ien-chüan lou shu-mu*, was printed in 20 *chüan*.

Ting Ping was one of the most prolific publishers of his day, having printed during the years 1854–99 some 250 items, most of them incorporated in collectanea. He was particularly interested in printing works by authors of, or dealing with, his native place, Hangchow; and of such works the collectanea, 武林掌故叢編 *Wu-lin chang-ku ts'ung-pien*, comprising 187 items printed in 26 series, is a good example. Most of these items were printed during the years 1854 to 1898, a few being added as late as 1900. In this category belong also the following: *Wu-lin wang-chê i-chu* (往哲遺著); 西湖集覽 *Hsi-hu chi-lan;* 西泠詞萃 *Hsi-lêng tz'ŭ-ts'ui;* and *Hsi-lêng wu pu-i i-chu* (五布衣遺著). He also printed the 當歸草堂醫學叢書 *Tang-kuei ts'ao-t'ang i-hsüeh ts'ung-shu* (1878) comprising ten medical works; the *Tang-kuei ts'ao-t'ang ts'ung-shu;* and the *Pa-ch'ien-chüan lou ts'ung-k'o* (刻) which includes the literary works, 翠螺閣遺稿 *Ts'ui-lo ko i-kao* (printed in 1854), of his second wife, Ling Chih-yüan 凌祉媛 (T. 茝沅, 1831–1852). The *Wu-lin chang-ku ts'ung-pien* includes, among others, seven short items by Ting Ping; one work on private libraries in the Hangchow area, *Wu-lin ts'ang-shu lu* (藏書錄), 5 chüan (printed in 1900), from the pen of his elder brother, Ting Shên; and five short works by a younger brother, Ting Wu 丁午 (T. 奚生, 1852–1880).

A son of Ting Ping, named Ting Li-chung 丁立中 (T. 和甫, *chü-jên* of 1891); and a son of Ting Shên, named Ting Li-ch'êng 丁立誠 (T. 修甫, *chü-jên* of 1875), were both bibliophiles.

[5/81/1a; 丁松生先生百年紀念集 *Ting Sung-shêng hsien-shêng pai-nien chi-nien chi* (1932, with portraits and photographs); *Hangchow fu-chih* (1922) 143/22b, 23b; Yeh Ch'ang-ch'ih, *Ts'ang-shu chi-shih shih*, (see under P'an Tsu-yin) 7/4; *Wên-lan hsüeh-pao* (see under Sun I-jang) vol. 2, nos. 3 and 4.]

Tu Lien-chê

TING Yen 丁晏 (T. 柘堂, 柘唐 H. 儉卿), 1794–1875, scholar, was a native of Shan-yang (Huai-an), Kiangsu. He was a brilliant student in the Li-chêng 麗正 Academy of his district and was highly praised by Juan Yüan [*q. v.*] in 1813 when, as director of grain transport, Juan sponsored that Academy. In 1821 Ting became a *chü-jên* but, despite repeated attempts, failed in the examinations for the *chin-shih* degree. He declined offers of minor official appointments, preferring to stay at home. In 1842, when the British fleet entered the Yangtze River and took Chinkiang, Ting led the local civilian corps in defense of his native city, Shan-yang. He also had charge of the repair of the city walls—a task not completed until 1845. In 1843 he was rewarded, for various services, with the title of a secretary of the Grand Secretariat. Ten years later he again headed the local civilian corps, this time to defend the city against the Taiping rebels (see under Hung Hsiu-ch'üan). Accused, however, in 1853 of certain errors in organizing the militia, he was imprisoned in Yangchow. Later he was sentenced to banishment, but in 1855 paid a ransom and was released. His fame as a scholar spread and thereafter he directed several Academies in his own and neighboring districts. In 1860 he was again called to attend to military affairs when the Nien

rebels (see under Sêng-ko-lin-ch'in) attacked Shan-yang. He joined the magistrate in successfully defending the city. In 1861 he was formally appointed, by imperial decree, to the commission for training the civilian corps of Northern Kiangsu and, for his efforts in defending the city of Shan-yang, was given the title of an official of the third rank with the decoration of a peacock feather. Later he was raised to the second rank.

Ting Yen was public spirited, being active in raising funds and in contributing his own time and fortune to famine relief, dredging of waterways, repairing public buildings, and other public works. He advocated issue of paper money—a subject he liked to discuss—and was greatly in favor of the strict prohibition of opium. In his last days he and Ho Shao-chi [*q. v.*] served as chief compilers of the *Shan-yang hsien-chih* of 1873. In 1872 he was feted in celebration of the sixtieth anniversary of his becoming a *hsiu-ts'ai*. He has some fifty titles of scholarly works to his credit, of which 23 were brought together under the title 頤志齋叢書 *I-chih chai ts'ung-shu*, printed in 1862. About half of the rest were printed in various *ts'ung-shu*, or separately. In a study of the *Classic of History*, which he entitled 尙書餘論 *Shang-shu yü-lun*, he adduced additional proofs for the views of Hui Tung [*q. v.*] and others that the so-called "ancient text" of the *Classic of History* (see under Yen Jo-chü) was written by Wang Su 王肅 (T. 子雍, 195–256 A.D.). Concerning the *Yü-kung*, or geographical section in that History, he collected a number of commentaries which he edited under the title 禹貢集釋 *Yü-kung chi-shih*, 3 *chüan*. On the study of the *Odes* and the three Classics of Rites he produced eight works, of which seven were printed in 1852 by Yang I-tsêng [*q. v.*] under the collective title 六藝堂詩禮七編 *Liu-i-t'ang Shih Li ch'i-pien*, but these were later incorporated in the *I-chih chai ts'ung-shu*. He found fault with the commentary to the *Tso-chuan* by Tu Yü 杜預 (T. 元凱, 222–284 A.D.) in a work which he entitled 左傳杜解集正 *Tso-chuan Tu-chieh chi-chêng*, 8 *chüan*. Ting's poems and short writings in prose, entitled *I-chih chai shih-wên chi* (詩文集), 16 *chüan*, were never printed. A manuscript copy was bought by Lo Chên-yü (see under Chao Chih-ch'ien) who, judging it unworthy to be printed as a whole, selected a few examples containing biographical information, and printed them in the 雪堂叢刻 *Hsüeh-t'ang ts'ung-k'o* (1915) under the title *I-chih chai wên-ch'ao* (文鈔) and *I-chih chai kan-chiu shih* (感舊詩).

Two of Ting Yen's sons became *chin-shih:* the eldest, Ting Shou-ch'ang 丁壽昌 (T. 頤伯 H. 菊泉), in 1847; and the second, Ting Shou-ch'i 丁壽祺 (T. 仲山), in 1859. Both were writers and officials.

[1/488/22b; 2/69/44b; 5/74/11b; Kiangsu, *Huai-an fu-chih* (1844) 29/72b; Liu Wên-ch'i [*q. v.*], *Ch'ing-hsi shu-wu chi* 10/5b; 石亭紀事 *Shih-t'ing chi-shih* in *I-chih chai ts'ung-shu*; *Shan-yang hsien-chih* (1921) 10/1a.]

EDUARD ERKES

TO-êr-kun. See under Dorgon.

TO-to. See under Dodo.

TSAI-ch'üan 載銓 (T. 筠鄰主人), d. Nov. 6, 1854, the fifth Prince Ting (定郡王), was a great-great-grandson of Emperor Kao-tsung. His great-grandfather, Yung-huang 永璜 (1728–1750), the eldest son of Kao-tsung, was posthumously made a prince of the first degree with the designation Ting (定親王), and was canonized as An 安. Yung-huang had two sons, Mien-tê 綿德 (d. 1786) and Mien-ên 綿恩 (d. 1822). At first Mien-tê inherited the rank of Prince Ting but was deprived of it in 1776 for carrying on illegal relationships with certain officials. The rank then passed to Mien-ên who was canonized as Kung 恭. In 1822 the latter's son, I-shao 奕紹 (1776–1836), inherited the rank as the fourth Prince Ting, and was canonized as Tuan 端. When I-shao died the rank passed on to his eldest son, Tsai-ch'üan.

Tsai-ch'üan was educated in the palace school for princes, and in 1808 began to study under T'ang Chin-chao [*q. v.*]. In 1816, presumably after an examination held for Imperial Clansmen, he was appointed a nobleman of the tenth rank. Later he was successively raised to a nobleman of the ninth rank (1823), to a prince of the eighth degree (1831), and finally to a prince of the sixth degree (1835). In the meantime he served as an adjutant and as president of the Board of Ceremonies (December 1834–35) and of the Board of Works (August 1835–36). He also held several concurrent posts, including that of general commandant of the Light Division stationed at Hsiang-shan, west of Peking. When his father died, late in December 1836, Tsai-ch'üan was relieved from service as president of the Board of Works. As heir to the family estate, he became the fifth Prince Ting, inheriting a princedom of the second degree. In the last decade of Emperor Hsüan-tsung's reign Tsai-ch'üan held the post of presiding controller of

the Imperial Clan Court. Emperor Wên-tsung who succeeded to the throne in 1850 was friendly to him, and listened to his suggestions.

Tsai-ch'üan used his influence to intimidate courtiers, some of whom rallied to his side as "disciples" (門生). In August 1852 a censor, Yüan Chia-san [*q. v.*], brought against him a charge of usurping power; he was accused, as commandant of the Peking Gendarmerie, of irregularity in the conduct of civil cases. His encouragement of "disciples" was also brought to the attention of the Emperor and, on investigation, it was discovered that many high officials had close relations with him. He was punished by being fined two years' stipend and by dismissal from his posts. But he continued in the Emperor's favor, and in a few months was again made commandant of the Gendarmerie.

When Tsai-ch'üan was ill in 1854, he adopted as his heir P'u-hsü 溥煦 (d. 1907, posthumous name Shen 愼), a great-grandson of Mien-tê. In November 1854 he died and was canonized as Min 敏. His princedom was posthumously raised to the first degree. Thus P'u-hsü inherited a pricedom of the second degree. A son of P'u-hsü, named Yü-lang 毓朗 (H. 餘癡生), who inherited in 1907 a princedom of the third degree, was a Grand Councilor (1910–11).

Tsai-ch'üan left a collection of verse, entitled 行有恆堂初集 *Hsing-yu-hêng t'ang ch'u-chi*, 2 *chüan*, printed in 1848. A collection of poems by Yü-lang is entitled 餘癡生初稿 *Yü-ch'ih-shêng ch'u-kao.*

[*Ch'ing Huang-shih ssŭ-p'u* (see under Fu-lung-an); 2/227/1a; *Wan-ch'ing-i shih-hui* (see bibl. under Huang T'i-fang) 8/16a; 道咸同光四朝詩史 *Tao, Hsien, T'ung, Kuang, Ssŭ-ch'ao shih-shih* (*chia-chi, shou*, p. 20); Yüan Chia-san [*q. v.*], *Tuan-min kung chi*, 奏議 2/1a–12b.]

FANG CHAO-YING

TSAI-ch'un 載淳, Apr. 27, 1856–1875, Jan. 12, the eighth Emperor of the Ch'ing Dynasty, who ruled under the reign-title, T'ung-chih 同治 (1862–75), was the only son of Emperor Wên-tsung (see under I-chu). His mother, Empress Hsiao-ch'in [*q. v.*], was a concubine at the time of his birth, but later ruled China for nearly half a century as Empress Dowager. Tsai-ch'un was born in the Summer Palace, Yüan-ming Yüan. In September 1860 when the British and French allied forces approached Peking and Emperor Wên-tsung and his Court fled to Jehol (see under I-hsin), Tsai-ch'un, then a small child, accompanied his mother on the journey. On August 21, 1861, the day before the death of his father, he was proclaimed Heir Apparent. His mother and Empress Hsiao-chên (see under Hsiao-ch'in), the wife of Emperor Wên-tsung, were strongly opposed to the regents appointed by the deceased Emperor. Assisted by two of the Emperor's brothers (I-hsin and I-huan, *qq. v*) the two Dowager Empresses took Tsai-ch'un safely to Peking and there rid themselves of the regents (see under Su-shun).

On November 11, 1861 Tsai-ch'un, then six *sui*, ascended the throne, but for some twelve years thereafter the two Empresses and I-hsin ruled in his stead. The regents had earlier chosen the characters, Ch'i-hsiang 祺祥, as his reign-title but on the day he ascended the throne, by decree of the Dowager Empresses, the reign-title was altered to T'ung-chih. From 1861 onward the Emperor studied under special tutors—Li Hung-tsao, Ch'i Chün-tsao, Wêng T'ung-ho, Wo-jên [*qq. v.*] and Hsü T'ung (see under Jung-lu). These tutors held the title of Hung-tê tien hsing-tsou (see under Wêng T'ung-ho) after the name of the hall, Hung-tê tien, where the Emperor pursued his studies.

While Tsai-ch'un was thus studying, China was undergoing momentous changes. The Taiping Rebellion which had devastated half of the empire after 1850 was finally put down in 1864 (see under Tsêng Kuo-fan). The roving bandits of the north were exterminated in 1868 (see under Liu Ming-ch'uan). The Mohammedan rebellion in Yunnan and the Miao uprising in Kweichow were suppressed in 1873 (see under Ts'ên Yü-ying). Thus internally the empire was put in order and the chaos of the previous reign was ended. The foreign policy of this period was one of appeasement. The war of 1860, which opened Peking to foreign representatives, made I-hsin and most of the officials realize the military might of foreign nations. The Tsungli Yamen (see under I-hsin) was established to take charge of foreign affairs. I-hsin was made minister of highest rank to deal with foreign envoys. The government reluctantly took steps to understand the West, as is shown by the establishment of the T'ung-wên Kuan (see under Tung Hsün) for the study of languages; by the dispatch of the Burlingame Mission (1867, see under Tung Hsün); and by the sending of students to study in America (1872, see under Jung Hung).

It was under these circumstances of prosperity that Tsai-ch'un, on February 23, 1873, took

control of the government for the regency of the Dowager Empresses. On Sunday, June 29, he had his first audience with foreign ministers in the hall, Tzŭ-kuang-ko (see under Chao-hui), at which representatives of six countries were present. The Japanese Ambassador, Soejima Taneomi 副島種臣 (H. 蒼梅, 1828–1905), was first received because of his higher rank. The other ministers—Vlangaly of Russia, Low of the United States, Wade of England, De Geofroy of France, and Ferguson of the Netherlands, were all received together. This was the first audience at which the performance of the ceremony of *kotow* was not required of a foreign envoy, and signified a radical change from the position taken some six decades earlier when the Amherst Mission came to Peking (see under Yung-yen). Only thirteen years previously (1860) the question of the *kotow* had stood in the way of Emperor Wên-tsung's willingness to make peace with the British and French allies. But the audience of 1873 can be taken merely as a symbol of China's unwilling submission, since anti-foreign ideas were as potent as ever. Except for a few ministers like I-hsin who went through the humiliating experiences of 1860, none of the high officials at Court had any conception of the new forces at work in the outer world, or any intimation of the changes that China was bound to undergo.

Though Tsai-ch'un reached his majority and took over nominal control of the government early in 1873, he had no power to circumvent the sinister influences that resulted—less than two years later—in his death. For one thing, he had not the physical vitality nor the courage and discernment of his illustrious ancestor, Hsüan-yeh [*q. v.*]. He disliked the routine tasks which his position entailed, and had a distaste for the lifeless studies he was made to pursue even after he became the actual head of the state. Above all, he resented the interference of his mother who maintained her power at Court and persistently managed his private affairs. By some it is believed that he incurred her displeasure by choosing as his wife Empress Hsiao-chê (孝哲毅皇后, 1854–1875), the daughter of Ch'ung-ch'i [*q. v.*], preferring her to another girl whom his mother had selected. The fact that the one chosen was favored by Empress Hsiao-chên, added one more point of conflict between the two Dowager Empresses. The imperial couple seemed to be genuinely in love and their marriage took place on October 16, 1872. Yet Empress Hsiao-ch'in evidently took every opportunity to mar their happiness and even to prevent, whenever possible, their being together.

No sooner had the Emperor taken charge of affairs than he began to fall a prey to certain eunuchs and officials who encouraged him in many ways to lead an improper life. Among the less harmful things they persuaded him to do was to undertake the restoration of the Summer Palace, Yüan-ming Yüan—a project which in August and September, 1874, aroused so much criticism that he was forced to abandon it. He became infuriated when his uncle, I-hsin, led a group of officials to join in a memorial that commented unfavorably on his personal conduct (see under I-hsin). Branding his uncle as insolent, he removed him from all offices and lowered his rank. The next day, however, the two Dowager Empresses intervened and forced him to restore to I-hsin all his posts. In November 1874 the Emperor became infected with smallpox and was obliged to let Li Hung-tsao write all edicts for him. On December 18, owing to his continued illness, the two Dowager Empresses once more became co-regents. Five days later the Emperor seems to have recovered and the Dowager Empresses, the princes, and high officials were all given presents or titles in celebration of the event. When on January 12, 1875, he died, all presents and titles were withdrawn. Tsai-ch'un was given the posthumous name, I Huang-ti 毅皇帝, and the temple name, Mu-tsung 穆宗. His tomb is called Hui-ling 惠陵.

Tsai-ch'un left no male heir and had no brother. According to the law of the dynasty his successor should have been chosen from the generation succeeding that of Tsai-ch'un. His ambitious mother, however, selected one of his first cousins and made that cousin the adopted heir, not of Tsai-ch'un, but of herself and Tsai-ch'un's father, thus leaving Tsai-ch'un without a legal heir. The cousin chosen was Tsai-t'ien [*q. v.*], son of I-huan by a sister of the Empress Dowager. By this device Hsiao-ch'in became the adoptive mother of her own nephew and thus again was in a position to rule the empire as regent. Although some officials protested against this arrangement, they were appeased by the promise that when Tsai-t'ien had a son, that son should become heir to Tsai-ch'un (see under Wu K'o-tu). But Tsai-t'ien had no son, hence the Empress Dowager in 1900 appointed as his heir a son of Tsai-i (see under I-tsung) and her niece. The appointment was later withdrawn owing to Tsai-i's activities in the Boxer Uprising. In

1908, on her death bed, Empress Hsiao-ch'in chose as heir to both Tsai-t'ien and Tsai-ch'un the child P'u-i (see under Tsai-t'ien) who was a grandson of I-huan and thus her own grandnephew.

Tsai-ch'un was aged nineteen (*sui*) when he died. He was on the throne for more than thirteen years but actually ruled less than two years, and even in those years he was always under the influence of his mother. Nevertheless the history of his reign is recorded under his name, with the title *Mu-tsung I Huang-ti shih-lu* (實錄), 374 + 4 *chüan*, a work completed in 1879. The edicts issued in his name were edited under the title, *Mu-tsung I Huang-ti shêng-hsün* (聖訓), 160 *chüan*. He left a collection of poems, entitled *Mu-tsung yü-chih shih* (御製詩), 6 *chüan*, and one of prose, entitled *Mu-tsung yü-chih wên* (文), 10 *chüan*.

As officially announced, Tsai-ch'un's death was due to smallpox. Many stories arose, however, as to the immediate cause of his last illness, following as it did closely upon the celebration of his return to health. According to one account the Emperor, while still weak from the effects of the disease, was talking one day with his wife when his mother unexpectedly appeared and berated him with such fury that he never recovered from the shock. According to other accounts, mostly unverified, his death was hastened by diseases contracted in brothels. Certain critics blame corrupt officials for leading him astray, and after his death several officials and eunuchs were cashiered on the ground that they had been his companions. Whatever the cause of his untimely end, the Empress Dowager did nothing to prevent it, and did a great deal to promote it. She disliked the young Empress who, from many accounts, was then expecting a child. Had the child been a son the young Empress would automatically have become Empress Dowager—a situation which the reigning Empress Dowager doubtless wished to prevent. It was a matter for much unfavorable comment that seventy-four days after Tsai-ch'un died his young Empress committed suicide—this being the sole remaining protest she could make against the cruelties of her mother-in-law. According to the official announcement, she died of a serious illness. In 1876 a censor memorialized that she be given high posthumous honors, on the ground that she had committed suicide after her husband's death. The censor was severely reprimanded for submitting a memorial based only on "rumor".

[1/21/1a; Li Tz'ŭ-ming [*q. v.*], *Yüeh-man-t'ang jih-chi*, vols. 17, 21, 22; Wêng T'ung-ho [*q. v.*], *Wêng Wên-kung kung jih-chi*; *Ch'ing Huang-shih ssŭ-p'u* (see under Fu-lung-an); *Chin-shih jên-wu chih* (see under Wêng T'ung-ho) p. 203; *The Life and Letters of S. Wells Williams* (1888) pp. 401–406; Chin-liang (see under Wêng T'ung-ho), 清帝后外紀 *Ch'ing ti hou wai-chi*; *Ch'ing-pai lei-ch'ao* (see bibl. under Liu Lun), *kung-wei* pp. 22–24; Liu Tun-chên, "On the Reconstruction of the Yüan-ming Yüan in the T'ung-chih Period" (in Chinese), *Ying-tsao hsüeh-shê hui-k'an* (Bul. of Soc. for Research in Chinese Architecture) vol. 4, nos. 2, 3, 4 (1933–34).]

FANG CHAO-YING

TSAI-t'ien 載湉, Aug. 14, 1871–1908, Nov. 14, ninth Emperor of the Ch'ing Dynasty, was a grandson of Emperor Hsüan-tsung (Min-ning, *q.v.*), a nephew of Emperor Wên-tsung (I-chu, *q. v.*), and a cousin of Emperor Mu-tsung (Tsai-ch'un, *q. v.*). He was the second son of Prince I-huan [*q. v.*]; his mother was a younger sister of Empress Hsiao-ch'in [*q. v.*]. At the age of two *sui* he was given the decorations of a first grade official. Early in 1874, at three *sui*, he was allowed to wear the peacock feather. Late in 1874 he was given the salary of a prince of the sixth degree.

On January 12, 1875, Emperor Mu-tsung died and Empress Hsiao-ch'in chose her nephew, Tsai-t'ien, as successor to the throne, adopting him as her son. This selection violated the dynastic laws of succession (see under Hsiao-ch'in) and was made solely in order to maintain her power. Of all the princes, he was the nearest to her by blood; since he was still a child she could mould his career at will. Foreseeing the objection that this arrangement would leave the deceased Emperor Mu-tsung without an heir, she promised that Tsai-t'ien's first son would be Mu-tsung's heir (see Tsai-ch'un and Wu K'o-tu). Thus, at four *sui*, Tsai-t'ien became the pawn of an ambitious, unscrupulous woman who undertook to control his whole life, even to depriving him, in advance, of his rightful heir.

The decision making Tsai-t'ien heir to the throne was taken in the evening of January 12, 1875. Shortly after three o'clock the next morning the child arrived at the Palace. On January 15 it was announced, in his name, that the

Dowager Empresses, Hsiao-ch'in and Hsiao-chên (see under the former), would rule as co-regents during his minority. On February 25, 1875, he ascended the throne. The title Kuang-hsü 光緒 was used to designate the years of his reign which lasted nominally from January 6, 1875 to January 21, 1909. The two Dowager Empresses ruled jointly as regents from 1875 to 1881 when Hsiao-chên died; and then, from 1881 to 1887, Hsiao-ch'in ruled alone. On February 7, 1887 Tsai-t'ien was proclaimed to be of age, but the power to rule was withheld from him for two years more during which Hsiao-ch'in "instructed him in state affairs" (*hsün-chêng* 訓政). It was not until March 4, 1889 that she retired to the Summer Palace (see under Hsiao-ch'in). Even so, she did not relinquish the reading of important state documents or the making of appointments to certain offices. Tsai-t'ien had no power to veto her decisions, for from childhood he had been taught to respect, to fear, and to obey her. He was married on February 26, 1889 to a daughter of a maternal uncle—to a cousin who was three years his senior and for whom he had no affection. Obviously, Hsiao-ch'in arranged this marriage, just prior to her retirement, in order that through her niece she could continue to exercise authority over the Emperor, and obtain confidential information on all proposed governmental policies. The hapless bride, known as Empress Hsiao-ting (孝定景皇后, 1868–1913), later held the position of Dowager Empress (Lung-yü Huang-t'ai-hou 隆裕皇太后) from 1908 until her death. At the time of his marriage Tsai-t'ien was given as concubines two sisters: Chin-fei 瑾妃 (1874–1924) and Chên-fei 珍妃 (known to Westerners as the "Pearl Concubine", 1876–1900). They were cousins of Chih-jui [*q. v.*], and both had been tutored by Wên T'ing-shih [*q. v.*]. Chên-fei, young and active, was perhaps the only woman Tsai-t'ien ever loved. She tried once, in 1894, to compete with Hsiao-ch'in in influencing appointments to official posts, but caused such a tempest in the Palace that she never tried again. Hsiao-ch'in ordered that she be degraded in rank, and though the rank was later restored to her, Chên-fei was never forgiven for her temerity.

Under such unfavorable circumstances, Tsai-t'ien, surprisingly enough, grew up to be a man of considerable character. For this, credit must be given to Wêng T'ung-ho [*q. v.*], one of his tutors and his closest friend. It is said that as a child he was afraid of thunder and often, when he heard it, would hide his head in Wêng's lap. Wêng's diary is a valuable record of the Emperor's schooling. Besides the usual subjects, Tsai-t'ien studied English under two former students of the T'ung-wên Kuan (see under Tung Hsün), namely, Shên To 沈鐸 and Chang Tê-i 張德彝 (T. 在初, 1847–1919), Minister to Great Britain, 1901–05. He was described as being an impetuous and ill-tempered child, but under Wêng's patient guidance he became a conscientious man with strong moral convictions. It is likely that he could have become an outstanding ruler but for his fear of his foster mother, Hsiao-ch'in—a fear which she had deliberately and firmly planted in his mind.

During the Hundred Days' Reform of 1898 (see under T'an Ssŭ-t'ung) Tsai-t'ien rebelled against her domination, but when Yüan Shih-k'ai (see under Yüan Chia-san) divulged the plot to overthrow her, she and the conservatives anticipated the coup. She returned to Peking from her retirement in the Summer Palace on September 22, 1898, and confined Tsai-t'ien in a pavillion known as Ying-t'ai 瀛臺, on an island in the Imperial Park west of the Palace. In his name she issued decrees denouncing the reformers and begging herself to resume control of the government. Rumors of his illness were spread, and physicians were regularly summoned to lend support to the story. There was a plot either to dethrone him, or to put him to death, but because of covert protests from Liu K'un-i [*q. v.*] and other provincial officials, and veiled warnings from foreign diplomats, it was not carried out. However, on January 24, 1900, Hsiao-ch'in and her protégé, Tsai-i (see under I-tsung), appointed the latter's son as Heir Apparent, not to Tsai-t'ien, but to the preceding Emperor, Mu-tsung.

Attributing the frustration of their plan to dethrone Tsai-t'ien to the influence of foreigners, Hsiao-ch'in and Tsai-i decided to drive them out of China by force. Tsai-t'ien knew the folly of making war on the Powers, but his protests were ignored. The Empress proceeded to sponsor the anti-foreign mob known as Boxers, thus precipitating, in 1900, the Boxer Uprising (see under Jung-lu). Finally, early in the morning of August 14, foreign troops were reported to be entering the capital. Hsiao-ch'in decided to flee, but she would not leave Tsai-t'ien behind. His favorite consort, Chên-fei, courageously suggested that the Emperor be left in Peking to negotiate a peace; but for her presumption she was by Hsiao-ch'in's order thrown down a well. Surrounded as he was by her supporters, Tsai-t'ien had no choice but to accompany the Empress

Dowager. However, had he managed to remain in Peking, he could have gained control of the throne, and the Empress might have been barred from resuming her power.

During the flight and the stay in Sian (see under Hsiao-ch'in), Tsai-t'ien was granted more freedom than in the preceding two years. He was under surveillance, but was allowed some voice in matters of state. Hsiao-ch'in used him, however, as a scapegoat to issue decrees in which he supposedly blamed himself and the officials at Court for the fiasco of the Boxer War. As soon as she was assured that her position would suffer no change, she ignored him. After their return to Peking she delegated to him only ceremonial duties and he enjoyed little more freedom than during his confinement. Nevertheless he patiently prepared himself for the day when his foster mother should die and leave him a free hand. He continued to read books on national and foreign affairs, and even resumed his study of the English language. Yet he was never permitted, for even one day, to rule by himself. Hsiao-ch'in died on November 15, 1908; the death of Tsai-t'ien being announced as having occurred on the preceding day. He was given the posthumous title, Ching Huang-ti 景皇帝, and the temple name, Tê-tsung 德宗. His tomb, the last one erected in the Ch'ing imperial burial grounds southwest of Peking, was named Ch'ung-ling 崇陵, where he was buried in 1913. Probably he did not die a natural death. Some writers conjecture that he was murdered after Hsiao-ch'in died, but that his decease was announced first, in order to disguise the sequence of events.

However this may be, before she died, Hsiao-ch'in named as successor to the childless Tsai-t'ien his nephew, and her grand-nephew, P'u-i 溥儀 (b. Feb. 7, 1906), then three *sui*. P'u-i was the son of Tsai-t'ien's younger brother, Tsai-fêng (see under I-huan), and his mother was a daughter of Jung-lu [*q. v.*]. He was treated as the adopted son of both Tsai-t'ien and Mu-tsung—a dual system of relationships known in China as *chien-t'iao* 兼祧. His own father, Tsai-fêng, was named by Hsiao-ch'in to serve as regent during his minority, to rule in co-operation with Tsai-t'ien's widow, the above-mentioned Empress Hsiao-ting. P'u-i ruled for three years (January 22, 1909–February 17, 1912), under the reign title of Hsüan-t'ung 宣統. On February 12, 1912 his father and his foster mother agreed for him to abdicate the throne in favor of a republican form of government, thus ending the Ch'ing Dynasty which had ruled China for 268 years. Though no longer Emperor, he was permitted to live in the Palace in Peking. In 1917 an ambitious general, Chang Hsün 張勳 (T. 少軒 H. 松壽老人, 1854–1923), staged an ill-fated *coup d'état* and restored P'u-i to the throne (July 1), but twelve days later (July 12) the general was defeated by republican forces and P'u-i again abdicated. In 1924 he was forced by General Fêng Yü-hsiang (see under Sung Ch'ing) to vacate the Palace. Thereafter he lived in the Japanese Concession in Tientsin until 1932 when he became the nominal head of the Japanese sponsored Manchurian regime.

There are many stories concerning the tragic life of Tsai-t'ien, some of which may well be true but cannot be substantiated by the facts at hand. Others are clearly fantastic. Statements to the effect that he was stupid or even feeble-minded were invented and circulated, probably by ambitious princes and officials who planned to dethrone him in 1900. Der-ling (see under Hsiao-ch'in), who lived in the palace for two years as lady-in-waiting to the Empress Dowager, states that he was intelligent, studious, fond of music, and well-informed on a variety of subjects. His tragedy was that he could not escape the control of his foster mother without breaking the conventional rules of filial piety. Although the actual power, throughout the thirty-three years of his reign, was in the hands of Hsiao-ch'in, the official history of those years is recorded under Tsai-t'ien's name and is entitled *Tê-tsung Ching Huang-ti shih-lu* (實錄), 579 + 4 *chüan*. It was completed in 1921 and is accompanied by a collection of edicts, entitled *Tê-tsung Ching Huang-ti shêng-hsün* (聖訓), 145 *chüan*. He has credited to him also a collection of notes on Chinese historical events, entitled 讀史隨筆 *Tu-shih sui-pi*, 4 *chüan*.

[1/23-35; Wêng T'ung-ho, *Wêng Wên-kung kung jih-chi*, vols. 13-40; Li Tz'ŭ-ming [*q. v.*], *Yüeh-man t'ang jih-chi*, vols. 21-36; *Ch'ing Huang-shih ssŭ-p'u* (see under Fu-lung-an); Der-ling, *Two Years in the Forbidden City* (1911); Johnston, R. F., *Twilight in the Forbidden City* (1934), chapters 1-10; Reid, John Gilbert, *The Manchu Abdication and the Powers, 1908-1912* (1935); Yün Yü-ting, *Ch'ung-ling ch'uan-hsin lu* ("Stories Relating to Tsai-t'ien") in 庸言 *Yung-yen*, vol. 2 (1914), and in 青鶴 *Ch'ing-ho*, vol. 5 (1936); *idem*, *Tz'ŭ-hsi ch'uan-hsin lu chai-ch'ao* ("Selected Stories Relating to Hsiao-ch'in"), in *Ch'ing-ho*, vol. 5 (1936-37); Wang Chao 王照, 德宗遺事 *Tê-tsung*

i-shih; Ch'ü Kuei-t'ing, *Chên-chih Kuang-hsü Huang-ti mi-chi* ("Diagnosis of the Illness of Kuang-hsü, Privately Recorded") in 逸經 *I-ching*, no. 29 (May 1937); Chao Ping-lin, *Kuang-hsü ta-shih hui-chien* (see bibl. under Yüan Chia-san).]

FANG CHAO-YING

TS'AI Hsin 蔡新 (T. 次明 H. 葛山, 緝齋), 1707–1800?, official and educator, was a native of Chang-p'u, Fukien. An uncle, Ts'ai Shih-yüan 蔡世遠 (T. 聞之 H. 梁村, posthumous name 文勤, 1682–1733), a *chin-shih* of 1709, served as junior vice-president of the Board of Ceremonies (1728–30), and was a teacher in the school for the Emperor's sons. Ts'ai Hsin ranked fourth among the *chin-shih* of 1736. Selected a bachelor in the Hanlin Academy, he was in the following year appointed a compiler. In 1745 he became a teacher in the school for the Emperor's sons where later he served as honorary or actual supervisor for nearly thirty years (1757–85). In 1746 he was made commissioner of education in Honan and in 1752 served successively as sub-chancellor in the Grand Secretariat, junior vice-president of the Board of Works, and junior vice-president of the Board of Punishments. The following year he was granted leave to return home to care for his aged mother. To her he devoted the next thirteen years—until her death in 1764. After observing the customary period of mourning he was made (1766) junior vice-president of the Board of Punishments and shortly thereafter commissioner of education in Chihli. In 1768 he was promoted to the presidency of the Board of Works and from that time until the close of his official life—though holding concurrently various other posts—presided over the following Boards: Board of Punishments, 1768–69; Board of War, 1769–73 and 1776–80; Board of Ceremonies, 1773–76; and Board of Civil Appointments, 1780–83. In 1773 he was presented by the Emperor with an official residence at Ch'êng-huai yüan (see under Chang T'ing-yü) and was permitted to ride horseback in the Forbidden City. In 1780 he was made an Assistant Grand Secretary, and in 1783 a Grand Secretary. Having reached (1785) the age of seventy-nine *sui*, he begged leave to retire. To this request the Emperor reluctantly consented, after bestowing upon him the honorary title of Grand Preceptor of the Heir Apparent.

With the exception of a trip to Peking on the occasion of the Emperor's eightieth birthday (1790), Ts'ai Hsin spent the remainder of his life in Fukien. From time to time he exchanged poems with the Emperor; and his continued interest in governmental affairs is attested by his occasional memorials to the throne. As Ts'ai Hsin was approximately the age of Emperor Kao-tsung, and the last high official who had been closely associated with him during most of his reign, he was honored on a number of occasions with gifts. At the same time his son, Ts'ai Pên-chün 蔡本俊 (*chin-shih* of 1799), was granted several promotions. On learning of Emperor Kao-tsung's death (February 1799) Ts'ai Hsin, then in his ninety-second year, sought permission to go to Peking to pay his respects before the coffin of his master. But in a gracious edict by Emperor Jên-tsung he was excused on the ground of great age. Within a year Ts'ai Hsin himself died, and was canonized as Wên-tuan 文端.

Ts'ai Hsin's greatest service to his country was probably his conscientious supervision for thirty years of the school for the Emperor's sons. There he carefully directed the education of the princes who regarded him with great respect. A strict upholder of the orthodox Confucian morality, he performed his official duties according to time-honored custom, and in this respect was an example of the intelligent, conservative, and dependable official of the old regime.

Ts'ai Hsin was not celebrated for his scholarship, but took pleasure in the writing of poetry. He left one collection of prose, entitled 緝齋文集 *Chi-chai wên-chi*, 8 *chüan*, and one of verse, entitled *Chi-chai shih-kao* (詩稿), 8 *chüan*, both printed in 1785.

[1/326/3a; 2/26/23a; 3/25/35a; 7/17/15a; 16/7/34a; 23/28/7a; 33/56/1a; Chao-lien [*q. v.*], *Hsiao-t'ing hsü-lu*, 3/11; *Fukien t'ung-chih* (1922) 列傳, 清 5/7a.]

KNIGHT BIGGERSTAFF

TS'AI Yü-jung 蔡毓榮 (T. 仁庵 H. 顯齋), Apr. 15, 1633–1699, Feb. 21, official, was a native of Chin-chou, Liaotung. His father, Ts'ai Shih-ying 蔡士英 (T. 伯彥 H. 魁吾 posthumous name 襄敏, d. 1674), was a Ming official who surrendered to the Manchus in 1642 with Tsu Ta-shou [*q. v*], and later rose to the post of director-general of Grain Transport (1655–57, 1659–61). In the Manchu period the family belonged to the Chinese Plain White Banner. Ts'ai Yü-jung began his official career in 1656 as captain of a company and, after several promotions, was made a vice-president of the Board of Civil Offices (1668–70). In 1670 he became

governor-general of Szechwan and Hu-kuang (present Hupeh and Hunan), with headquarters at Ching-chou, Hupeh, on the Yangtze river.

When, late in 1673, Wu San-kuei [*q. v.*] revolted in Yunnan and Kweichow, Ts'ai Yü-jung was relieved of his duties in Szechwan in order to devote his attention to the defense of Hu-kuang. In a few months, however, all of Hunan was taken by Wu San-kuei. Although Ts'ai succeeded in preventing the march of the insurgents into Hupeh, he was deprived of all ranks and ordered to remain at his post to redeem himself. Yet it seems that he was greatly trusted in the defense of Hupeh, for when his father died he was ordered to remain at his post instead of retiring to observe the customary period of mourning. In 1675 he was given command of two battalions of Chinese recruits, and during the following three years directed the transportation of supplies to near-by armies, in the meantime supervising the construction of naval vessels. In 1678, when the forces of Wu San-kuei were confined to Hunan, Kweichow and Yunnan, an offensive into Hunan was ordered. At the head of five thousand men, Ts'ai assisted in the siege of Yochow, Hunan, and in several naval engagements. Soon Wu died, and the rebels gradually retreated. In 1679 Yochow was taken and most of Hunan was recovered. Ts'ai Yü-jung was given the title, Sui-yüan Chiang-chün 綏遠將軍, and given command of all the Chinese troops in Hunan. In 1680 he assisted the Manchu commander, Jangtai [*q. v.*], in taking the capital of Kweichow. After the rebellion was crushed in 1681, and Yunnan was recovered, Ts'ai was ordered to resume the post of governor-general of Hu-kuang. In the following year (1682) he was made governor-general of Yunnan and Kweichow, and for four years did much to rehabilitate those war-torn provinces. But when he memorialized the throne that he wished to suppress an uprising of the Miaos at Wei-ning, Kweichow, the Emperor reproved him and directed that only peaceful means should be employed toward the aborigines—for sometimes they were reported as rebellious simply because they refused to comply with the demands of greedy officials. When Ts'ai, in disregard of the warning, attacked the Miaos, he was removed from his post and appointed to a less important position, namely superintendent of the Government Granaries at Peking.

Late in November 1686 Ts'ai Yü-jung was made junior vice-president of the Board of War, but was discharged early in the following year when it was discovered that while in Yunnan he had, through the medium of his son, Ts'ai Lin 蔡琳, given a bribe of nine hundred taels silver to an official investigator; and, after the conquest of Yunnanfu, had taken (1681) a granddaughter of Wu San-kuei to be his concubine, when he should have delivered her up as a captive of war. He was tried, found guilty, and sentenced to decapitation. But during the same year the Emperor commuted his sentence to confiscation of his properties, flogging, and banishment to Heilungkiang. At this time the war against the Russians was suspended to await the arrival of a Russian envoy to conduct peace negotiations, but the project of colonizing the Amur River region which started in 1683 and 1684 continued to be carried on. A military highway was projected in 1685 from Ula (present Yung-chi, Kirin) through Tsitsihar to Aigun, a distance of 1,340 *li* to be connected by nineteen post stations. It is reported that Ts'ai Yü-jung was ordered to help in both projects and that the expense of equipping the nineteen stations was defrayed by him. A few years later he was pardoned and was allowed to live at his home in Lu-lung, Chihli, where he died.

Ts'ai Yü-jung had eight sons and eight daughters. One of his daughters was the famous poetess, Ts'ai Wan 蔡琬 (T. 季玉, 1695–1755), who left a collection of verse entitled 蘊眞軒詩草 *Yün-chên hsüan shih-ts'ao*, 2 *chüan*. She married Kao Ch'i-cho 高其倬 (T. 章之 H. 芙沼, 種筠, posthumous name 文良, 1676–1738), a *chin-shih* of 1694 and a baron of the third class (conferred in 1730) who held from 1723 to 1738 one or another of the governor-generalships or governorships in South China. It is said that many of Kao's memorials and official letters were written in collaboration with his wife, though it is known that he was himself a writer and a poet. He left a collection of poems entitled 味和堂詩集 *Wei-ho t'ang shih-chi*, 8 *chüan*, and a collection of memorials in 10 *chüan*. Unconfirmed stories assert that Ts'ai Wan's mother was a former concubine of Wu San-kuei.

A son of Ts'ai Yü-jung, named Ts'ai T'ing 蔡珽 (T. 若璞 H. 禹功, d. 1743), was a *chin-shih* of 1696 and a Hanlin corrector. After a term as governor of Szechwan (1722–24) he was arrested and tried in Peking on a charge of murder, but because he had turned against a former friend, Nien Kêng-yao [*q. v.*], and supplied Emperor Shih-tsung with "evidence" leading to Nien's conviction, the charge was dropped. For a time he became the Emperor's favorite, and

Tsang

was concurrently entrusted with heading the Censorate, the Board of War, the Board of Civil Office, and the Chinese Plain White Banner. In 1726, however, he was degraded to the rank of governor of Mukden, and a year later was accused of having received bribes while in Szechwan. In 1728 he was further charged with conspiring against T'ien Wên-ching [*q. v.*]. He was sentenced to imprisonment awaiting execution, but was released in 1735 by order of Emperor Kao-tsung.

[1/262/1a; 1/513/17b; 2/7/4a; 2/13/17b; 3/65/24a; 3/160/4a; 4/61/2a; 6/59/11b; 20/2/00; 21/2/21b; Shêng-yü [*q. v.*], *Pa-ch'i wên-ching*, 57/9a, 17b, 18b; Hsi-ch'ing 西清, 黑龍江外紀 *Heilungkiang wai-chi* 7/6a; T'ieh-pao [*q. v.*], *Hsi-ch'ao ya-sung chi, yü-chi* 1/1a; Lu Mei 陸楣, 鐵莊文集 *T'ieh-chuang wên-chi* 6/3a; *Yung-p'ing fu chih* (1879) 57/4b–15a.]

FANG CHAO-YING

TSANG Yung 臧庸 (T. 用中, 西成, before 1804 his *ming* was 鏞堂, T. 在東, 東序), 1767–1811, Sept. 14, scholar, was a native of Wu-chin (Changchow), Kiangsu. His great-great-grandfather, Tsang Lin 臧琳 (T. 玉林, 1650–1713), was a brilliant classicist who left some 180 *chüan* of critical writings. But as these studies were not published he did not receive due recognition during his lifetime. Tsang Yung's father, Tsang Chi-hung 臧繼宏 (T. 世景 H. 厚庵, 1728–1796), was a garment-dealer who gave his sons a literary education. Two of them, Tsang Yung and Tsang Li-t'ang 臧禮堂 (T. 和貴, 1776–1805), came to be known among scholars as the "Two Tsangs." At the age of nineteen (*sui*) Tsang Yung read the *Shang-shu hou-an* by Wang Ming-shêng [*q. v.*] and the manuscripts of his ancestor, Tsang Lin, and then became interested in the critical studies of the School of Han Learning (see under Ku Yen-wu). In the following year he began to study the classical texts. Two years later (1788) Lu Wên-ch'ao [*q. v.*] came to Changchow and, recognizing his talent, engaged him for a few years both as his pupil and as his assistant. When Lu was introduced to the works of Tsang's great-great-grandfather he appreciated their significance, and thus secured for Tsang Lin the recognition that was his due.

In the spring of 1793 Tsang Yung went to Soochow, then a centre for adherents of the School of Han Learning. There he associated with Ch'ien Ta-hsin, Tuan Yü-ts'ai, Niu Shu-yü, Wang Ch'ang, Ku Kuang-ch'i [*qq. v.*], Ch'ü Chung-jung (see under Ch'ien Ta-hsin), and other scholars of note. On the recommendation of Ch'ien and Wang he obtained, early in 1794, a position as tutor to a grandson of Pi Yüan [*q. v.*], the latter being then at Wuchang as governor-general of Hupeh and Hunan. After a few months in Wuchang Tsang returned to his native place to compete in the provincial examination of 1794, but was unsuccessful. In the meantime Pi Yüan was transferred to the governorship of Shantung and his family moved to Tsinan where Tsang went, late in 1794. There he came into contact with Juan Yüan [*q. v.*], then educational commissioner of Shantung. In 1795 Pi was reappointed governor-general of Hupeh and Hunan, and Tsang accompanied him to Wuchang where he remained until August of the following year, when he returned home on account of his father's death.

On invitation of Juan Yüan, Tsang Yung went in 1797 to Hangchow to assist Juan in the compilation of the famous *Ching-chi tsuan-ku* (see under Juan Yüan), and in the following year he was asked to become chief compiler. Late in that year (1798) Tsang went to Canton where he saw to the printing (1799–1800) of the *Ching-chi tsuan-ku* as well as some of his own works. Returning to Hangchow in 1800, he was engaged by Juan Yüan to collate the *Thirteen Classics*, a task on which he was engaged until the autumn of 1802. Late in the same year he returned to his native place and entered business, but abandoned it in 1804 and went to Peking where he remained two years, residing at the homes of Wang Yin-chih [*q. v.*] and Kuei-fang 桂芳 (T. 子佩 H. 香東, posthumous name 文敏, *chin-shih* of 1799, d. 1814). There he competed in the Shun-t'ien provincial examination of 1804, but failed. When he returned to Changchow early in 1806, Juan Yüan and I Ping-shou (see under Chang Wên-t'ao), prefect of Yangchow, were planning to compile a topography of Yangchow, and Tsang, Chao Huai-yü [*q. v.*] and others were invited to assist in the task. As both Juan Yüan and I Ping-shou moved from Yangchow in the following year this work was left incomplete, but the manuscript drafts were later utilized by the compilers of the *Yangchow fu-chih*, 74 *chüan*, a history of Yangchow, printed in 1810. During the years 1807–10 Tsang again lived in Hangchow and Yangchow under the patronage of Juan Yüan. For several months in 1807–08, at the request of Liu Fêng-kao 劉鳳誥 (T. 丞牧, H. 金門, 1761–1830), educational commissioner of Chekiang, he edited the 五代史記注 *Wu-tai-*

shih chi chu, 74 *chüan*, comprising the text of the *New History of the Five Dynasties* (see under Shao Chin-han) as annotated by P'êng Yüan-jui (see under Chiang Shih-ch'üan). This work was later revised by Liu Fêng-kao and was printed by him in 1828. In 1810 Tsang went again to Peking and though he competed unsuccessfully in the Shun-t'ien provincial examination, he stayed there until the spring of the following year. He then returned to Kiangsu where he died in September 1811.

Tsang Yung not only assisted the above-mentioned scholars as critic, exegete and philologist, but also wrote or edited about thirty short works, comprising some 60 *chüan*, which were published under his name. Among his works on the Classics may be mentioned: the 周易鄭注敍錄 *Chou-i Chêng-chu hsü-lu*, 1 *chüan* (1819), on the *Changes;* the 毛詩馬王微 *Mao-shih Ma Wang wei*, 4 *chüan* (1806), on the *Odes;* and the 三禮目錄 *San-li mu-lu*, 1 *chüan* (1801), on the *Three Rituals*. His memoranda and notes concerning his studies were printed in 1819 in 12 *chüan* under the title, 拜經日記 *Pai-ching jih-chi*. A collection of his prose, entitled *Pai-ching t'ang wên-chi* (堂文集), was in part printed before the appearance of a definitive edition in 5 *chüan* in 1930. Several of his works were printed in the *Huang-Ch'ing ching-chieh* (see under Juan Yüan), in the 問經堂叢書 *Wên-ching t'ang ts'ung-shu* (1797–1802) and in other collectanea. The above-mentioned *Pai-ching jih-chi* and eight works which Tsang edited and collated, together with a collection of notes on the Classics by his great-great-grandfather, Tsang Lin (entitled 經義雜記 *Ching-i tsa-chi*, 30 *chüan*), were brought together under the collective title, *Pai-ching t'ang ts'ung-shu* (1801). This collectanea was reproduced in 1935 by the Kyoto Institute of the Academy of Oriental Culture (Tōhō-bunka-gakuin Kyōto Kenkyūsho 東方文化學院京都研究所), Japan. The following year a chronological biography and bibliography of Tsang Yung, entitled 臧在東先生年譜 *Tsang Tsai-tung hsien-shêng nien-p'u*, written in Chinese by Yoshikawa Kōjirō 吉川幸次郎, was printed in the 東方學報 *Tōhō gakuhō* (Kyoto, No. 6), the Journal of the Academy.

[1/487/11b; 2/68/63a; 3/416/41a; 7/33/16a; *Nien-p'u* (see above).]

Hiromu Momose

TS'AO Chan 曹霑 (H. 雪芹, 芹圃, 芹溪), d. Feb. 12, 1763, novelist, was a member of the Bond Servant Division (under the Imperial Household) of the Manchu Plain White Banner. He was a grandson of Ts'ao Yin [*q. v.*] and was probably the son of Ts'ao Fu (see under Ts'ao Yin). By favor of Emperor Shêng-tsu, four members of the Ts'ao family in three generations held, off and on for fifty-eight years, the superintendency of the Imperial Textile Factory at Nanking. Ts'ao Fu, the last incumbent, began his service in 1715. Ts'ao Chan was probably born about this time. Until 1728 he lived with the family at Nanking and was accustomed to all the comforts and luxuries of his father's position. But the household lived beyond its means and its vaunted prosperity came to a sudden end when in 1728 Emperor Shih-tsung ordered the confiscation of all the property. The ostensible reason was a debt of some 31,000 taels which Ts'ao Fu owed to the government, but actually this debt was only a fraction of the sums his grandfather, Ts'ao Yin, once owed. It is possible that the Emperor was motivated by economy or by a desire to rid the government of corrupt practices. On the other hand, he may have doubted the loyalty of the Ts'ao family on learning that it possessed two gold-plated figures of lions which had once belonged to Yin-t'ang [*q. v.*], the Emperor's arch-enemy. At any rate the family was uprooted from Nanking and some thirteen residences, 1,967 *mou* of land, and other property were confiscated. The household, comprising some 114 persons, including servants, was removed to small quarters in Peking which the family had owned but which were now graciously re-allotted to it by the Emperor. Needless to say, the family was now poverty-stricken.

Ts'ao Chan, a person of delicate sensibilities—and then perhaps in his adolescence—must have felt the blow very keenly. Though highly educated and widely informed, he was unprepared to make a living for himself, and at times those dependent on him lacked food. He lived as a villager near the Western Hills of Peking, and only a few friends were interested in his lot—one being the poet and Imperial Clansman, Tun-ch'êng (see under Yung-chung). In his later years he must have pondered often the memory of his early affluence and gaiety—meditations which finally took a literary form. He conceived a novel portraying life in a well-to-do family which, by mismanagement and the loose habits of its members, drifted into decay and finally

into ruin. He began his writing sometime before 1754, for by that year twenty-eight or more chapters were finished. But it was far from complete when he died nine years later. At first he gave it the name 風月寶鑑 *Fêng-yüeh pao-chien*, and then such titles as 石頭記 *Shih-t'ou chi* or 金玉緣 *Chin-yü yüan*. But its most popular title is 紅樓夢 *Hung-lou mêng*, translated as "Dream of the Red Chamber."

The *Hung-lou mêng* is a realistic novel, not in the sense that it treats of men or events known to history, but of the author's personal experiences. As such it attracted the attention of a relative whose real name is not known but whose studio had the designation Chih-yen Chai 脂硯齋. In 1754 this friend made a copy of the twenty-eight completed chapters, adding to it his own notations and comments. In 1928 sixteen of these chapters came into the possession of Hu Shih (see under Ts'ui Shu) who after a study of them gave to the world many hitherto unknown intimations concerning the novel and its author.

How many chapters of the *Hung-lou mêng* Ts'ao Chan completed before his death in 1763 is not known. It is known, however, that transcripts were made by eager readers before he died, and these apparently all had eighty chapters of a still incomplete novel. At least one such transcript is extant, with a preface by Ch'i Liao-shêng 戚蓼生 (T. 念切 H. 曉塘, *chin-shih* of 1769), which was recently reproduced lithographically by the Yu-chêng Shu-chü 有正書局, Shanghai. In 1792 there suddenly appeared a supposedly complete printed edition of the *Hung-lou mêng*, in 120 chapters, with a preface by Kao Ê 高鶚 (T. 小泉 H. 蘭墅, *chin-shih* of 1795), dated 1791. This was the first printing, and the source of all later popular editions. In 1793 the same publisher issued a revised edition, but it received very little attention.

The *Hung-lou mêng* relates the love life of a young man in a rich and noble family. The hero, Chia Pao-yü 賈寶玉, is undoubtedly a self-portrait of the author; and the heroine, Lin Tai-yü 林黛玉, his cousin, was the woman he loved. Their tragic fate has touched the heart of many a reader. But there are fifty or sixty other important characters, all portrayed in such vivid detail that the personality of each stands out very clearly. This is especially true of several young ladies and maids with whose portrayal the writer must have taken great pains. Numerous as the characters are, they intermingle in a wonderful unity, each individual constituting an integral member of a large family group, sharing its glory and its shame, contributing to its prosperity or its ruin. Some, taking it for granted that the family's fortune is irreversible, spend their days in emotional excesses or in sensual pleasures. Some, who are avaricious, contrive to profit by mismanagement of the family estate. Some foresee the dangers and so plan for their own futures; others voice warnings, but their words go unheeded. Such a panorama of complex human emotions and tangled relations, involving tens of masters and hundreds of servants, constitutes source-material of supreme value for a study of the social conditions in affluent households of the early Ch'ing period.

In the eighty chapters which can be attributed to Ts'ao Chan, the factors that led to the family's ruination are set forth, and the first signs of eventual collapse appear. The writer of the ensuing forty chapters who is now definitely known to have been Kao Ê, following closely the intimations of Ts'ao Chan, depicts the tragic end—not as well perhaps as Ts'ao would have done it, but nevertheless convincingly. Other writers attempted to supplement the story with different endings, but none of these are worthy of mention. Several devoted readers produced plays, songs, commentaries or illustrations, all based on the story. One set of fifty portraits of characters in the novel was drawn by Kai Ch'i 改琦 (T. 伯蘊 H. 七薌, 香伯, 1774–1829). These were reproduced in four volumes with poems, in 1879, under the title, *Hung-lou mêng t'u-yung* (圖詠).

Though the *Hung-lou mêng* has been popular ever since the first printing, its true place in Chinese literature was not appreciated until after 1917 when the vernacular style acquired literary importance. Thereafter it was read in schools, and scholars began to study it from various points of view—a study which has in no way lost its interest. Several partial translations of the novel into Western languages are listed below.

[*Hu Shih wên-ts'un* (see bibl. under Li Ju-chên) series 1–3; Yü P'ing-po 俞平伯, *Hung-lou mêng pien* (辨); Fêng-k'uan 奉寬, 蘭墅文存與石頭記, *Lan-shu wên-ts'un yü Shih-t'ou chi* in 北大學生 *Pei-ta hsüeh-shêng*, vol. I, no. 4 (1931); Gutzlaff, K., *Hung-lau mung or Dreams in the Red Chamber*, *Chinese Repository*, vol. XI, p. 266; Thom, R., *The Chinese Speaker* (1846), pp. 62–89, extracts in English under the title, *The Dreams of the Red Chamber*; Bowra, E. C., *The Dream of the Red Chamber*, *The China Magazine*, Christmas number, 1868, also vol. for 1869, trans. of first eight chapters; Giles, H. A., *Hung Lou Mêng*,

Jour. China Br. R. As. Soc. (1885), vol. 20, pp. 1-23, also pp. 51-52; Joly, H. B., *Hung Lou Mêng; or the Dream of the Red Chamber, A Chinese Novel.* Bk. I, Hongkong, 1892; Wang Chi-chên, *Dream of the Red Chamber*, New York, 1929; Kuhn, F., *Der Traum der roten Kammer*, Leipzig, 1932; see also bibl. under Ts'ao Yin.]

FANG CHAO-YING

TS'AO Chên-yung 曹振鏞 (T. 懌嘉 H. 儷笙), Nov. 8, 1755–1835, Jan. 31, official, was a native of Shê-hsien, Anhwei. His grandfather, Ts'ao Ching-ch'ên 曹景宸 (T. 映青 H. 楓亭, 1707–1776, Feb. 14), was for many years a salt merchant at Yangchow, and as such amassed a tolerable fortune. His father, Ts'ao Wên-ch'ih 曹文埴 (T. 近薇 H. 竹虛, 薺原, 1735–1798), became a *chin-shih* in 1760 and in the following year a compiler in the Hanlin Academy. After holding the offices of educational commissioner of Kiangsi (1771–74) and of Chekiang (1775–76), and serving as a vice-president on various Boards, Ts'ao Wên-ch'ih was made president of the Board of Revenue (1785). In 1787 he was granted leave to look after his aged mother (*née* Chu 朱, b. 1707). While in retirement he exchanged poems with Emperor Kao-tsung whom he visited on two occasions—in 1790 to celebrate the Emperor's eightieth birthday, and in 1795 to congratulate the Emperor on his completion of sixty years on the throne. His literary collection, 石鼓硯齋集 *Shih-ku-yen chai chi*, contains 20 + 1 *chüan* of writings in prose and 32 + 2 + 8 *chüan* of verse. He was canonized as Wên-min 文敏.

Ts'ao Chên-yung became a *chin-shih* in 1781 and a compiler in the Hanlin Academy in 1787. For eleven years he served in various literary offices in Peking and as educational commissioner of Honan (1792–95) and of Kwangtung (1798). From 1798 to 1801 he remained at home to mourn the death of his father, and thereafter served as a sub-chancellor of the Grand Secretariat (1802–04), as provincial commissioner of education of Kiangsi (1804–06), and as president of the Board of Works (1806–09) and of the Board of Revenue (1809–13). In 1813 he was made a Grand Secretary, supervising the Board of Works. After the suppression of the rebellion at Hua-hsien, Honan (see under Na-yen-ch'êng), he was given the title of Grand Guardian of the Heir Apparent. In 1814, on his sixtieth birthday (by Chinese calculation), he received the congratulations of Emperor Jên-tsung.

In 1820, after Emperor Hsüan-tsung succeeded to the throne, Ts'ao was made concurrently a Grand Councilor. During the ensuing fourteen years he headed the highest offices of the government—the Grand Secretariat and the Grand Council. He became, in fact, the venerated old man of the Empire, receiving the congratulations of Emperor Hsüan-tsung on his seventieth and eightieth birthdays (1824, 1834) with high honors. In 1821 he was given a home near the Forbidden City; three years later he was honored with the peacock feather for his part in directing the compilation of the *Shih-lu* of Emperor Jên-tsung (see under Wang Yin-chih). For the recovery of Turkestan in 1828 (see under Ch'ang-ling), he was given the title of Grand Tutor—an honor granted to only a few living men in the Ch'ing period. In 1831 he was decorated with a double-eyed peacock feather, and three years later was permitted to ride in a sedan chair inside the Forbidden City. On receiving the news of his death, Emperor Hsüan-tsung issued a long statement praising him and granting him high posthumous honors. He was celebrated in the Temple of Eminent Statesmen and was given the most coveted posthumous name, Wên-chêng 文正.

In his statement lamenting Ts'ao's death, Emperor Hsüan-tsung praised him as faithful to his trust, and added that although he seemed awkward in speech, he often fearlessly and vehemently gave his views on what should be done and what should not be done. The Emperor resembled Ts'ao in being cautious and frugal, and perhaps for that reason placed so much confidence in him. It is said that owing to Ts'ao's advice, many unnecessary expenses in the government and in the Palaces were abolished. He was not known to seek personal advantage. When T'ao Chu [*q. v.*] began his reforms in the salt administration in Kiangsu, he feared that the changes might incur opposition from Ts'ao whose family was engaged in the salt business there. He therefore apprised Ts'ao of his plans and asked for his opinion. Ts'ao replied that he had never heard of a premier starving to death and would not complain at personal losses if the desired reforms could be carried out.

On the other hand, Ts'ao has been blamed by some writers as having been in part responsible for the weakened state of the empire during the troubled decades following his death. He is said to have minimized the importance of substance in the essays written for the civil examinations, to have overemphasized calligraphy, and to have been too cautious in adhering to precedents of

Ts'ao

earlier reigns. For these reasons many able men failed to pass the examinations, or if they passed, could not obtain promotion to important offices (see Kung Tzŭ-chên, Ts'ui Shu, Chang Hsüeh-ch'êng), whereas many plodding and unimaginative scholars were elevated to the highest posts. In consequence, the government became chiefly an agency for issuing stereotyped decrees and for perpetuating outworn policies. Many urgent reforms were shelved, and the nation found itself unable to cope with the new mercantile and political forces which later assailed it from the West.

Ts'ao Chên-yung's collected works, entitled 綸閣延暉集 *Lun-ko yen-hui chi*, were probably not printed. A collection of his poems on events in history was printed under the title, 話雲軒詠史詩 *Hua-yün hsüan yung-shih shih*, 2 *chüan*.

[1/369/1a; 1/327/7a; 5/2/17a; 3/95/1a; 行述 *Hsing-shu* of Ts'ao Wên-ch'ih in *Shih-ku-yen chai chi;* Chang Hsing-chien 張星鑑, 仰蕭樓文集 *Yang-hsiao-lou wên-chi* 1/59b; *Nien-p'u* of P'an Shih-ên [*q. v.*], p. 78a; *Ch'ing-ch'ao yeh-shih ta-kuan* (see bibl. under Li Hung-tsao) 7/2–4; *Hsüan-tsung Ch'êng Huang-ti shih-lu* (see under Min-ning) 258/19b.]

Fang Chao-ying

TS'AO Jung 曹溶 (T. 潔躬, 鑒躬 H. 秋嶽, 倦圃, 鉏菜翁, 金陀老人), 1613–1685, scholar and official, was a native of Hsiu-shui, Chekiang. He became a *chin-shih* in 1637 and served as a censor at the close of the Ming dynasty. With the change of dynasties in 1644 he was given the same office under the new regime. In 1655 he became vice-president of the Board of Revenue and in the same year lieutenant-governor of Kwangtung. After he had retired from official life he was recommended to take the special examination known as *po-hsüeh hung-tz'ŭ* of 1679 (see under P'êng Sun-yü), but declined the honor. As a bibliophile he was interested in assembling the collected works of literary men of the Sung and Yüan dynasties. A catalogue of these works appears in the 觀古堂書目叢刻 *Kuan-ku t'ang shu-mu ts'ung k'o* of 1902, under the title 靜惕堂宋元人集目 *Ching-t'i t'ang Sung Yüan jên chi mu*. According to this list, Ts'ao Jung owned 196 collected works of Sung authors and 139 of Yüan authors. The catalogue of his library as a whole, entitled *Ching-t'i t'ang shu-mu* (書目), is preserved in manuscript in the Kuo-hsüeh Library, Nanking. From his library he personally selected a number of titles which were brought together in the famous *ts'ung-shu* known as 學海類編 *Hsüeh-hai lei-pien*, or "Classified Anthology from the Ocean of Learning." This *ts'ung-shu* was enlarged by a pupil, T'ao Yüeh 陶越 (T. 艾村), and in its present form comprises 440 monographs. It was not printed until 1831—a reprint appeared from the Commercial Press in 1920. Ts'ao Jung achieved some distinction as a poet, and in this field his name is often linked with that of Kung Ting-tzŭ [*q. v.*]. His collected verse, *Ching-t'i t'ang shih-chi* (詩集), 44 *chüan*, was first printed in 1725. The *Ssŭ-k'u* Catalogue (see under Chi Yün) has critical notices of eight works attributed to him.

[2/78/51b; 30/3/7a; 32/4/8b; *Chekiang t'ung-chih* (1812) 179/14a; Chekiang, *Kashing fu-chih* (1878) 52/49a; *Ts'ang-shu chi-shih shih* (see under P'an Tsu-yin) 4/11b; Wang Shih-chên [*q. v.*], *Ch'ih-pei ou-t'an* (1701) 16/10b asserts that Ts'ao's library contained the collected writings of 180 Sung authors and of 115 Yüan authors.]

Tu Lien-chê

TS'AO Yin 曹寅 (T. 子清 H. 楝亭, 荔軒, 掃花人, 雪樵), Oct. 13, 1658–1712, Aug. 24, official and man of letters, was the great-grandson of Ts'ao Hsi-yüan 曹錫遠 who came from a family in Fêng-jun, Chihli, but who joined the Manchus at Mukden or Liao-yang, perhaps involuntarily as a captive. His family belonged to one of the companies of "banner-bearers and drummers" (旗鼓) of the Bond Servant Division of the Manchu Plain White Banner, under the control of the Imperial Household. His grandfather, Ts'ao Chên-yen 曹振彥, was salt controller of Chekiang from 1656 to 1659, and his father, Ts'ao Hsi 曹璽 (T. 完璧, d. 1684), was superintendent of the Imperial Textile Factory (織造) at Nanking between the years 1663 and 1684. For his service, or his contributions, to the Imperial Household Ts'ao Hsi was rewarded with honorary ranks, finally becoming president of the Board of Works.

During the Ming and Ch'ing dynasties there were three Imperial Textile Factories situated in the silk producing areas at Nanking, Soochow, and Hangchow, their function being to supply the government and the Imperial Household with silk fabrics. In the Ming period such establishments were supervised by eunuchs but in the Ch'ing period, by the bond servants of the Imperial Household. The salt controllership and the superintendency of one of these factories were among the most lucrative posts in the Empire. Thus Ts'ao Yin's grandfather and his father must

have made great fortunes and it may be surmised that Ts'ao Yin was brought up in a luxurious environment.

After serving for some time as captain of his own company in Peking, Ts'ao Yin himself was appointed in 1690 superintendent of the factory at Soochow where he befriended old scholars such as Yu T'ung [*q. v.*], and was popular in local literary circles. In 1693 he was transferred to the factory at Nanking of which he had charge for twenty years. Concurrently he was for four terms (of one year each, in 1704, 1706, 1708, and 1710) salt censor of Liang-Huai at Yangchow—a very lucrative post which no official could legally hold for two successive years. At this time he led a luxurious life as a connoisseur of special dishes at banquets, as a collector of rare books, and as host to men of letters. He also owned an attractive garden at Nanking which later became the property of Yüan Mei [*q. v.*]. The expense of being host to Emperor Shêng-tsu on four of the latter's tours to South China (1699, 1703, 1705, and 1707) was easily met by him, whereas one such obligation might well have ruined a less opulent family. In Ts'ao's case, it meant building and equipping a miniature palace adjacent to the factory where the Emperor could lodge at intervals, both going and coming. In addition to appropriate gifts to the Emperor, there was the whole entourage to care for. However costly, it must have been gratifying to Ts'ao to be thus singled out, particularly when he could respond to the occasion in a lavish way.

The aesthetic taste of Ts'ao Yin is now best exemplified by the books artistically printed under his supervision. Some of these were official compilations which he was ordered to print by imperial decree. The printing establishment which he set up at Yangchow for this purpose was probably financed entirely by himself. The printing was done from beautifully carved blocks, and the books printed from them now constitute the best examples of xylography (*Ching-k'o pên* 精刻本) in the early Ch'ing period. The following are some of the works he printed by Imperial order: 全唐詩 *Ch'üan T'ang shih*—a comprehensive collection of T'ang poetry in 900 *chüan*, consisting of more than 48,900 poems by more than 2,200 authors; and the 佩文韻府 *P'ei-wên yün-fu*, a phrase-dictionary commissioned in 1704, and completed in 1711 (see also under Chang Yü-shu). The printing of the latter was begun on April 22, 1712 (as reported in a memorial by Ts'ao Yin on May 7, several months before he died), and by October 28, 1713 a number of printed copies were ready. It seems that the classified encyclopaedia, *Yüan-chien lei-han* (see under Wang Shih-chên), and several other works of this category, were likewise printed at Yangchow. For himself, Ts'ao printed some twenty different works, all of which are regarded as fine editions. Among them are two collections of reprints: one comprising twelve works under the general title, 楝亭十二種 *Lien-t'ing shih-êr chung;* the other a series of five phonetic dictionaries, *Lien-t'ing wu chung* (五種), all originally compiled prior to the twelfth century.

Ts'ao Yin brought together a short work in one *chüan*, entitled 居常飲饌錄 *Chü-ch'ang yin-chuan lu*, consisting of seven essays on food and beverages by various authors. His own collected works, *Lien-t'ing chi* (集), including 12 *chüan* of verse, 1 *chüan* of essays, and 2 *chüan* of *tz'ŭ* (poems in irregular metre), were printed in 1712. According to some accounts, he was the author of two dramas. One, entitled 後琵琶 *Hou P'i-p'a*, deals with the life of the Han scholar, Ts'ai Yung 蔡邕 (T. 伯喈, 133–192 A.D.), and the latter's daughter, Ts'ai Wên-chi 蔡文姬, a story which had previously been treated in the famous Ming drama, 琵琶記 *P'i-p'a chi*. The other drama, entitled, 虎口餘生 *Hu-k'ou yü-shêng*, is based on an essay with the same title, written by Pien Ta-shou 邊大綬 who describes, among other things, how, in his capacity as magistrate of Mi-chih, Shensi, he had early in 1642 caused the graves of Li Tzŭ-ch'êng's [*q. v.*] ancestors to be despoiled in order to negate the geomantic influences of the tombs, and so check the spread of Li's conquests. Pien later was taken captive by Li's forces, but managed to escape.

Ts'ao Yin was an accomplished calligrapher, and engaged in archery and horseback riding for recreation. Despite his long tenure in lucrative posts he left only a small estate, insufficient to cover his debts when he died. These debts were perhaps inevitable in view of his luxurious habits and the costly gifts he was expected to make to the Emperor, to princes, and to powerful courtiers. But his services were evidently satisfactory to the Emperor, who at the same time relied on him for secret information on high officials in South China, active or retired.

Ts'ao's only son, Ts'ao Yung 曹顒 (original *ming* 連生, d. 1715), succeeded his father as superintendent of the factory at Nanking. But as the family still owed the government a large sum of money, the Emperor appointed Li Hsü 李煦 (T. 萊嵩, 1655–1729), cousin of Ts'ao

Yin's wife, and superintendent of the Imperial Factory at Soochow, to serve concurrently as salt controller at Yangchow with instructions to use his income of one year to defray Ts'ao's debts. Late in 1713, a little more than a year after Ts'ao Yin's death, his debt to the government as salt-controller at Yangchow, amounting to 549,620 taels, was paid. But as Li actually turned over to Ts'ao Yung more than 586,000 taels, the latter offered, in a memorial, to present the balance to the Emperor for his stables. The Emperor was considerate, however, and took for himself only six thousand taels, returning some thirty thousand taels to Ts'ao Yung to cover any "private debts" (私債) which Ts'ao Yin may have left unpaid. When Ts'ao Yung died, another sum which his father owed to the government, as superintendent of the factory, had still not been paid in full. Ts'ao Fu 曹頫, a cousin of Ts'ao Yung, and adopted son of Ts'ao Yin, succeeded to that office in 1715 and held it until 1728 when Emperor Shih-tsung ordered the confiscation of his property to pay this second debt to the government (see under Ts'ao Chan). Ts'ao Fu's father, Ts'ao I 曹宜 (T. 子猷), was the younger brother of Ts'ao Yin. He was known as a painter who at one time held the post of captain of a company in the Imperial Household Division of the Plain White Banner.

In addition to a son and an adopted son, Ts'ao Yin had a daughter who in 1706 married the son of a prince, and a year later gave birth to a son and heir to the princedom. This prince, reported as belonging to the Bordered Red Banner, was presumably a descendant of Yoto [*q. v.*], the first Prince K'o-ch'in, who was the original possessor of that Banner. Yoto's great-great-grandson, Nersu 訥爾蘇 (d. 1740), inherited, in 1701, the rank of a second-class princedom with the designation P'ing (平郡王), but it was taken from him in 1726 and given to his eldest son, Fu-p'êng (see under Fang Kuan-ch'êng). It seems likely that Fu-p'êng was the son-in-law of Ts'ao Yin.

Ts'ao Yin possessed a fine library of which a catalog, entitled *Lien-t'ing shu-mu* (書目), was published in the *Bulletin of the National Library of Peiping* (vols. 4 and 5). Part of the collection later belonged to Ch'ang-ling 昌齡 (T. 晉蘅 H. 蕙齋, *chin-shih* of 1723), a son of Fu-nai (see under A-k'o-tun). Ch'ang-ling is designated as a nephew of Ts'ao Yin, thus indicating that Ts'ao's sister or cousin was Ch'ang-ling's mother. His library bore the name Ch'ien-i t'ang 謙益堂. In the Chia-ch'ing period (1796–1821) the family became poor and sold part of the collection to Chao-lien [*q. v.*].

[2/71/62a; 29/3/24a; 34/7/32a, 33a; see bibliography for Ts'ao Chan; Yeh Ch'ang-ch'ih (see under P'an Tsu-yin), *Ts'ang-shu chi-shih shih* (1910) 4/37a; *Kiangnan t'ung-chih* (1736) 105; *Ssŭ-k'u*, 116/8a, 134/1a, 183/13b; *Tientsin Chihli Library Catalogue* (1913) 27/8b; *Wên-hsien ts'ung-pien* (see bibl. under Dorgon) 9–12, 32–34, (1937) 1–4; Li Hsüan-po, "The Family of Ts'ao Hsüeh-ch'in, a New Study," 故宮周刊 *Ku-kung chou-k'an*, nos. 84, 85; Chiang Jui-tsao (see bibl. under Pi Yüan), *Hsiao-shuo k'ao-chêng* and supplement; *Chekiang t'ung-chih* (1684) 22/138a; *Pa-ch'i Man-chou shih-tsu t'ung-p'u* (see under Anfiyanggû) 74/8b; *Academia Sinica, Bulletin of the Institute of History and Philology*, vol. VI, part 3 (1936), p. 382; Chao-lien [*q. v.*], *Hsiao-ting tsa-lu* (1880), 6/4a; Shêng-yü [*q. v.*], *Pa-ch'i wên-ching* 57/10b.]

Tu Lien-chê

TS'ÊN Yü-ying 岑毓英 (T. 彥卿 H. 匡國), June 26, 1829–1889, June 6, official, was a native of Hsi-lin, Kwangsi. One of his ancestors, a military man, was sent in the middle of the eleventh century to command a garrison at Yung-ning 永寧 (present Nanning), Kwangsi. There he settled, and there his descendants became hereditary chieftains of the local aborigines. In the early Ming period another paternal ancestor was appointed hereditary chieftain of the aborigines at Shang-lin t'ung 上林峒, Kwangsi. In 1666 the chieftainship was abolished and the area under the family's control was changed into a district (*hsien*) with the name, *Hsi-lin*. Ts'ên Yü-ying's family lived in the district, in a fortress called Na-lao-chai 那勞寨. Although the family lost the chieftainship, it continued to be influential.

Ts'ên's father was a *hsiu-ts'ai* in the district school, and in 1845 Ts'ên Yü-ying himself became a *hsiu-ts'ai*. When Hung Hsiu-ch'üan [*q. v.*] rose in revolt in Kwangsi in 1850, the gentry was ordered to organize local militia to defend their homes. Ts'ên took command of such a force and, with it, quelled several uprisings of local bandits. In 1853 he was rewarded with the rank of an assistant district magistrate.

In 1855 a Mohammedan rebellion broke out in Yunnan; it lasted seventeen years, and provided Ts'ên with the opportunity to display his abilities and to advance in officialdom. The Moslems of Yunnan, a very strong minority, had for many years been dissatisfied with the

local government; and in the forty years prior to 1855 they had several times rebelled (1818–19, 1826–28, 1834–40), but after each failure their lot became less endurable. In this year adherents of that religion, aided by miners at Shih-yang-ch'ang 石羊廠 in Ch'u-hsiung, began an armed conflict which soon spread throughout the province, giving the Moslems predominant power, particularly in the western part. Ts'ên led his militia to the capital at Kunming and his offer to help suppress the revolt was promptly accepted.

At this time (1856) the Mohammedans had two leaders in Yunnan. One was Ma Tê-hsin 馬德新 (also known as Ma Fu-ch'u 馬復初, d. 1874), an old Imam of Tali, who had made the pilgrimage to Mecca and had gained the confidence of his co-religionists. He lived in or near Kunming, helping the rebels, and at the same time accepting official ranks from the government. Apparently his dominant motive was to increase his own influence. The other leader was Tu Wên-hsiu 杜文秀 (T. 雲煥 H. 百香, d. 1872) who was the political head of the rebel government. Known as Sultan Suleiman, he called his kingdom P'ing-nan Kuo 平南國, and made his capital at Tali. At the height of his power he ruled the western half of Yunnan and had adherents in Szechwan and Kansu. His kingdom lasted more than sixteen years (1856–72), roughly corresponding to the other Moslem uprisings in Shensi, Kansu, and Turkestan (see under Tso Tsung-t'ang).

Early in 1857 Ts'ên Yü-ying assisted the government forces in a vain attempt to recover Tali, but by the middle of that year these armies were withdrawn because Kunming was besieged by Mohammedan forces under Ma Ju-lung 馬如龍 (T. 獻之 H. 雲峯, d. 1891), a general who collaborated with Ma Tê-hsin. Ts'ên returned to Kwangsi, raised recruits and, early in 1859, led them to Kunming to reinforce the defense of the capital. Soon after his arrival the siege was raised; then he was sent to recover nearby cities. Later in the year he took I-liang and was named its acting magistrate. The following year he advanced to Lu-an and was made concurrently acting magistrate of that department. Early in 1861 he was promoted to be acting prefect of Ch'êng-chiang-fu. In 1861, when the Moslems again attacked Kunming, Ts'ên was sent by Governor Hsü Chih-ming 徐之銘 (T. 新齋, *chin-shih* of 1836, d. 1864) to the rebel camp to negotiate a truce. He succeeded in persuading the commanding general, the above-mentioned Ma Ju-lung, to render allegiance to the government. Ma was made a brigade-general, and Ts'ên was rewarded with promotion to acting lieutenant-governor of Yunnan.

Early in 1863 the Mohammedan soldiers who had surrendered with Ma Ju-lung were incited by Ma Tê-hsin to rebel once more. They took control of Kunming and murdered the governor-general, P'an To 潘鐸 (T. 木君 H. 振之, *chin-shih* of 1832, d. 1863, posthumous name 忠毅). Ts'ên, in co-operation with Ma Ju-lung, put down the revolt, thus leaving only the forces of Tu Wên-hsiu to be dealt with. Ma Ju-lung was left in charge at Kunming, and Ts'ên led an army against the Moslems of Tali. He took several cities, but in March 1864 his forces were defeated near Tali. Presently the Moslems at Ch'ü-ching, northeast of Kunming, rose in arms. This gave Ts'ên a pretext for withdrawing from Tali in order to suppress the rebels in the east. He recovered Ch'ü-ching late in 1864 and finally stabilized eastern Yunnan. Thereafter he made Ch'ü-ching his headquarters, and gave to the farmers and merchants of eastern Yunnan a sense of security, such as they had not known for years. At the same time he nursed his army until it became the strongest force in the province. Kunming would have been his natural headquarters, but he was unable to establish himself there, owing, it is said, to a misunderstanding with Ma Ju-lung.

After a year's respite Ts'ên was appointed intendant of eastern Yunnan and was ordered by Governor-general Lao Ch'ung-kuang (see under Liang Lun-shu) to suppress rebel bands in the region where Yunnan, Szechwan and Kweichow meet. These bands were especially numerous in Kweichow; some were followers of secret religious sects, some were Mohammedans, but most of them were Miao tribesmen. The trouble in Kweichow began about 1854 and lasted for almost twenty years. By 1865 the rebels in the northwestern part of that province became very active, and Ts'ên was sent to suppress them. In the following year he recovered Chên-hsiung and other cities in northeastern Yunnan which they had seized. In 1867 he took the strongholds of the Miao tribesmen on the Yunnan-Kweichow border. The rebellion elsewhere in Kweichow was not put down until 1873, by the forces of Hsi Pao-t'ien (see under Hung Jên-kan) and those of Governor Tsêng Pi-kuang 曾璧光 (T. 毓東 H. 樞垣, 麗東, d. 1875, posthumous name 文誠).

Late in 1867, soon after Ts'ên had returned to Ch'ü-ching, he was called to defend the capital of the province against a severe onslaught of Moslems led by Tu Wên-hsiu. Early in 1868 the latter laid siege to Kunming, and Ts'ên had to fight step by step to open communications between Ch'ü-ching and the capital. Faced thus by a common enemy, Ts'ên and Ma Ju-lung composed their differences. When Ts'ên reached Kunming he was promoted to be governor of Yunnan. He and a protégé, named Yang Yü-k'o 楊玉科 (T. 雲階, d. 1885, posthumous name 武愍), fought bitterly against the rebels, and gradually recovered a number of cities, thus relieving the pressure on the capital. In June 1869 Yang brought about the surrender of the female rebel commander who was a daughter of Tu Wên-hsiu. Three months later another rebel headquarters was taken and the siege was raised. Then the government troops under Yang Yü-k'o advanced westward while Ts'ên maintained order in the east. After three more years of warfare Yang reached the rebel capital in Tali (late in 1872). Tu Wên-hsiu attempted suicide, but before his death his guards brought him to Yang's camp to be beheaded. Those of his followers who continued the revolt in parts of the city were overcome early in 1873. Several months later the whole province was pacified, and Ts'ên and Yang were each rewarded with the hereditary rank of *Ch'ing-ch'ê tu-yü* (Yang's rank being raised to a baron in 1875). In 1874 Ts'ên ordered the arrest and execution of Ma Tê-hsin, denouncing him as the actual instigator of the Mohammedan Rebellion in Yunnan. Of an estimated eight million people in the province before the revolt only about three million were said then to be left—the rest having perished or moved away. The rehabilitation of the devastated area was a long and tedious task, and for his part in it the people of Yunnan hailed Ts'ên as their saviour and ruler. In recognition of his services the Peking government appointed him governor-general of Yunnan and Kweichow.

But before long, the murder of a British subject, Augustus Raymond Margary 馬格里 (1846–1875), on the Yunnan-Burmese border, caused Ts'ên to be denounced as an anti-foreign agitator. In the autumn of 1874 Margary made a five months' overland journey from Shanghai to the Burmese border to meet a British trade mission from Burma and to act as guide and interpreter during its travels in China. He met the expedition at Bhamo in January 1875 and then recrossed the border into Yunnan a little in advance of the party, to prepare for its arrival. On February 19, 1875 he reached Manwyn, Yunnan, and two days later was murdered in the jungle not far from the town. When, a day later, the mission was on its way to Manwyn, it was attacked by armed bands and was forced to return to Burma. A report of the incident was sent from India to Shanghai by cablegram and was forwarded to Peking. Sir Thomas Wade (see under Tso Tsung-t'ang) the British minister, received it on March 11, and two days later sent a memorandum to the Chinese government demanding that an investigation be made on the spot in the presence of British officials. Having no swift means of ascertaining the facts, the Chinese government had to wait until Ts'ên's report was delivered by courier, before it could reply to Wade's demands. Wade took advantage of this necessary delay to increase his demands to include the settlement of all outstanding issues, such as the question of granting an audience to foreign diplomats and the exemption of foreign goods from *likin* taxes—threatening a break in relations, or even war. To show his impatience he left Peking in April 1875. In July Ts'ên's official report reached Peking, stating that Margary had been murdered by native bandits and that the authorities at Momein (Tengyueh) had aroused the hostility of the local people against the British expedition. On receipt of the report, the Peking government at once ordered Li Hung-chang and Ting Jih-ch'ang [*qq. v.*] to negotiate with Wade at Tientsin; and dispatched Li Han-chang (see under Li Hung-chang) and Hsüeh Huan 薛煥 (T. 覲堂, 1815–1880, in charge of foreign affairs at Shanghai from 1857 to 1863) to Yunnan to conduct the investigation (early in 1876) in the presence of British officials. The inquiry confirmed Ts'ên's report, and several persons who had confessed to the murder were convicted. Wade, however, had no faith in the investigations, insisting that Ts'ên was really responsible. Since the Peking government was unwilling to summon Ts'ên for trial, Wade was given concessions in other matters, and the case was settled in September 1876 by the Chefoo Convention (see under Li Hung-chang). In addition to the opening of more ports to foreign trade and regulations of *likin* taxes on foreign goods, one important result of this episode was the appointment of China's first minister to the Court of St. James (see under Kuo Sung-tao).

It is safe to say that Ts'ên did not order the attack on the British expedition. If any such

order was given, it could have come only from Li Chên-kuo 李珍國 (T. 聘三, d. 1888), a native of Momein (born of a Burmese mother) who remembered that the British had conquered lower Burma in 1862, and that at the time of the Margary affair they were forcibly extending their influence northward. The city of Momein had been in the hands of Moslem rebels from 1861 to 1873. During that time (1867) a British trade mission came to the city and was well received by the rebels, but was prevented from going farther into Yunnan by government troops and by a native militia led by Li Chên-kuo whose operations blocked the highways. Li helped the government forces to recover Momein in 1873 and was made a colonel. Though by the time Margary came Li's troops had been disbanded, they might well have been summoned on short notice. In such a move he probably had the support of the local merchants who feared the impact of any new trade agreements on their livelihood.

By the time the Chefoo Convention was signed, Ts'ên was no longer at the head of affairs in Yunnan, since several months earlier he had retired to Kweilin, Kwangsi, to observe a twenty-seven months' mourning period for the death of his mother. Early in 1879 he went to Peking where he was granted several audiences, and where he met for the first time the higher officials of the central government. After serving as governor of Kweichow (1879–81) and of Fukien (1881–82), he was promoted in 1882 to be governor-general of Yunnan and Kweichow and was ordered to prepare for a possible conflict with France over Annam. In 1883 he and T'ang Chiung [*q. v.*] were reprimanded for temporarily withdrawing their troops from the border. Early in 1884 Ts'ên went to Annamese territory to direct supplies to the army under Liu Yung-fu who was then fighting the French (see under Fêng Tzŭ-ts'ai). When war with France was openly declared in August 1884 the Yunnan troops advanced along the Red River to Hsüan-kuang 宣光 (Tuyen-Quan), with the purpose of joining the Kwangsi troops under Governor P'an Ting-hsin 潘鼎新 (T. 琴軒, *chü-jên* of 1849, d. 1888), but Ts'ên failed to take Hsüan-kuang or to advance any farther. After the armistice was signed in April 1885 he returned to Yunnan—a province whose treasury had been drained and whose border now faced French forces. He had learned the importance of having western arms, and of swift communications. The question of communications was solved by the extension, at this time, of the telegraph to Kunming.

Late in 1885 Ts'ên was given the additional hereditary rank of *Yün-ch'i-yü*. In 1888, on his sixtieth birthday, he was presented with many gifts from the Emperor. The gentry of Yunnan presented to him an album of forty paintings depicting the important events of his life, which was lithographically reproduced (1891) under the title, 勛德介福圖 *Hsün-tê chieh-fu t'u*. On this anniversary year he edited and printed the genealogy of his family, entitled 西林岑氏族譜 *Hsi-lin Ts'ên-shih tsu-p'u*, 10 *chüan*. After he died he was canonized as Hsiang-ch'in 襄勤 and was celebrated in the Temple of Eminent Statesmen in Peking, as well as in special temples in Kunming, Kweiyang, and elsewhere. A chronology of his life was compiled by Chao Fan 趙藩 (T. 樾村, 1851–1927), and was printed in 1899 under the title *Ts'ên Hsiang-ch'in kung nien-p'u* (公年譜). His collected memorials, *Ts'ên Hsiang-ch'in kung tsou-i* (奏議), 30 + 1 *chüan*, were printed in 1897. It is said that his hereditary rank was posthumously raised to a second-class baron.

Ts'ên Yü-ying had seven sons. The eldest, Ts'ên Ch'un-jung 岑春榮 (T. 泰階 H. 伯頤, b. 1852), inherited the family hereditary rank and later served as intendant of Northern Honan (1893–?). The second, Ts'ên Ch'un-hsü 岑春煦 (T. 暄庭 H. 旭階, b. 1857), headed a number of prefectures in Honan and Chihli. The fifth, Ts'ên Ch'un-ming 岑春蓂 (T. 堯階 H. 馥莊, b. 1865), served as governor of Kweichow (1905–06) and of Hunan (1906–10).

The most famous of his sons was the third, Ts'ên Ch'un-hsüan 岑春煊 (original *ming* 春澤, T. 雲階 H. 炯堂, b. 1861), a *chü-jên* of 1885 who filled various posts in Peking, Kwangtung, and Kansu. In the Boxer uprising of 1900 he led some troops to the rescue of Peking, and escorted the Court on its flight through Taiyuan to Sian. He became a favorite of the Empress Dowager (Hsiao-ch'in, *q. v.*). Later he served as governor of Shensi (1901–02) and as governor-general of Szechwan (1902–03) and of Kwangtung and Kwangsi (1903–06). In 1907 he retired under criticism. Early in the Republican period he opposed Yüan Shih-k'ai (see under Yüan Chia-san) and took part in the civil wars against him, being made in 1916 commander-in-chief of the forces concentrated at Chao-ch'ing, Kwangtung, to oppose Yüan's monarchical schemes. In 1918 he was elected one of the directors of the so-called Military Government

at Canton, but two years later he and the other militarists of Kwangsi and Yunnan were driven from Canton. Thereafter he lived in retirement at Shanghai.

[*Nien-p'u;* 1/425/6a; 5/30/4a; Ts'ao K'un, "The Rebellion of Tu Wên-hsiu in T'êng-yüeh" (in Chinese), printed in 1910 in 曲石叢書 *Ch'ü-shih ts'ung-shu;* Ho Hui-ch'ing, "Eighteen Years of Tu Wên-hsiu's Rebel Government in Yunnan" (in Chinese), printed in 逸經 *I-ching*, nos. 12–16 (1936); *P'ing-ting Yunnan Hui-fei fang-lüeh, P'ing-ting Kweichow Miao-fei chi-lüeh*, and *Ch'ing-chi wai-chiao shih-liao* (characters for all these in I-hsin); *Wên-hsien ts'ung-pien* (see bibl. under Li Fu), no. 22; *The Journey of Augustus Raymond Margary* (1876); Anderson, J., *Mandalay to Momein* (1876); Wang, S. T., *The Margary Affair and the Chefoo Convention* (1940); Li Kên-yüan 李根源, 雪生年錄 *Hsüeh-shêng nien-lu*, 1/3a, 2/12a, 3/2a; 金陵通傳 *Chin-ling t'ung-chuan*, 40/3b; *Chin-shih jên-wu chih* (see under Wêng T'ung-ho); Broomhall, M., *Islam in China, a Neglected Problem* (1910); see bibl. under Fêng Tzŭ-ts'ai.]

FANG CHAO-YING

TSÊNG Chi-tsê 曾紀澤 (T. 劼剛), Dec. 7, 1839–1890, Mar. 12, diplomat, a native of Hsiang-hsiang, Hunan, was the elder son of Tsêng Kuo-fan [*q. v.*]. When about a year old he was taken to Peking where his father was in office, and so did not leave the capital for his ancestral home until 1853. Thereafter his father was chiefly occupied in the suppression of the Taiping Rebellion. Tsêng Chi-tsê occasionally visited his father's various headquarters, and sometimes accompanied him on tours of inspection, but did not take an active part in military campaigns. Though he made no effort to qualify for the official examinations, he nevertheless received a liberal education. He familiarized himself with the Classics, history, literature, music and archery, and achieved some skill in painting and calligraphy. At the same time he had some grasp of Western science and of the English language. One of his trusted European friends was Samuel Halliday Macartney (see under Kuo Sung-tao) who later accompanied him on his mission to Russia. When his father died, in 1872, Tsêng Chi-tsê inherited the hereditary rank of *hou* 侯 and therefore was given in the West the appellation Marquis. In 1878 he was appointed minister to England and France as successor to Kuo Sung-tao [*q. v.*]. He sailed from Shanghai on November 22, 1878; arrived in Paris on January 4, 1879; and presented his letters of credence six days later. He proceeded to London on February 4, and on March 20 presented his credentials at the Court of St. James.

During his seven years of diplomatic service in Europe the most outstanding achievement of Tsêng Chi-tsê was the conclusion with Russia, in February 1881, of the Treaty of St. Petersburg. Rebellious uprisings among the Mohammedan groups of Chinese Turkestan had already begun in 1862. By 1867 Yakoob Beg (see under Tso Tsung-t'ang) emerged as conqueror and as ruler over Kashgar and Yarkand. In 1867 Tso Tsung-t'ang [*q. v.*] was charged with the task of putting down these Mohammedan rebels. But the distance being great, and the means of transport limited, he had to proceed slowly. In the meantime Russia took advantage of the chaotic situation to move troops into Kuldja and occupy the territory of Ili (1871), giving assurances, however, to the Chinese government that the territory would be restored when China was in a position to maintain order in that area. Apparently Russian officials were then of the opinion that China would not be able to resume control. Nevertheless, Tso Tsung-t'ang slowly but surely pushed forward his military campaign. By 1878 the whole territory was pacified and Russia was informed that China was ready to resume the administration of Ili. Ch'ung-hou [*q. v.*] was appointed ambassador plenipotentiary to Russia, presenting his credentials at St. Petersburg in January 1879. As the Treaty of Livadia, negotiated by Ch'ung-hou, was regarded in China as a complete failure, and was received there with consternation, it was renounced by the Chinese government on February 19, 1880. On February 12 Tsêng Chi-tsê was appointed minister to Russia in the hope of being able to conclude a new treaty. Leaving London on July 14, he arrived at St. Petersburg on July 30 and presented his credentials at Tsarskoe Selo on August 22. As the people of both nations were indignant, and war seemed imminent, the negotiation of a new treaty was exceedingly difficult. A work, entitled 金軺籌筆 *Chin-yao ch'ou-pi*, gives a full account of the conferences held from August 4, 1880 to February 23, 1881 between Tsêng Chi-tsê and Nicolas de Giers 格爾斯, Russian minister of foreign affairs; Baron de Jomini 熱梅尼, a member of the council of that ministry; and Eugene C. Butzow 布策, the Russian minister to China. This record, with an appendix containing the text of the Treaty of

St. Petersburg as annotated by Tsêng Chi-tsê, was printed in 1887. The Treaty of Livadia was finally annulled, and the Treaty of St. Petersburg was signed on February 24, 1881. By this new treaty China gained a large strip of territory including the Tekkes Valley and the mountain passes between Ili and Kashgaria. Changes were made in regard to trade routes and customs, and additional Russian consulates were authorized in China. In return, China agreed to pay Russia, for the expense of occupation, nine million metallic roubles instead of the five million previously arranged. The treaty was generally regarded as a diplomatic triumph for China.

There was also the question of Annam. In 1874 a treaty of peace and alliance and a commercial treaty were signed between Annam and France, which amounted, in effect, to a transfer of Annam's allegiance from China to France. Annam continued, however, to send tribute to Peking. Early in 1880 Tsêng Chi-tsê was instructed by the Chinese government to inquire about the status of Annam. Repeated assurances had been given by France that she had no designs on Tongking but, with a change of administration, the French policy altered. On August 25, 1883 another treaty was signed by which Annam accepted the status of a French protectorate. Though warfare broke out here and there between China and France (see under Liu Ming-ch'uan and Fêng Tzŭ-ts'ai), negotiations were intermittently carried on with China until a treaty was signed at Tientsin on June 9, 1885 by Li Hung-chang [*q. v.*] and Patenôtre (see under Tsêng Kuo-ch'üan). Meanwhile Tsêng Chi-tsê's term as minister to France ended in the spring of 1884. On July 18, 1885 he and Lord Salisbury signed at London an additional article to the Chefoo Convention (see under Li Hung-chang) concerning an increase of the tax levy on the importation of opium. In the same year Tsêng was recalled and Liu Jui-fên [*q. v.*] was made his successor. Tsêng was then ordered to assist in the newly-formed Board of Admiralty (see under I-huan) and, while waiting in London for his successor to arrive, began negotiations for the purchase of warships. As England was then taking steps toward the annexation of Burma, Tsêng was simultaneously charged with making overtures in this matter, though a convention was not concluded until later.

Before leaving London Tsêng Chi-tsê wrote an article which appeared in the January issue (1887) of the *Asiatic Quarterly Review* under the title "China, the Sleep and the Awakening". In it he described the existing state of China and forecast her future policies. He arrived at Shanghai on October 18, 1886, and reached Peking on December 11. Appointed to serve in the Tsungli Yamen, he was made junior vice-president of the Board of War, and later (1887) became a senior vice-president of the Board of Revenue. He also served (1885–90) on the Board of Admiralty.

In 1889 he was charged with the administration of the T'ung-wên Kuan (see under Tung Hsün). His death at the age of fifty-two *sui* was a severe loss to China. He was granted full posthumous honors and was canonized as Hui-min 惠敏. Being progressive in his ideas, and liberal in his understanding and appreciation of things Western, he met with frequent opposition from his more conservative colleagues. Some of them even attributed his premature death to his reliance on Western medicine.

The complete works of Tsêng Chi-tsê, entitled *Tsêng Hui-min kung ch'üan-chi* (公全集), were first printed by the Kiangnan Arsenal (see Ting Jih-ch'ang) in 1893 and were reprinted lithographically at Shanghai in 1894. The material is distributed under the following titles: *Tsêng Hui-min kung tsou-i* (奏議), 6 *chüan*, comprising his memorials; *Tsêng Hui-min kung wên-chi* (文集), 5 *chüan*, consisting of his writings in prose; 歸樸齋詩鈔 *Kuei-p'u chai shih-ch'ao*, 4 *chüan*, his poems; and 使西日記 *Shih Hsi jih-chi*, 2 *chüan*, the diaries he kept during his terms as a diplomat in Europe.

[1/452/3b; 2/58/29b; 5/15/17b; 19 *hsin-hsia* 28b; *Ch'ing-chi wai-chiao shih-liao* (see under I-hsin); Boulger, D. C., *The Life of Sir Halliday Macartney;* Martin, W. A. P., *A Cycle of Cathay;* Cordier, Henri, *Histoire des relations de la Chine avec les puissances occidentales;* see bibl. under Tsêng Kuo-fan.]

Tu Lien-chê

TSÊNG Ching 曾靜 (H. 蒲潭), 1679–1736, Jan. 31, executed for defaming Emperor Shih-tsung, was a native of Yung-hsing, Hunan. A licentiate in the district school, he was deprived of his degree when he failed in one of the annual examinations. Thereafter he made his living by teaching children, for whom he wrote an elementary text-book, entitled 小學開蒙 *Hsiao-hsüeh k'ai-mêng*. Having read a book by Lü Liu-liang [*q. v.*], then deceased, which recom-

mended the doctrines of the Sung philosopher, Chu Hsi (see under Hu Wei), Tsêng came to believe in those teachings of Lü which advocated revolt against Manchu rule in China. Since his school was situated beside a highway in the An-jên district, Hunan, he heard in the summer of 1727, according to his own testimony, that Emperor Shih-tsung had murdered his father, the late Emperor Shêng-tsu, and had put to death his own brothers. These and other stories caused Tsêng to regard the Emperor as a wicked man, and induced him to plot a revolution. He sent his loyal disciple, Chang Hsi 張熙 (T. 敬卿), to the home of Lü Liu-liang in Shih-mên, Chekiang, where he purchased some of Lü's books and met Lü's ninth son, Lü I-chung 呂毅中 (T. 無盡, d. 1733). Through the latter, Chang met one of Lü's disciples and some others interested in Lü's teachings. Returning to Hunan, Chang reported to Tsêng his adventures, and the latter recorded the names of the men whom Chang had met and regarded as possible assistants in a revolution.

When certain rivers in Hunan overflowed in 1728, Tsêng imagined that an opportune time for the revolt had come. Having no one to help him except his disciple, Chang Hsi, he hit upon the idea of persuading some general to start the revolution. His choice fell on Yüeh Chung-ch'i [*q. v.*], then governor-general of Shensi, perhaps the most famous military man of the time, who, according to rumors, had already condemned the Emperor in a memorial for his evil conduct. Tsêng wrote a letter to Yüeh urging him to lead his men in a revolution, and giving the impression that he himself had organized men in six provinces who were ready to take up arms at his bidding. He maintained also that Yüeh, as a descendant of the famous general of the Sung dynasty, Yüeh Fei (see under Yüeh Chung-ch'i), who fought bravely against the Ju-chên invaders (see under Nurhaci), should in the nature of things be hostile to the Manchus. He stressed also the evil conduct of the Emperor and the popular feeling of unrest (due to floods and corrupt officialdom), in order to show that the time for action had come. He signed the letter with the fictitious name, Hsia Ching 夏靚. He styled himself "Masterless Vagabond of the South Seas" (南海無主游民). The bearer of the letter was Tsêng's sole co-plotter and disciple, Chang Hsi, who assumed the alias, Chang Cho 倬, and out of loyalty to his master mortgaged the farms of his family to finance the journey to Shensi. Tsêng himself had no resources except his imagination.

On October 28, 1728, Chang submitted the letter to Yüeh in Sian, Shensi. The governor-general was astonished to find himself addressed as "Heaven's Official and Generalissimo" (天吏元帥), an odd title which betrayed an indifferently educated writer. On reading it Yüeh was stirred by the treasonous plot and at once summoned a Manchu subordinate to witness the trial of the bearer. After two days of threatening, coaxing, and torturing, Chang Hsi still held his counsel. However, on October 31, Yüeh, on pretense of joining the rebellion, took an oath of loyalty, and only so obtained from Chang the names and addresses of Tsêng and his supposed confederates. At the same time Chang cited the works of Lü Liu-liang as the source of Tsêng's inspiration.

In December Tsêng was arrested at his school and he knew then that his doom was sealed. He stoutly asserted that he and Chang Hsi had themselves contrived the plans and that no other persons were involved. Nevertheless all those implicated in the case, mostly from Hunan and Chekiang, were delivered to Peking and tried, early in 1729. The Emperor was perhaps grateful to Tsêng for bringing to his attention the views of Lü Liu-liang about the Manchus, and for affording him an opportunity to proclaim to the entire country that he had not murdered his father nor his brothers. Whether or not the Emperor actually committed these crimes will probably never be known; but rumors to this effect, not only in Peking, but in such distant places as Kwangsi and Hunan had continually harassed him. He imposed on the long-deceased Lü Liu-liang and on his descendants the severest possible indignities, excusing his harshness on the ground that Lü had insulted his father (Emperor Shêng-tsu) and that he was bound by filial piety to act so. Tsêng Ching, on the other hand, was well-treated, and to obtain his freedom was required only to show proof of repentance and to answer the Emperor's inquiries. The rumors which he had heard were traced to a few eunuchs, who, as servants to Yin-ssŭ and Yin-t'ang [*qq. v.*], both arch-enemies of the Emperor, had been exiled in 1727 to Kwangsi by way of Hunan. These eunuchs were brought back to Peking and made to confess that what they had said about the Emperor was groundless. Tsêng was finally "convinced" that the Emperor was benevolent, wise and tolerant; that the Manchus

were the rightful rulers of China; and that the rumors about the Emperor's character and conduct had been invented by unscrupulous persons.

All the arguments of the Emperor in defense of himself and his throne, as well as the testimony of Tsêng Ching, were finally edited into a work entitled 大義覺迷錄 *Ta-i chüeh-mi lu*, 4 *chüan*, which was printed in 1730 and was at once distributed throughout the country. Every licentiate in the empire was required to read it. At the same time (1730) Tsêng was sent back to Hunan, not only unpunished but as an official to serve under the commissioner appointed to "examine and rectify social abuses" (see under Cha Ssŭ-t'ing). The Emperor justified this lenient treatment on the ground that Tsêng had only offended his (the Emperor's) person and that as Emperor he was free to treat the criminal in the way he thought best. Furthermore, since Yüeh had taken an oath of allegiance to the plotters, he could not, in consideration of his loyal general, break the oath by punishing the offenders.

When Tsêng returned to Hunan he became something of a hero, for he was granted leave, in 1731, for a year's rest in his home district, and was given funds to purchase for himself a house and lands. In 1735, however, the succeeding Emperor Kao-tsung, after he ascended the throne, commanded that Tsêng and Chang Hsi be arrested and brought to Peking. On January 30, 1736 he ordered that both should be executed by the "lingering death" (*ling-ch'ih*) process. The Emperor justified this action on the grounds that as a filial son he had merely followed his father's conduct in the case of Lü Liu-liang. In addition, Emperor Kao-tsung, disliking the freedom with which his father had exposed the affairs of the Imperial House, ordered all copies of the book, *Ta-i chüeh-mi lu*, returned to Peking and destroyed. An edition of the Yung-chêng period is to be found, however, in the Library of Congress. There are numerous discrepancies between the official records of the life and sayings of Emperor Shih-tsung (compiled in Emperor Kao-tsung's reign) and the edicts printed during his life-time. Particularly in the *Ta-i chüeh-mi lu*, there are documents which have been omitted in other official compilations and which stand as proof of Emperor Shih-tsung's guilty conscience.

[*Ch'ing-tai wên-tzŭ yü tang* (see bibl. under Huang T'ing-kuei), no. 9 (1934); *Ta-i chüeh-mi lu*; *Ch'ing-ch'u san ta-i an k'ao-shih* (see bibl. under Fu-lin).]

FANG CHAO-YING

TSÊNG Kuo-ch'üan 曾國荃 (T. 沅浦 H. 叔純), Oct. 12, 1824–1890, Nov. 13, a native of Hsiang-hsiang, Hunan, and younger brother of Tsêng Kuo-fan [*q. v.*], was the leading general in the taking of Nanking after it had been eleven years in the hands of the Taiping Rebels. He obtained a *hsiu-ts'ai* degree in 1847 and a senior licentiate in 1855, at the same time greatly assisting his brother, Tsêng Kuo-fan, in organizing the "Hunan Braves". In 1856 he raised reinforcements and rescued his brother who was being harassed in Kiangsi. In the following four years he fought in various places in Kiangsi until the Taipings were fairly well cleared from the province. In May 1860 he left Kiangsi to take part in the advance on Anking, the capital of Anhwei province. This move was the first step in Tsêng Kuo-fan's far-sighted plan for the taking of Nanking. Though the imperialists had previously suffered a severe defeat at Nanking (see under Hsiang Jung) and though his brother was dangerously harassed at Ch'i-mên, Anhwei, in the winter of 1860–61, Tsêng Kuo-ch'üan held steadfastly to his policy of besieging Anking. In this campaign he had the help of Pao Ch'ao, P'êng Yü-lin [*qq. v.*], Li Hsü-i (see under Li Hsü-pin) and others. He had to defend himself not only against the rebels' sorties from the city, but also against the fresh Taiping relief forces brought from outside the region by Ch'ên Yü-ch'êng and Li Hsiu-ch'êng [*qq. v.*]. His campaign to take Anking was a prolonged one—lasting from May 17, 1860 to September 5, 1861—the city having been held by the strongly entrenched Taipings for nine years. For his prowess and his military strategy in this campaign he was given the title of financial commissioner (1861), was made an expectant provincial judge, and was allowed the privilege of wearing the yellow riding jacket.

Undeterred by other alluring appointments, Tsêng Kuo-ch'üan pressed on with the campaign to Nanking, the capital of the Taipings. With a force of about 30,000 veterans (including P'êng Yü-lin's marines) he fought his way from Anking down to Yü-hua-t'ai 雨花臺 under the very walls of Nanking where he encamped on May 31, 1862. This date marks the beginning of the great campaign which the Hunan Braves waged

Tsêng

against Nanking, as distinguished from the seven-year attempt of the imperialist forces which had ended unsuccessfully in May 1860 (see under Hsiang Jung). Tsêng Kuo-fan and other imperialist generals looked with apprehension on his brother's deep penetration into rebel territory with so small a force, and made plans for the victorious troops under Li Hung-chang [*q. v.*] to aid in the final assault upon the city. But Tsêng Kuo-ch'üan desired to complete the campaign unaided, relying, for the accomplishment of this purpose, on the indomitable spirit of his soldiers. They had triumphed so far, and regardless of obstacles, they harassed the Taipings almost daily. By making use of deep trenches and other protective devices he not only defended his position from assault but, in one encounter, dealt the assailants such a blow that they dared not make another attempt. Instead, they closed the city gates to wait for reinforcements. Tsêng's own army was so terribly decimated by pestilence that he likewise welcomed a truce. However, before the epidemic could be stamped out the long-awaited reinforcements of the Taipings—said to number 300,000 under the command of Li Hsiu-ch'êng—arrived and encircled Tsêng's army. They attacked with explosive shells obtained from Western countries, with mines, and by every method available at the time. But with careful strategy and desperate fighting all their efforts proved fruitless. Though Tsêng himself did not ask for relief from other generals who were occupied elsewhere, some 200,000 rebel recruits are said to have arrived on October 25 to augment the enemy's forces. This enormous army then assaulted Tsêng's position in relays day and night, while Tsêng counter-attacked in the same manner. The rebels, too, in their over-crowded quarters, suffered greatly from epidemics and from hunger and cold. By November 26, 1862, after forty-six days of almost continuous fighting, their onslaught subsided, leaving Tsêng's forces still intact.

In view of this temporary success, Tsêng Kuo-fan urged his brother to retreat. The latter, however, not only refused to do so, but declined the aid of the "Ever Victorious Army" which Henry Burgevine (see under Fêng Kuei-fên) was then commanding. After strengthening his defense he decided to continue the attack, and after a personal inspection at the front, the senior Tsêng acquiesced in the undertaking. The favorable military developments of the following year (1863) deprived the rebels of almost every strategic point around Nanking, and the encirclement of the city was completed in the following February (1864). Chiefly by means of elaborate tunnels under the city wall, Tsêng eventually (July 19, 1864) recovered Nanking—it having been proclaimed the Taiping capital in March 1853. In the final encounters many rebel leaders and thousands of insurgents were mercilessly killed (see under Li Hsiu-ch'êng) and the city was looted and burnt. For his success, achieved after long and patient resistance, Tsêng was rewarded with the rank of Junior Guardian of the Heir Apparent, the hereditary rank of an earl of the first class (1864) with the designation Wei-i 威毅, "Brave and Courageous" (1866), and the double-eyed peacock feather.

Because Tsêng Kuo-ch'üan mistakenly reported to the throne the death of Hung Fu, Hung Hsiu-ch'üan's successor (see under the latter), he was slandered by those who envied his achievements. Accordingly he asked leave to return home to recover his health. Though he declined in 1865 to be governor of Shansi, he did accept, in the following year, the governorship of Hupeh. As such it fell to his lot to suppress the Nien bandits (see under Sêng-ko-lin-ch'in) on the border of Honan. He fought them from time to time for a year and a half but in the summer of 1867 they gradually pressed through Honan to Shantung. Consequently he and other generals engaged in the task were degraded. He retired on the plea of ill health, remaining at home from 1867 to 1875. In the latter year he was made director-general of Yellow River and Grand Canal Conservancy. In June 1877 he became governor of Shansi where for four years he rendered excellent service, particularly in social relief during the terrible famine which afflicted that province in 1878–80. He raised large sums of money to help those who were in need, persuaded the metropolitan government to remit the usual taxes, distributed seed and animals for the cultivation of the soil, and strictly prohibited the planting of opium and the sale of children. When he was transferred to another post (August, 1880) the people of the province erected, at various places, temples to his memory.

In 1880 Tsêng Kuo-ch'üan was ordered to proceed with a large force to Shanhaikuan. At this time negotiations were in progress between China and Russia over Ili, and Tsêng was sent to the northern borders to reinforce the Chinese demands with a show of resistance, holding

himself in readiness to fight, should the parley fail. Fortunately, the Russo-Chinese treaty concerning Ili was concluded February 24, 1881, and Tsêng and his troops withdrew. He was then appointed governor-general of Kansu, Shensi and Sinkiang, but he declined the post owing to ill health. After a few months' rest at home he was appointed (August, 1882) acting governor-general of Kwangtung and Kwangsi; and about a year later was called to Peking (1883) where, for a fortnight in February 1884, he was acting minister of the Board of Ceremonies. Thereupon he was made acting governor-general of Liang-Kiang (Kiangsu, Kiangsi and Anhwei) and concurrently superintendent of trade for the southern seaports.

When Tsêng Kuo-ch'üan assumed his duties at Nanking (April, 1884) one fleet of French warships was menacing Annam and another Shanghai. He was ordered to strengthen the forts along the Yangtze delta, and to dispatch warships to Formosa. On July 20, 1884 he served as imperial commissioner to negotiate terms of peace at Shanghai with Jules Patenôtre 巴德諾 (1845–1925), French minister to China. From July 25 to August 18 the parley at Shanghai was at a deadlock because of the indemnity the French demanded. Soon afterwards war between France and China was resumed at Foochow and Formosa (see under Chang P'ei-lun and Liu Ming-ch'uan). Tsêng Kuo-ch'üan returned to Nanking to strengthen the defenses of Kiangsu. Finally the peace treaty was signed on June 9, 1885 (see under Li Hung-chang). Tsêng's able services in this critical period, and his wise middle-course policy in governing the Liang-Kiang, were praised by the emperor who rewarded him, in 1889, with the title of Grand Guardian of the Heir Apparent. When Tsêng died in office in the following year he was posthumously elevated to the title of Grand Tutor and was canonized as Chung-hsiang 忠襄. His name was celebrated in the Temple of Eminent Statesmen. A complete collection of his writings, entitled 曾忠襄公全集 *Tsêng Chung-hsiang kung ch'üan-chi*, 67 *chüan*, including his *nien-p'u*, was published in 1903.

[1/419/1a; 2/59/18a; 5/30/1a; 8/10 HM/1a; *Hsiang chün chi* (see bibl. under Tsêng Kuo-fan) *chüan* 6, 9 (1889); Li Hsiu-ch'êng [*q. v.*] *Li Hsiu-ch'êng kung-chuang;* Hail, W. J., *Tsêng Kuo-fan and the Taiping Rebellion* pp. 260–262 (New Haven, 1927); Morse, H. B., *The International Relations of the Chinese Empire*, vol. II, pp. 355–366 (London, 1918).]

TENG SSŬ-YÜ

TSÊNG Kuo-fan 曾國藩 (T. 伯涵 H. 滌生), Nov. 26, 1811–1872, Mar. 12, statesman, general and scholar, the first Marquis I-yung (毅勇侯), was a native of Hsiang-hsiang, Hunan. He was born in a poor peasant family and in his youth was much influenced, in his characteristic tendencies and habits of thought, by his grandfather, Tsêng Yü-p'ing 曾玉屏 (T. 星岡, 1774–1849). His father, Tsêng Lin-shu 曾麟書 (T. 竹亭, 1790–1857), became a *hsiu-ts'ai* in 1832—a year before Tsêng Kuo-fan himself obtained the same degree. Tsêng Kuo-fan was a *chin-shih* of 1838 and in June of the same year became a member of the Hanlin Academy. At the capital, he pursued his studies with great tenacity of purpose and profited by his contacts with noted contemporary scholars. After routine promotions he was appointed, in 1849, junior vice-president of the Board of Ceremonies. At different times he served as acting vice-president on several other Boards and thus gained wide knowledge of state affairs. This experience enabled him, in his later memorials to the throne, to make practical proposals and to frame them with great clarity and precision. In 1852 he was sent to conduct the provincial examination of Kiangsi, but learning, on his way south, of the death of his mother, he was granted leave to return home to observe the customary mourning period.

From 1850 onward the Taiping Rebellion had spread rapidly from Kwangsi to Hunan, Hupeh and down the Yangtze River to Nanking (see under Hung Hsiu-ch'üan). For three years the pursuing imperial troops vainly followed the insurgents from Kwangsi to the outskirts of Nanking (see under Hsiang Jung). But the militia, organized in the villages by Chiang Chung-yüan and Lo Tsê-nan [*qq. v.*], proved to be more effective than the regulars—particularly in 1852 in the defense of Changsha (see under Lo Ping-chang). After the Taipings had abandoned the siege of Changsha (November 30, 1852) Tsêng was ordered by the emperor to recruit and drill the Hunan militia. When, after much persuasion, he decided on January 29, 1853 to assume this responsibility he swore to himself that he would not covet wealth nor fear death.

Tsêng Kuo-fan's first task was to organize the Hunan Army (Hsiang-chün 湘軍), usually referred to as the "Hunan Braves." It comprised, among other troops, Lo Tsê-nan's "Hsiang Yung"

and Chiang Chung-yüan's "Ch'u Yung" (see under Lo and Chiang). These constituted Tsêng's land force. With foresight, characteristic of his later campaigns, he laid careful plans for the training of his troops and initiated methods of discipline and organization which greatly contributed to his ultimate success. He established central training camps at which those troops with previous military experience received further instruction, and opened recruiting stations in each district of Hunan where new recruits received initial preparation. He determined to send his troops first against local bandit groups, to give them experience in fighting before taking them outside the province to war against the Taipings. For this he was severely criticized by those generals who were vainly fighting the Taipings, and even by the Emperor himself, to whom he addressed a long memorial explaining his plan for the campaign. Stubbornly refusing to be moved, either by ridicule or pleas for aid, he kept on with his organization of the poorly disciplined and untrained militia. The success of his plan depended upon funds given by Hunan officials and gentry. They proved lukewarm in their support until a victory by Chiang Chung-yüan and Lo Tsê-nan at Hêng-shan-hsien so impressed the Court that local officials found it expedient to give him the necessary funds. Tsêng was embarrassed in all his campaigns by lack of support of the officials until he finally accepted an official post himself, which placed him in control of the finances of the provinces in which his campaigns were waged. Within a few months he acquiesced in the urgent proposal of Chiang Chung-yüan and Kuo Sung-tao [*q. v.*] to build gunboats and to train marines under the command of Yang Yüeh-pin (see under P'êng Yü-lin) and others, in the hope of driving the Taipings off the Yangtze.

After the conquest of Nanking in 1853 the Taipings were pressing two major campaigns: one to North China (see under Sêng-ko-lin-ch'in and Lin Fêng-hsiang), the other westward to Anhwei, Kiangsi and Hupeh. At that time Tsêng Kuo-fan, though again besieged by requests for aid, had no force which he could spare for the defense of Hupeh. A large part of the Hunan Braves already had been sent to the rescue of Kiangsi, and the rest were occupied in quelling local uprisings in Hunan, while the "navy" was still in process of organization. When, however, a few months later the Taipings from Hupeh pressed upon his forces in Hunan, Tsêng mobilized (February 25, 1854) his new flotilla of 240 boats with 5,000 marines, and a still larger army under the command of T'a-ch'i-pu [*q. v.*], to stem their advance. But owing to a storm which rendered many boats unfit, and to the inexperience of his troops in fighting, Tsêng was twice defeated in Hunan—once in Yochow and again at Ching-chiang 靖港. So mortified was he that he attempted to commit suicide. Fortunately T'a-ch'i-pu and P'êng Yü-lin triumphed over the Taipings at Hsiang-t'an (May 1, 1854), forcing them to retreat to Yochow, which was finally taken on July 25, 1854—a victory which much encouraged Tsêng. On January 12, 1852 the Taipings had taken Wuchang—the first of three occupations—but had lost it to the government forces in February of the same year. They again seized the city on June 26, 1854, and successfully defended it until October 14 when they were overcome by Tsêng's forces under Lo and Chiang—a severe blow to their plan of conquest. On December 2, 1854 Tsêng also won (see under P'êng Yü-lin) a signal victory over the strong defense which the Taipings made at T'ien-chia-chên. Meanwhile the city of Shanghai, which had been taken by a band of local rebels in 1853, was recovered in February 1855 (see under Chi-êr-hang-a). By the end of May 1855 the northern expedition of the Taipings was finally suppressed (see under Sêng-ko-lin-ch'in).

The victorious advance of Tsêng Kuo-fan's forces was stemmed at Kiukiang, however, by the stubborn resistance of the rebel chief, Lin Ch'i-jung 林啓容 (d. 1858), who had fought for the Taipings from the beginning of their activities. A part of Tsêng's navy was bottled up in Po-yang Lake; that part which was in the Yangtze was defeated, even Tsêng's flagship being captured by the rebels; and a storm damaged many of the remaining boats. The morale of Tsêng's troops, disheartened by these reverses, was now at a low ebb. After making the required adjustments, he went to Nanchang, capital of Kiangsi, to rehabilitate the imprisoned fleet which was on the west shore of Po-yang Lake. The Taipings, on the other hand, hoping to weaken the attack which the government troops were making on Kiukiang, retook Wuchang for the third time on April 3, 1855. Despite this threat, Tsêng ordered T'a-ch'i-pu to keep on assaulting Kiukiang while Lo Tsê-nan and Hu Lin-i [*q. v.*] were sent to attack Wuchang, he himself remaining at Nanchang. The situation became all the more grave when T'a-ch'i-pu and Lo Tsê-nan both died and Tsêng himself was harassed by the almost invincible Taiping leader,

Shih Ta-k'ai [q. v.]. But thanks to Tsêng's far-sighted planning, his patience and his perseverance against great odds, coupled with his ability to select and inspire able commanders, Wuchang was recovered for the last time, December 19, 1856, by the forces under Hu Lin-i and Li Hsü-pin [q. v.]. Owing to the help of P'êng Yü-lin and the reinforcements sent to Kiangsi from Hunan by Tsêng's younger brother, Tsêng Kuo-ch'üan [q. v.], Tsêng's difficult position in Nanchang was alleviated.

Though at this time (1856) the Taipings failed in Hupeh and Kiangsi, they succeeded in crushing Hsiang Jung's large army at Nanking. Thereafter their forces were greatly weakened by a series of murders among their leaders (see under Hung Hsiu-ch'üan), and so they failed to press the advantage their victory offered. Tsêng Kuo-fan's father died on February 27, 1857, making it necessary for him to retire temporarily for mourning, but his capable generals were able to carry out his plans and recover Kiukiang on May 19, 1858. He was recalled from retirement before the period of mourning elapsed, and resumed his task—the working out of a careful plan to take Anking as a first step in the final recovery of Nanking. To accomplish these objectives he again declined to go to the relief of other cities still in the hands of the Taipings, although implored to do so. In pursuance of his plan to retake Anking he encamped at Ch'i-mên in southern Anhwei (1860–61). In 1860 he was appointed governor-general of Kiangnan and Kiangsi and Imperial Commissioner for the suppression of the Taipings in South China. He thus was given full power to deal with all matters relating to the campaign, including the levy of funds for this purpose.

In the period 1860–61 Tsêng faced a difficult situation. The Taipings, who had earlier in 1860 crushed the reorganized imperial force near Nanking (see under Hsiang Jung), again became very strong and active under the leadership of Li Hsiu-ch'êng [q. v.]. A large part of Kiangsu and Chekiang were still in the enemy's hands—only Shanghai was never fully occupied by the rebels, their assaults in that area being repeatedly repulsed (see under Li Hung-chang). At the same time (1860) British and French forces were fighting their way to Peking, while the Court took refuge in Jehol. Appeals for help came to Tsêng from all sides, though after September 1860 he himself was so harried by the Taipings at Ch'i-mên as to be unable, had he wished, to render aid to others. His difficulties reached a climax in April 1861, but by this time he was determined to die rather than retreat. The tide finally turned in his favor when Tso Tsung-t'ang [q. v.] and others came to the relief of Ch'i-mên. Moreover, Anking was taken (September 5, 1861) by his brother, Tsêng Kuo-ch'üan, after long and murderous attacks. Tsêng Kuo-fan then made that city his base of operations for the conquest of Nanking. Fearing to concentrate too large an army at Nanking lest the Taipings retake districts already under government control—as had repeatedly happened in the past—he set up three military areas: one in Kiangsu under Li Hung-chang [q. v.], another in Chekiang under Tso Tsung-t'ang, and a third in Anhwei under his own command. In all these areas active campaigns were carried out against the Taipings who were gradually encircled as Nanking was being besieged. Tsêng Kuo-ch'üan, who had proved himself an indomitable commander, volunteered for the difficult task of taking Nanking, the Taiping capital since March 19, 1853, where large government armies had several times been crushed, particularly in August 1856, November 1859, and August 1860. Though he was offered the aid of foreigners, he declined their help, and after a long siege and desperate fighting took Nanking on July 19, 1864 (see under Tsêng Kuo-ch'üan). The last remnants of the Taipings, however, were not cleared away until the beginning of 1866 (see under Pao Ch'ao). The chief credit for the suppression of this long and bloody Rebellion naturally went to Tsêng Kuo-fan who was made a Marquis of the first class with the designation I-yung—the first civil official to obtain such a rank.

After the Taiping Rebellion ended Tsêng Kuo-fan resumed his post as governor-general of Kiangnan and Kiangsi—thus remaining in Nanking for several months. His main objective was to restore peace and order and to promote the rehabilitation of learning in South China after a terribly destructive war lasting fifteen years. At his headquarters at Anking he established, early in 1864, an official printing office to reprint important works, chiefly classics and histories; and he now invited celebrated scholars, such as Wang Shih-to, Mo Yu-chih [qq. v.] and others, to be the chief editors. He disbanded a majority of the Hunan army, sending the soldiers home to their farms and employing the officers (many of whom were students) in proof-reading. In 1864 he issued regulations for printing establishments in each of the cities of Nanking, Soochow, Yang-chow, Hangchow and Wuchang. These were

known as "the five official printing offices" (五局). At the same time he restored (December 20, 1864) the provincial examinations at Nanking where, owing to the Taiping occupation, they had been for many years discontinued.

In June 1865 Tsêng Kuo-fan was ordered, by hurried mandate, to Shantung where Prince Sêng-ko-lin-ch'in had been killed in battle (May 1865) while fighting the Nien bandits. Tsêng, now in supreme command of military affairs in Shantung, Chihli, and Honan, at once reorganized his forces, distributing them at four points in order to draw a net about the elusive rebels. After more than a year in the north in an unsatisfactory campaign to exterminate these rebels, and increasingly conscious of the criticism of his enemies, he recommended Li Hung-chang as his successor (December 12, 1866), he himself returning to his former post as governor-general at Nanking.

In 1863 Jung Hung [*q. v.*] had recommended to Tsêng the establishment of ironworks at Shanghai—works which later became the Kiangnan Arsenal—and Jung had purchased the machinery for it from abroad. In 1868 the first steamship was built there by Chinese and brought to Nanking for Tsêng's inspection. The opening of these ironworks was one of the most important contributions Tsêng made to the future welfare of China.

In 1867 he was appointed a Grand Secretary, and in September 1868 was made governor-general of Chihli province. In the latter capacity he cleared up a large number of long-pending legal cases, improved administrative efficiency, and set up a plan for a standing army which, however, was not carried out. In 1870 he was ordered to investigate and settle the case of the Tientsin Massacre (see under Ch'ung-hou). Fully conscious of China's military weakness, he pressed for a policy of justice and conciliation toward the Western powers involved, and so incurred the ill-will of many officials in Peking who desired war. The case was nearly settled when, aged and ill, he was transferred (1871) to his old post at Nanking, made vacant through the assassination of Ma Hsin-i [*q. v.*]. He was succeeded in Tientsin by Li Hung-chang. On August 18, 1871 he sent a joint memorial with Li, recommending the dispatch of young students to study abroad (see under Jung Hung). Their plan was put into effect in 1872, but Tsêng died a few months before the students actually set sail. He was given posthumously the title of Grand Tutor, and was canonized as Wên-chêng 文正.

Tsêng was a man of great foresight, as evidenced not only in his preparation for military campaigns but in many other matters as well. Several times the Shanghai and Kiangsi gentry suggested to the Court that foreign troops, who had successfully defended Shanghai against the rebels, be sent inland in an effort to bring the Taiping rebellion to a speedier close. Tsêng, whose opinion in the matter was asked by the Emperor, pointed out that though there was justification for using foreign troops at Shanghai and Ningpo, where in reality they were defending their own interests, the situation in the interior was different. Here, should joint Chinese and foreign troops be victorious, complications would surely arise and the "guest-soldiers" might seize the land and become a danger to the empire. He urged that, even in the use of foreign troops at treaty ports, a careful understanding should be reached before any fighting was undertaken. In addition to being a man of great foresight and indomitable perseverance, he showed an extraordinary ability to select men of promise, to train them for their posts, and to retain their loyalty. He had on his staff more than eighty able men—many of whom, like Li Hung-chang and P'êng Yü-lin, later became famous in history. He learned a great deal from personal experience in drilling soldiers, controlling subordinate officers, and co-ordinating troops from different parts of the country—and so finally was able to develop far-reaching plans which he carried out regardless of obstacles. Sometimes he is criticized for his loyalty to the Manchu dynasty, for conservatism and obstinacy, and for cruelty in his treatment of the rebels. Yet the times in which he lived called for stern action, and however strict he may have been with others, he was even more strict with himself. He sought daily to improve himself by constant examination of his own mistakes and short-comings, as shown vividly in his diary which he kept from January 1, 1839 to March 11, 1872—the day before he died. The same habits of rigid self-examination are shown in the letters which he wrote to his parents, to his brothers, and to his sons; and in the admonitions he gave to the young to live lives of frugality, diligence, and integrity.

Tsêng was an honest and upright official. We are told in the *nien-p'u* (see below) of his youngest daughter, that during the years he lived in Peking, he was always poor; and that even when he held high command in the army, he sent home annually to his family not more than ten to twenty taels silver. It was not until he became

governor-general of Chihli that he was able to save 20,000 taels from his salary. Throughout his life, no matter under what stress of war or governmental activity, he seldom passed a day in which he did not seek consolation or self-improvement by reading selections from the classics, history, or poetry. He found in the Sung philosophers, rather than in the writings of the School of Han Learning (see under Ku Yen-wu), the solace and encouragement which the times required. It is therefore no wonder that he was instrumental in reviving Sung philosophy in his day. Like some of the great Neo-Confucianists, he became master of a lucid, emotive style, interspersed with wise mottoes and sententious sayings concerning political, social, military, academic, and family affairs.

According to a bibliography of his works, compiled by Liu Shêng-mu (see under Chang Yü-chao), Tsêng Kuo-fan himself compiled or wrote some thirty-seven works. The more important of these are easily accessible in the so-called complete collection known as 曾文正公全集 *Tsêng Wên-chêng kung ch'üan-chi*, 174 *chüan*, printed in 1876. This comprises fifteen titles, including his memorials to the throne, in 36 *chüan*; his essays and verse, each in 3 *chüan*; his official correspondence in 33 *chüan*; and two anthologies of prose and verse. Appended to the collection are his *nien-p'u* in 12 *chüan*, and a record of the outstanding events of his life (大事記 *Ta-shih chi*)—both compiled by his pupils. In addition, there is his diary, 手書日記 *Shou-shu jih-chi*, in 40 volumes, printed in 1909; his letters to his family, *Tsêng Wên-chêng kung chia-shu* (家書), 10 *chüan*, printed in 1876; instructions or admonitions to members of his family, 家訓 *Chia-hsün*, 2 *chüan*, also printed in 1876; and a collection of other essays, *Tsêng Wên-chêng kung chi wai-wên* (集外文), 1 *chüan*, printed in 1929. His mottoes and sayings on many subjects have been collected from his writings and published under various titles, such as: 曾胡治兵語錄 *Tsêng-Hu chih-ping yü-lu* (1911), sayings of Tsêng and of Hu Lin-i on military matters; *Tsêng Wên-chêng kung chia-yen ch'ao* (嘉言鈔 1916), a collection of Tsêng's famous sayings; and *Tsêng Wên-chêng kung hsüeh-an* (學案 1925), sayings on character-building and methods of study. Many other works were compiled under his general editorship or direction, such as the 江蘇減賦全案 *Kiangsu chien-fu ch'üan-an* (1866) on the reduction of taxation in the Soochow area (see under Fêng Kuei-fên); and 江西全省輿圖 *Kiangsi ch'üan-shêng yü-t'u* (1868), 14 + 1 *chüan*, an atlas of Kiangsi province.

Tsêng Kuo-fan had four younger brothers: Tsêng Kuo-huang 曾國潢 (T. 澄侯 1820–1885), Tsêng Kuo-hua 曾國華 (T. 温甫, posthumous name 愍烈, 1822–1858), Tsêng Kuo-ch'üan, and Tsêng Kuo-pao 曾國葆 (T. 季洪, name later changed to 曾貞幹 T. 事恆, posthumous name 靖毅 1828–1863)—all of whom served in the army which fought against the Taiping Rebels. He had four sisters: Tsêng Kuo-lan 曾國蘭 who married Wang P'êng-yüan 王鵬遠; Tsêng Kuo-hui 曾國蕙 who married Wang Tai-p'in 王待聘; Tsêng Kuo-chih 曾國芝 who married Chu Yung-ch'un 朱詠春, and a sister who died in infancy. He had two sons: Tsêng Chi-tsê [*q. v.*], the inheritor of his hereditary rank of Marquis; and Tsêng Chi-hung 曾紀鴻 (T. 栗諴 1848–1881) who was skilled in mathematics—especially algebra. He had five daughters: Tsêng Chi-ching 曾紀靜 who married Yüan Ping-chên 袁秉楨; Tsêng Chi-yao 曾紀耀 who married Ch'ên Yüan-chi 陳遠濟; Tsêng Chi-ch'ên 曾紀琛 who married Lo Chao-shêng 羅兆升, son of Lo Tsê-nan [*q. v.*]; Tsêng Chi-ch'un 曾紀純 who married Kuo Kang-chi (see under Kuo Sung-tao); and Tsêng Chi-fên 曾紀芬 who married Nieh Ch'i-kuei 聶緝槼. Tsêng Chi-fên, born in 1852, edited her own *nien-p'u* under the title, 崇德老人八十自訂年譜 *Ch'ung-tê lao-jên pa-shih tzŭ-ting nien-p'u*, with portrait and calligraphy, first edition 1931, revised edition, 1935.

[1/411/1a; 2/45/11a; 5/5/11b; 8/1/1a; 26/4/5a; 29/10/5b; Li Yüan-tu [*q. v.*], *T'ien-yüeh shan-kuan wên-ch'ao* 14/1; Kuo Sung-tao, *Yang-chih shu-wu wên-chi* 19/1a; Li Shu-ch'ang [*q. v.*], *Cho-tsun-yüan ts'ung-kao* 3/1a; Hsüeh Fu-ch'êng [*q. v.*], *Yung-an wên-pien* 4/17; Yü Yüeh [*q. v.*], *Ch'un-tsai-t'ang tsa-wên* 2/10b; I-hsin [*q. v.*], *Chiao-ping Yüeh-fei fang-lüeh*; Kuan-wên [*q. v.*], *P'ing-ting Yüeh-fei chi-lüeh*, 18 *chüan* (1869); Wang K'ai-yün 王闓運, 湘軍志 *Hsiang-chün chih*, 16 *chüan* (1886); Wang Ting-an 王定安, 湘軍記 *Hsiang-chün chi*, 20 *chüan* (1889), 求闕齋弟子記 *Ch'iu-ch'üeh-chai ti-tzŭ-chi*, 32 *chüan* (1876); 咸豐三年以來兵事月日 *Hsien-fêng san-nien i-lai ping-shih yüeh-jih*, in the 同治上江兩縣志 *T'ung-chih Shang-Chiang liang-hsien chih*, *chüan* 18 (1874); Li Hsiu-ch'êng, *Li Hsiu-ch'êng kung-chuang*; McClellan, J. W., *The Story of Shanghai* (Shanghai, 1889); Yung Wing, *My Life in China and America* (New York, 1909); Morse, H. B., *The International Relations of the Chinese Empire*, Vol. II (London,

1918); Hail, William James, *Tsêng Kuo-fan and the Taiping Rebellion* (1927); Liu Shêng-mu, 直介堂叢刻 *Chih-chieh-t'ang ts'ung-k'o* (1929); Chiang Hsing-tê 蔣星德, 曾國藩之生平及事業 *Tsêng Kuo-fan chih shêng-p'ing chi shih-yeh* (1936); *Ta-kung pao* (daily), *Wên-hsüeh fu-k'an* (Literary Supplement) no. 253 (November 7, 1932); 文哲季刊 *Wên-chê chi-k'an*, vol. III, No. 4, pp. 691–728 (Wuhan University, Wuchang, China, 1934); 師大月刊 *Shih-ta yüeh-k'an*, no. 28, pp. 149–67 (National Normal University, Peiping, November, 1936).]

TÊNG SSŬ-YÜ

TSERENG 策棱, d. Mar. 12, 1750, the first Prince Ch'ao-yung (超勇親王), was a member of the Borjigit clan and a descendant of Genghis Khan (1162–1227) in the twenty-first generation. After the Mongols were driven out of China most of the Khans were weaklings. But Dayan Tsetsen Khan (1466–1543?), a descendant of Genghis Khan in the fifteenth generation, was a man of great ability, and united the Mongols under his rule. After Dayan's death, the authority was divided mainly among his sons. These sons, with one exception, brought their herds to pasture south of the Gobi Desert and became known, together with other tribes led by princes not descended from Genghis Khan, as the Inner Mongolians, or the Forty-nine Banners.

The ninth son, Gheresentse, took his men, numbering about ten thousand, to a region farther north, and this group came to be known as the Khalkas or Outer Mongolians. The Khalkas were later divided into three main groups designated Jasaktu Khanate, Tsetsen Khanate, and Tushetu Khanate, all the tribal heads being descendants of Gheresentse. The latter's third son, Numkh, and his descendants of the eldest branch, led the Tushetu Khanate. Tsereng was born a member of this branch. His great-grandfather, Tumenkin (fourth son of Numkh), was awarded the title of Sain Noin by the Dalai Lama for his advocacy of the Yellow Sect of Lamaism. The inheritance of this title fell to the second branch of the family—Tsereng himself belonging to the eighth. When, in the late 1680's, the Sungars under Galdan [*q. v.*] invaded the Khalkas, Tsereng was still a youth and, together with the head of his family, Shamba 善巴 (d. 1707), surrendered to Emperor Shêng-tsu for protection. In 1691 Shamba was created a prince of the second class and became the recognized leader of his clans. Later (1696) his rank was raised to the first class.

Tsereng, a second cousin of Shamba, was given the rank of a *Ch'ing-ch'ê tu-yü*, together with the privilege of living in Peking and studying in the Palace (1692). It seems that the Emperor selected him to be educated, in the belief that he was a Mongol prince who would remain loyal. In 1706 Tsereng married the Emperor's tenth daughter, the Princess Ch'un-k'o (純慤公主 1685–1710). It was probably after the princess' death that Tsereng was raised in rank and ordered to lead his men to their pasture-land in the Tamir River valley northwest of Erdeni Tsu. In 1715, when the Eleuths again threatened the Khalkas (see under Tsewang Araptan), Tsereng was ordered to assist the northern route army, and for his bravery in a battle in 1721 was made a Jasak to rule over the men under him—his men having been, up to this time, under the jurisdiction of another Jasak prince. In 1723 Emperor Shih-tsung made him a prince of the second class and in the following year ordered him to patrol the Altai Mountain passes, with the rank of an assistant commander (副將軍). The Emperor was pleased with his services and in 1725 ordered him to organize his near relatives (the descendants of Tumenkin) into a new Khanate known as Sain Noin, consisting of nineteen banners or Jasaks, increased later to twenty-four. Thus Tsereng and his kin no longer belonged to the Tushetu Khanate and the Khalkas were now divided into four groups. In the meantime, Tsereng served as one of the ambassadors who signed a treaty with Russia at Kiakhta (1727) but, for firing cannon to celebrate the conclusion of the treaty (see under Tulišen), he was fined three months' stipend.

When Emperor Shih-tsung decided to make war against the Eleuths he sent Furdan [*q. v.*] to Khobdo as commander-in-chief. Tsereng was one of the generals stationed at Chakan Sor, the military base under Hsi-pao (see under Furdan). In 1731, after being defeated near Khobdo Furdan was ordered to withdraw to Chakan Sor. The victorious Eleuths, however, had already crossed the Altai Mountains, pillaged the Khalka nomads, and destroyed several military posts. But on October 22 they met the army under Tsereng west of Chakan Sor, were defeated, and had to retreat to the west of the Altai Mountains. This victory not only opened a way for Furdan to withdraw his troops but also enhanced the morale of the soldiers. Because of this victory, Tsereng was raised to a prince of the first class and given a reward of ten thousand taels silver. The other commander of the Mongolian forces,

Prince Danjin Dorgi 丹津多爾濟 (d. 1738), was similarly rewarded. Soon afterwards Tsereng was made a High Jasak of the Khalkas. In the summer of 1732 a large number of the Eleuths (thirty thousand?) again invaded the Khalkas. Perhaps as an act of vengeance, they plundered the Tamir Valley, made captive two of Tsereng's sons, and carried away men and cattle. Tsereng, with twenty thousand soldiers, pursued the Eleuths and met them at Erdeni Tsu on September 23. The battle lasted the whole day and the Eleuths suffered a crushing defeat, losing a large number of men. The remnant fled westward and crossed the Altai Mountains to their own country. They would have been annihilated had the armies under Marsai (see under Furdan) and Hsi-pao co-operated to prevent this flight. For their failure to do so, Marsai was beheaded, Hsi-pao was degraded, and Danjin Dorgi, who in his report exaggerated his own part in the victory, was first rewarded but later degraded. Tsereng alone was given credit for this victory and was rewarded with the designation, Ch'ao-yung 超勇, to be added to his princedom. Later he was abundantly compensated for his losses from raids by the Eleuths, and the city of Tamir, including a palace, was built for him. He was made military governor of Uliasutai, a post created in that year, and concurrently captain-general of the League of the Sain Noin Khanate. Moreover, he was distinguished by the privilege of wearing the yellow girdle as though he were a member of the royal family.

In 1734 peace negotiations with the Eleuths began (see under A-k'o-tun). An agreement over the boundary between the Eleuths and the Khalkas was reached in 1738 and, in the fourth year of Emperor Kao-tsung's accession to the throne (1739), the treaty was concluded, with the boundary set at the Altai Mountains where the pasture-land of the Khalkas extended. Thus ended, for the time being, the second war against the Eleuths, a war which began in 1717 (see under Furdan and Tsewang Araptan) and cost China thousands of men and more than seventy million taels silver. Tsereng took an active part in the entire war. Its final peaceful settlement rested not only upon his victories over the Eleuths, but also on his advice to both Emperors Shih-tsung and Kao-tsung. When the Eleuths tried to intimidate Tsereng by reminding him of the peril to his sons, then in captivity, he disregarded them. For this act of daring and self-denial, the Emperor gave to Tsereng's eldest son, Cenggun Jabu 成袞札布 (d. 1771), the rank of Shih-tzŭ 世子, or "inheritor" of his father's princedom.

After 1735 Tsereng made his headquarters at Uliasutai. In 1741, owing to his advanced age, he was ordered to transact affairs from his home in Tamir when he could enjoy more comfort. When he died, nine years later, his body was removed to Peking and buried with that of his first wife, the princess, in the suburbs of the capital. One tablet commemorating him was placed in the Imperial Ancestral Temple and another in the Temple of Eminent Statesmen. He was canonized as Hsiang 襄. Throughout the Ch'ing Dynasty he and Sêng-ko-lin-ch'in [*q. v.*] were the only Mongols whose memory was celebrated in the Imperial Ancestral Temple.

Cenggun Jabu succeeded to the princedom and also served as military governor of Uliasutai (1750–54, 1756–71), with military and judiciary power over the four Khanates of the Khalkas as well as the Khobdo and Tanu Urianghai regions. In 1756 he helped to stabilize a minor revolt and for a time, in the following year, served as commander-in-chief of the armies sent to Ili to stabilize the Eleuths (see under Amursana and Chao-hui). His kinsmen and his descendants were highly favored by the Ch'ing emperors. In response to his petition, the title, Sain Noin Khan was given in 1766 to the descendants of Shamba, with rights of perpetual inheritance. The son and successor of Cenggun Jabu, named Lavan Dorji 拉旺多爾濟 (d. 1816), married Princess Ho-ching 和靜公主 (1756–1775), seventh daughter of Emperor Kao-tsung.

[1/302/7b; 1/526/17b; 3 *shou* 82/1a; Fu-hêng [*q. v.*], *P'ing-ting Chung-ko-êr fang-lüeh, ch'ien-pien, chüan* 28–32; Chao-lien [*q. v.*], *Hsiao-t'ing tsa-lu* 10/26b; Wei Yüan [*q. v.*], *Shêng-wu chi* 3/15b; *Ch'ing Huang-shih ssŭ-p'u* (see under Fu-lung-an) 4/13a, 17b; Chang Mu [*q. v.*], *Mêng-ku yu-mu chi, chüan* 8; Yule, Sir Henry, *Travels of Marco Polo*, vol. 1, pp. 226–237; *Ch'ing Kao-tsung shih-lu* (Ch'ien-lung) 359/2a.]

FANG CHAO-YING

TSEWANG Araptan 策旺[妄]阿拉布坦, 1643–1727, the Erdeni Tsuruktu Batur Kontaisha of the Sungars, was a nephew of Galdan [*q. v.*]. His father, Senga (see under Galdan), was for a time Kontaisha of the Sungars but was murdered by his half-brother. Galdan avenged Senga's death and made himself Kontaisha (later, Khan). For a time he tolerated the sons of Senga, but began to suspect their loyalty as they

became older and displayed their ability. Tsewang Araptan, being the eldest son of Senga, seems to have incurred Galdan's especial distrust. After the latter had, in 1688, killed one of the brothers, Tsewang Araptan was warned by a Lama that he might suffer the same fate. He, therefore, fled with seven men to the neighborhood of Lake Zaisan. At a time when Galdan was busily occupied in raids on the Khalkas, Tsewang Araptan gathered a large number of Sungars under his banner. Upon his return, in 1689, Galdan attempted to use force to crush this rising menace at his rear, but in the ensuing war Tsewang Araptan emerged victorious and consolidated his position. He got into communication with Emperor Shêng-tsu and divulged to him information about Galdan's movements. In 1696 he barred Galdan from returning to Khobdo after the latter's defeat at Jao Modo (see under Fiyanggû). When Galdan died Tsewang Araptan became Kontaisha (1697), and soon extended his rule over a vast region including parts of present Siberia and Western Mongolia and the whole of Eastern Turkestan, except Hami. It was he who kept the Hodjas of Kashgar and Yarkand in the Ili valley until they were released in 1755 (see under Chao-hui). In 1698 and in subsequent wars, he defeated the Kirghiz Kazaks and extended his suzerainty westward to Lake Balkash. In 1704 he defeated a son of Ayuki (see under Tulišen) and annexed more than ten thousand Torguts to his hordes.

Tsewang Araptan had ambitious designs on Tibet, but as these conflicted with those of China he could not realize them. During the *coup d'état* of Latsan Khan in 1705 (see under Tshangs-dbyangs-rgya-mtsho), some Sungar representatives were sent to Tibet to invite the deposed Sixth Dalai Lama to Sungaria. But before this mission reached its destination the Lama was already bound for Peking and was murdered on the way, in Kokonor. This crime was perpetrated in order to prevent the Lama from falling into the hands of a trouble-maker, particularly Tsewang Araptan. But in murdering the Dalai Lama and putting a monk of his own choice in that position Latsan Khan incurred the hatred of many Lamas of the Yellow Sect of which the Dalai Lama was the head. These Lamas also feared the return to power of the older Red Sect of Lamaism that had been overthrown in 1643 by the forces of Gushi Khan (see under Galdan). Hence the Lamas of the Yellow Sect began to plot against Latsan Khan, begging Tsewang Araptan to come to their rescue. The latter was glad to interfere and began by weakening Latsan Khan. About 1714 Tsewang Araptan contrived to have his daughter, Boitalek (see under Amursana), married to one of Latsan Khan's sons. This son-in-law brought with him men and wealth, but after the wedding he was detained in Sungaria—perhaps as a hostage. In 1715 Tsewang Araptan tested Chinese resistance by invading Hami. Here he was disappointed because large forces had already been dispatched by Emperor Shêng-tsu to defend that area and to guard the borders of Kokonor. While at Hami he planned a campaign, according to which he would send two armies, one to Tibet and another to Sining. The latter army, if successful, would capture the youth—then confined in Sining—who was believed by many Mongols and Tibetans to be the true reincarnation of the Sixth Dalai Lama (see under Tshangs-dbyangs-rgya-mtsho). The youth so obtained would be carried to Tibet—a move which would win over the Tibetans without bloodshed and would ensure Sungarian rule in that region. In 1717 the first project was partly carried out. The army designated for Tibet, numbering six thousand, was dispatched under Tsewang Araptan's cousin, the Elder Chereng Dondub 大策凌敦多布. However, the other half of the plan somehow miscarried. No Sungars went to Sining, nor even to Hami; and Chinese expeditions raided Sungarian territories without encountering much resistance (see under Funinggan).

The army under Chereng Dondub was, as already stated, successful. On the pretense of escorting the son of Latsan Khan back to Tibet, the Sungars were allowed to march unmolested through the difficult mountain passes and deserts of western Tibet. Not till they drew near Lhasa did their real intention become known. Though Latsan Khan hurriedly collected an army, he was no match for the great Sungar general who could march troops through the passes of the K'un Lun Mountains which in places rose to eighteen thousand feet. Moreover, Latsan Khan himself was betrayed by the Lamas in his own ranks. After the loss of several battles he was killed, late in 1717. By defeating a Chinese army sent from Sining in 1718, Chereng Dondub was able to keep Tibet under his rule. But the Tibetans were not satisfied with him, chiefly because the Sungars had failed in their plan to get the Dalai Lama from Sining and send him to Tibet. What is more, the Sungars ransacked the Lama temples and many homes in Lhasa, causing a general hatred of their rule. In the meantime Emperor

Shêng-tsu was determined to recover Tibet, realizing that a hostile power there, controlling the Lamas, could easily incite the Mongols to revolt. Hence in 1718 he appointed Yin-t'i [禵, *q. v.*] commander-in-chief of a large army at Sining and strengthened the defenses along the Mongolian frontier. In 1720 two expeditionary forces succeeded in recovering Lhasa and driving out the Sungars (see under Yen-hsin). Chereng Dondub, without reinforcements from Sungaria, and in a territory hostile to him, could do no better than return to Ili with the remnants of his army.

Despite the changes in Tibet, there was no progress made on either side along the front from Khobdo to Barkul. Early in 1723, owing to Court politics, Yin-t'i was recalled to Peking, and his armies were partly withdrawn (see under Yin-chên). As these events were taking place, a Khoshote prince of Kokonor, Lobdzan Dandzin (see under Nien Kêng-yao), revolted, but his revolt was easily put down (see under Yüeh Chung-ch'i) so that hostilities on the frontiers ceased for five or six years.

During the time that Tsewang Araptan was expanding westward and northward, conflict with the advancing Russians in Siberia was inevitable. Peter the Great, who had been told that gold was abundant in Eastern Turkestan, was eager to extend his rule from Tobolsk to that region. His first expedition went as far as Yamuishevsky, but was repulsed in 1715 by an army under Chereng Dondub. A second attempt was checked in 1720 near Lake Zaisan by Galdan Tseren 噶爾丹策棱 (d. 1745), the son and heir of Tsewang Araptan. After 1720 the Russians abandoned their plan of conquering Turkestan, with the result that in the ensuing thirty years trade between Sungaria and Russia flourished.

Tsewang Araptan was one of the able monarchs of his day in Central Asia. During his reign Sungaria advanced in agriculture, commerce and industry. In 1716 he captured a number of Russians, among whom were some Swedish soldiers who had been taken prisoner by Peter the Great in 1709 at the battle of Poltava and sent as exiles to Siberia. One Swedish officer, J. G. Renat, helped the Sungars to manufacture cannon and took part in their battles. Others were engaged in various industries. After he regained his freedom (1733) Renat returned to Sweden, taking with him two valuable maps of Sungaria which he presented in 1743 to the Uppsala University Library.

Tsewang Araptan died in 1727. It is said that he was murdered by some Lamas who hated him for the devastation of Tibet in 1717–20. He was succeeded by Galdan Tseren who carried on the war against China and was successful, in 1731, in routing completely the army under Furdan [*q. v.*]. But finding he could not make much headway in Mongolia (see under Tsereng), Galdan Tseren agreed to a truce with China and finally made a treaty with Emperor Kao-tsung, in 1738–39, in which the Altai Mountains were designated as the boundary between Sungaria and China. Sungaria prospered under his rule. He died in 1745 and was succeeded by his son, Tsewang Dorji Namjar 策妄多爾濟那木札爾. In 1750 another son of Galdan Tseren, Lama Darja (see under Amursana), rebelled, captured Tsewang Dorji Namjar, and imprisoned him in Aksu. This started a civil war which lasted five years and resulted in the Chinese conquest of Sungaria (see under Amursana).

[1/527/1a; 1/530/3b–7a; *P'ing-ting shuo-mo fang-lüeh* (see under Chang Yü-shu); *P'ing-ting Chun-ko-êr fang-lüeh* (see under Fu-hêng); Ch'i Yün-shih [*q. v.*], *Huang-ch'ao Fan-pu yao-lüeh*, *chüan* 9-14; Baddeley, J. F., *Russia, Mongolia, China* (1919), vol. 1, pp. clxvi-cxcvi, table G; Howorth, H. H., *The History of the Mongols* (1876), vol. 1, pp. 640–51; Haenisch, E., "Bruchstücke aus der Geschichte Chinas unter der Gegenwartigen Dynastie," in *T'oung Pao* (1911), pp. 197–235, 375–424; Hedin, Sven, *Southern Tibet* (1917) I, pp. 253–60.]

Fang Chao-ying

TS'Ê-lêng. See under Tsereng.

TSHANGS-dbyangs-rgya-mtsho 策養 [倉洋] 嘉錯, Feb. 11, 1683–1706, the Sixth Dalai Lama and poet, was born at Mon in southern Tibet. His full name was bLo-bzang-rig-hdsins (羅布藏仁青)-tshangs-dbyangs-rgya-mtsho. The year before he was born the Fifth Dalai Lama (see under Galdan) had died. According to Tibetan law, the death of a Dalai Lama should be publicly announced, and high commissioners should then convene to select some new-born infant as the reincarnation of the deceased Lama. This infant is then educated in the monastery, Potala, and the Panchan Lama rules at the head of a body of regents, until the child comes of age. But this procedure was ignored in this instance as the Tipa (temporal administrator under the Dalai Lama), whose name was sDe-srid Sangs-rgyas-rgya-mtsho, known in China as Sangge 桑結, did not make public the Lama's death.

He proclaimed, instead, that the Dalai Lama, having encountered an evil omen, had retired in order to avoid its effects, and that orders normally issued by the Dalai Lama would, for the time being, be issued by himself. In this way the Tipa usurped the full powers of the Tibetan religious ruler. What is more, he resented the influence of the Khoshote princes and of their friend, Emperor Shêng-tsu, and looked with disfavor on the Khalkas for having their own Grand Lama. He encouraged Galdan [*q. v.*] of the Sungars to conquer the Khalkas and to carry the war into China, should that country intervene. In 1688 Galdan did conquer Outer Mongolia, and when Emperor Shêng-tsu declined to deliver to him the Mongols who had fled southward as refugees, he began hostilities with China (1690–97). A representative from the Tipa, who always accompanied Galdan, acted as his army chaplain and selected the days "favorable" for combat. Nevertheless Galdan was defeated in battle in 1690 (see under Fu-ch'üan) and again in 1696 (see under Fiyanggû); he died a year later (1697). From certain captured Eleuths Emperor Shêng-tsu verified his suspicions (1696) that the Fifth Dalai Lama had died. From them he learned also of the intimate relations that had existed between the Tipa and Galdan. Consequently the Emperor demanded an explanation. The prestige of China, after the defeat of the Eleuths, forced the Tipa to reply in a conciliatory manner and to announce that a new Dalai Lama, then fifteen *sui*, would occupy the throne after December 8, 1697.

It is not known when and by what method this new Dalai Lama, Tshangs-dbyangs-rgya-mtsho, was selected as the reincarnated one. It is alleged that the infant was "recognized" as such by the Tipa who then took him from his parents. He received his education from the Panchan Lama, bLo-bzang-ye-shes 羅桑伊喜 (b. 1663), perhaps without intimations of his future destiny; and his status was kept hidden from the public until perhaps late in 1697. Emperor Shêng-tsu blamed the Tipa for Galdan's misdirected military adventure and for his many defamatory statements and treacherous acts, but realistically let the matter of the new Lama drop after Tshangs-dbyangs-rgya-mtsho was proclaimed as such (the Sixth Dalai Lama according to the Tibetan calculation). Nevertheless, the Tipa was not shorn of his power. He did not interfere when the young Dalai Lama led a life of gaiety or indulged in wine and women or in the writing of love songs. He possibly even encouraged the young man in his excesses in order to retain for himself a free hand in state affairs.

After the fall of Galdan the influence of the Khoshotes, supported as they were by China, was again ascendant in Tibet. In 1700 an able prince of the Khoshotes, known as Lobsan (the Latsan Khan 拉藏汗 of Chinese accounts), inherited the military authority established in Tibet by his great-grandfather, Gushi Khan (see under Galdan). The Tipa, perhaps annoyed by the ability of this prince, or motivated by a desire for more power and wealth, attempted twice to poison him. In both cases Latsan Khan's life was saved by the quick use of antidotes. In 1705 he revolted and killed the Tipa, and so became ruler of Tibet with the title of Chenghis Khan. The young Dalai Lama was unmindful of these political changes and pursued his love affairs despite repeated warnings from Latsan Khan. Their relations were thus strained to the breaking point. After obtaining the consent of Emperor Shêng-tsu, Latsan Khan sent the Dalai Lama from Lhasa, ostensibly to pay a visit to Peking, but in reality to have him murdered (1706) on the way, in Kokonor. This accomplished, Latsan Khan denounced Tshangs-dbyangs-rgya-mtsho as dissolute and illegitimate and one who had been elevated solely on the authority of the deceitful Tipa. He put on the throne a monk of his own choosing who ruled as Dalai Lama until the conquest of Tibet by the Eleuths in 1717 (see under Tsewang Araptan).

So long as Tshangs-dbyangs-rgya-mtsho ruled in Lhasa he was doubtless regarded by many Tibetans as too erratic to be the head of the Church. But as soon as he was deposed and executed many adherents of the faith were filled with grief, and never again doubted that he was the authentic Lama. As the Tibetans believed that only an incarnation of the real Dalai Lama can rightfully succeed another, they refused in their hearts to recognize Latsan Khan's protégé. In one of the songs, attributed to Tshangs-dbyangs-rgya-mtsho, there is a line which implies that he would some day make a journey to Li-t'ang and then return. In 1708 a child, Skal-bzan-rgya-mtsho 噶爾桑嘉木錯 (1708–1757) was born in Li-t'ang with divinely formed features, who was subsequently "found" to be the reincarnation of Tshangs-dbyangs-rgya-mtsho. Many Mongols and some Tibetans were happy that the alleged prophecy in the song was thus fulfilled. In 1714 the Mongols of Kokonor had the child removed to their territory and proclaimed him as the Dalai Lama. Since Emperor

Shêng-tsu did not care to be involved in the controversy, he withheld his decision; he permitted the child to reside in Sining, but saw to it that he was heavily guarded in order to prevent any ambitious Mongol prince from using him as a tool. After Latsan Khan was killed by the Sungars, the monk whom he had made the Dalai Lama was dethroned. Hence from 1717 to 1720 Lhasa did not have a lawfully selected Dalai Lama. When Tibet was recovered from the Sungars (see under Yen-hsin), the child in Sining was escorted to Lhasa and succeeded as the Seventh Dalai Lama (in Chinese accounts the Sixth because Tshangs-dbyangs-rgya-mtsho is not there recognized as a legitimate successor).

Owing perhaps to the tragic circumstances of his death, the Tibetans kept the murdered Tshangs-dbyangs-rgya-mtsho vividly in their memories; they found justification for his faults, and perpetuated many pious legends concerning him. His love songs became popular in Tibet, and several of them are translated by Sir Charles Bell in his book, *Tibet Past and Present* (1928). In 1930 the Academia Sinica published a volume containing sixty-two of his songs transliterated into roman letters, with renderings in both Chinese and English, by Yü Tao-ch'üan 于道泉. This work, entitled *Love Songs of the Sixth Dalailama, Tshangs-dbyangs-rgya-mtsho* (第六代達賴喇嘛倉洋嘉錯情歌), contains also a portrait of the Lama.

[*Love Songs of the Sixth Dalailama* (see above); 1/530/1a–7a; Desideri, Ippolito, *An Account of Tibet* (ed. by F. de Filippi, London, 1932), pp. 146–72.]

Fang Chao-ying

TSO Liang-yü 左良玉 (T. 崑山), 1598–1645, Apr. 29, Ming general, was a native of Lin-ch'ing, Shantung. Devoid of formal education, he was a versatile bowman and able strategist. His first post in Liaotung, in 1628, ended disastrously but his second under Hou Hsün (see under Hou Fang-yü) in Ch'ang-p'ing, Chihli, started him on his career. He was promoted to colonel and led a successful expedition in Liaotung. When Li Tzŭ-ch'êng and Chang Hsien-chung [*qq. v.*] rebelled in Shensi and moved south and east, he was transferred to Huai-ch'ing, Honan, and became active in numerous minor campaigns in Honan and Anhwei. He defied his superiors, gained a reputation for strength and, although repeatedly incriminated, was never punished. In 1638 after an encounter with Chang Hsien-chung at Hsin-yang, he proposed to follow up his victory and attack him at Ku-ch'êng, in northwest Hupeh. His superior, Hsiung Wên-ts'an (see under Chêng Chih-lung), advised pacification. In 1639 Chang burned Ku-ch'êng and the neighboring district, Fang-hsien, and later badly defeated Tso Liang-yü at Lo-hou-shan 羅猴山, about eighty *li* west of Fang-hsien. When the case was presented at Court, Hsiung Wên-ts'an was replaced and Tso Liang-yü was degraded. Early in 1640 the latter was made Rebel-pacifying General (平賊將軍); later in the same year he won a decisive victory over Chang Hsien-chung at Ma-nao-shan 瑪瑙山 on the Szechwan-Shensi border, and was made Junior Guardian of the Heir Apparent. In 1641 he defeated Chang Hsien-chung at Hsin-yang in southwest Honan, but was himself badly defeated by Li Tzŭ-ch'êng in the next year near Kaifeng, and fled to Hsiang-yang in northern Hupeh. Early in 1643, when Li Tzŭ-ch'êng forced him from that position, he went down to Wuchang and thence to Anking. Meanwhile Chang Hsien-chung pillaged the northern part of Hunan. Later in the same year when the latter occupied Szechwan Tso ascended the Yangtze River and again stayed at Wuchang.

In 1644 Tso Liang-yü was designated Ning-nan po 寧南伯, or "Earl who Pacifies the South." When Peking fell and the Prince of Fu (see under Chu Yu-sung) set up his Court in Nanking he was made marquis, and later Grand Tutor of the Heir Apparent. He was associated with the Tung-lin party and was opposed to Ma Shih-ying [*q. v.*] who was then influential in the Court at Nanking. Compelled by his lieutenants, he rose against the Nanking government in April 1645 and issued a denunciation of Ma, accusing him of misrule. But his move eastward and his expressed desire to "clarify the surroundings of the throne" (淸君側) may really have been due to the necessity of feeding his large number of followers, or else to the pressure of Li Tzŭ-ch'êng in northern Hupeh. In any event his advance caused great confusion in Nanking and served to weaken that city's defense against the Manchus. On reaching Kiukiang some of his troops, contrary to orders, pillaged and fired the city, April 29, 1645. Already ill for some time, he died that same night.

The officers of his army then put his son, Tso Mêng-kêng 左夢庚, in charge, but the latter was soon defeated by Huang Tê-kung [*q. v.*] in Anhwei, and later in the same year (1645) surrendered to the Manchus under Ajige [*q. v.*]. He

was ordered to serve under the Chinese Plain Yellow Banner and in 1648 was given the hereditary rank of viscount of the first class. Tso Mêng-kêng died in 1654 and was given the posthumous name, Chuang-min 莊敏.

[M. 1/273/1a; M. 59/64/1a; *Ming-chi nan-lüeh* (see bibl. under Ma Shih-ying) 7/4a; *Ming-chi pei-lüeh* (see bibl. under Chang Ch'üan) 12/6a, 13/6a, 6b, 16/4a, 17/5a, 18/9a, 19/8b, 23/4b; *Ming-wang shu-lüeh*, *hsia* 10b; concerning Tso Mêng-kêng see 1/254/1b.]

EARL SWISHER

TSO Mou-ti 左懋第 (T. 仲及 H. 蘿石), 1601–1645, Aug., Ming official and martyr, was a native of Laiyang, Shantung. He became a *chin-shih* in 1631, was made a prefect of Han-ch'êng, Shensi, and later supervising censor of the Board of Revenue in which capacity he pleaded earnestly for relief of the people from burdensome taxes and military levies. In 1644 he received a commission to lead an expedition against rebels in northern Hupeh. When he heard of the capture of Peking he repaired to Nanking and submitted a proposal for effecting a restoration. At this time Ma Shih-ying [*q. v.*], at the Ming Court, determined to send a mission to Peking, ostensibly to worship the manes of the late Emperor and confer a title on Wu San-kuei [*q. v.*], but actually to come to some understanding with the Ch'ing conquerors. As Tso Mou-ti's mother had died in Tientsin he applied to be sent as an envoy so that he could arrange her burial. He was given suitable rank, provided with funds with which to construct imperial tombs and carry out appropriate sacrifices, and given an escort of three thousand men. With Ch'ên Hung-fan 陳洪範 and Ma Shao-yü 馬紹愉, Tso was sent out on what was recognized as a hazardous mission. On reaching Ching-hai, Chihli, they were stopped by the governor, Lo Yang-hsing 駱養性, and were ordered to limit their entourage to one hundred men and to present themselves, on reaching Peking, at the Residence for Envoys of the Four Tributary States (四夷館). Tso Mou-ti protested and finally secured reception at the Court of State Ceremonial (鴻臚寺) and an escort of cavalry into the city. On November 12 and 13, 1644, the envoys were received by Grand Secretary Ganglin (see under Dorgon). Tso Mou-ti's dignified bearing, brilliant repartee, and incorruptible loyalty secured the respect of the regent, Dorgon [*q. v.*], who tried to win him over to the Manchu cause. The mission accomplished nothing as the Manchus had assumed the mandate of Heaven and could not recognize another sovereign.

The envoys withdrew from Peking but at Ts'ang-chou, Chihli, were arrested and brought back—this time to the Imperial Hospital (太醫院). It transpired that one of the envoys, Ch'ên Hung-fan, had betrayed his colleagues and, revealing to the Manchus the parlous state of the Ming Court at Nanking, spurred their decision to send an expedition to the south immediately. Tso Mou-ti appealed to Dorgon for release, but refused to make any compromise to secure it. On August 10 he was imprisoned, charged with five offenses, and a few days later his execution was reluctantly ordered by Dorgon. The third envoy, Ma Shao-yü, escaped. In his valediction Tso alluded to the "jade blood" (碧血) of the Chou dynasty martyr, Ch'ang Hung 萇弘, and this epithet has become associated with him. In 1776 he was canonized as Chung-chên 忠貞.

A collection of essays by Tso Mou-ti, entitled 蘿石山房文鈔 *Lo-shih shan-fang wên-ch'ao*, 4 *chüan*, was printed about 1666 by Li Ch'ing [*q. v.*] and reprinted in 1761. Tso also left a small collection of poems, entitled 梅花屋詩鈔 *Mei-hua wu shih-ch'ao*, printed in 1637 and reprinted in 1826. The printing blocks for these works were stored in a temple which was erected to his honor in Laiyang in 1701.

[M.1/275/12a; M.59/15/1a; Cha Chi-tso [*q. v.*], *Lu Ch'un-ch'iu*, p. 80b; Wu Wei-yeh [*q. v.*], *Lu-ch'iao chi-wên*, 1/19a; *Nan-chiang i-shih* (see bibl. under Hou T'ung-tsêng), 12/1a, 3; *Lai-yang-hsien chih* (1677, 1935); Ch'ên Hung-fan, 北使紀略 *Pei-shih chi-lüeh* in *Ching-t'o i-shih* (see bibl. under Yüan Ch'ung-huan).]

EARL SWISHER

TSO Tsung-t'ang 左宗棠 (T. 季高, 樸存 H., 老亮, 忠介先生), Nov. 10, 1812–1885, Sept. 5, military leader and statesman, was a native of Hsiang-yin, Hunan. Born in a family of moderate means but with scholarly traditions, his schooling began at an early age, first with his grandfather, Tso Jên-chin 左人錦 (T. 斐中, 松埜, 1738–1817), and then with his father, Tso Kuan-lan 左觀瀾 (T. 晏臣, 春航, 1778–1830). When he was eighteen *sui* (1829) he read for the first time the two great geographical works, *T'ien-hsia chün-kuo li-ping shu* by Ku Yen-wu [*q. v.*] and *Tu-shih fang-yü chi-yao* by Ku Tsu-yü [*q. v.*], and evinced a great interest in them.

Doubtless the study of these works inspired a life-long interest in the topography of the Chinese Empire and later helped him considerably in military strategy. After his father's death, in 1830, the financial condition of the family became worse, but in the same year he met Ho Ch'ang-ling [*q. v.*], who saw in him great promise and gave him access to his own library. In the following year he studied in the Academy, Ch'êng-nan Shu-yüan 城南書院, in Shan-hua, Hunan, where Ho Hsi-ling (see under Ho Ch'ang-ling) was director. Both he and his older brother, Tso Tsung-chih 左宗植 (T. 仲基, 景喬, d. 1872), became *chü-jên* in 1832. In the same year he married Chou I-tuan 周詒端 (T. 筠心, 1812–1870) who left a collection of verse, entitled 飾性齋遺稿 *Shih-hsing chai i-kao*. They made their home with his wife's family in Hsiang-t'an, Hunan, until 1844. In the meantime Tso participated three times (1833, 1835, 1838) in the metropolitan examinations, but failed to qualify for the *chin-shih* degree. In 1837 he lectured in the Lu-chiang Shu-yüan 渌江書院, in Li-ling, Hunan, where he made the acquaintance of T'ao Chu [*q. v.*] who was then viceroy of Liang-Kiang (Kiangsu, Kiangsi and Anhwei). After failing for a third time in the metropolitan examination (1838) he determined not to try again.

Tso then studied seriously works in the fields of history, classics, geography and agriculture—particularly the last two. During this time, too, he familiarized himself with the 欽定皇輿西域圖志 *Ch'in-ting Huang-yü Hsi-yü t'u-chih*, an official work on Chinese Turkestan compiled during the years 1756–1782. In 1839 he compiled an historical atlas of military strategy which seems not to have been printed. He also promoted the planting of mulberry trees and introduced the members of his family to the art of sericulture. When his friend, T'ao Chu, died (1839) the latter left a request that Tso be the teacher of his son, T'ao Kuang (see under T'ao Chu), who later became Tso's son-in-law. Thereupon he taught in the T'ao family in Anhua, Hunan, for eight years (1840–48). During this period there occurred the Anglo-Chinese War (1840–42), and though he took no active part in it, he was deeply concerned over the course of events. In this period, also, he first made the acquaintance of Hu Lin-i [*q. v.*] who had great respect for his talents and did much to bring him to the position and the fame which he later achieved. As Tso's financial condition improved he bought a farm in his native district and moved his family there in 1844. He experimented in ancient methods of agriculture; he cultivated tea; he promoted sericulture; and therefore styled himself, "Husbandman of the River Hsiang" (湘上農人). In 1845 he wrote a work on agriculture, entitled 樸存閣農書 *P'u-ts'un ko nung-shu*. In 1848 he was recommended to Lin Tsê-hsü [*q. v.*], but for some reason did not join his staff. Yet when Lin was on his way from Yunnan to Fukien in the following year, Tso had an interview with him in Changsha. During the initial stages of the Taiping Rebellion in Kwangsi Tso and his fellow-townsman, Kuo Sung-tao [*q. v.*], found a place of refuge in the mountains east of Hsiang-yin. By 1851 he was already forty *sui* and that year marks the end of his early years of seclusion and comparative inactivity. From the year 1852 till his death in 1885, he was continuously connected with, or in charge of, military operations—campaigning against the Taipings, the Nien-fei, and the Muslims of the Northwest, or preparing for hostilities with the French on the question of Annam.

In 1852, on the recommendation of Hu Lin-i, Tso Tsung-t'ang was invited to the secretarial staff of Chang Liang-chi 張亮基 (T. 采臣 H. 石卿, 1807–1871) who was then governor of Hunan and later acting governor-general of Hu-Kuang (Hupeh and Hunan). Tso was given full responsibility in all military affairs. The Taiping forces were launching attacks at many points in Central China, with the result that Wuchang, the capital of Hupeh, fell early in 1853. But this city was recovered soon after, and when Tso's merits were reported to the government he was given the rank of a magistrate. In the same year (1853) Nanking fell into the hands of the rebels. Chang Liang-chi was transferred, in the autumn of 1853, to be governor of Shantung, and Tso then retired and went home. In the following year, in consequence of an interview with Tsêng Kuo-fan [*q. v.*], he went to Yochow, Hunan, to serve on the secretarial staff of Lo Ping-chang [*q. v.*], governor of that province. For more than five years he acted as Lo's chief assistant in supervising military affairs in Hunan. But the weight of his influence, and the frankness and self-assurance with which he performed his duties, aroused the jealousy of his colleagues, so that in 1859 charges of corruption and unruliness were lodged against him and he was ordered to Wuchang for inquiry. However, his friend Hu Lin-i came to his rescue and the charges were dropped.

He then decided to participate once more in the metropolitan examination, and early in 1860

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set out for Peking. But a letter from Hu Lin-i intercepted him at Hsiang-yang, Hupeh, with the result that he went instead to Tsêng Kuo-fan's headquarters at Su-sung, Anhwei. His abilities as a soldier were brought to the attention of the throne from various sources, and as the pressure of the Taipings was becoming increasingly menacing, he was finally ordered to raise, in Hunan, a volunteer corps of five thousand men for service in Kiangsi and Anhwei. Upon his return to Changsha in June he raised his army and began training it in July. On September 22, 1860 he led his men from Changsha toward Nanchang, Kiangsi. His small force made a good showing, taking Wu-yüan (Anhwei) in December. The rebels then fled toward Chekiang. By October 1861 he had engaged them in more than twenty battles. On December 27, he was appointed commander-in-chief of the government forces in Chekiang. Two days later Hangchow fell into the hands of the Taipings for the second time. On January 23, 1862 he was appointed governor of Chekiang, at a time when virtually the entire province was in the hands of the enemy. But step by step he battled his way into the province to take over the administration. He recovered Ch'ü-chou and Yen-chou in 1862 and, by early 1863, Chin-hua and Shao-hsing. On May 5, 1863 he was promoted to governor-general of Fukien and Chekiang. The siege of Hangchow began in the autumn of 1863 and by April 1, 1864 his forces entered that city. With the recovery of Hangchow the tranquilization of Chekiang was complete and Tso was rewarded with the rank of Junior Guardian of the Heir Apparent, with the coveted Yellow Jacket, and a little later with an earldom of the first rank and the designation K'o-ching (恪靖伯). Then he proceeded to Fukien. By February 1866 the last remnants of the rebels were pursued to Chia-ying chou, Kwangtung, and there they were annihilated (see under Hung Jên-kan). This campaign ended the Taiping régime and Tso was given the double-eyed peacock feather. His exploits in Chekiang are recounted in the work, 平浙紀略 *P'ing-Chê chi-lüeh*, 16 *chüan*, compiled by Ch'in Hsiang-yeh (see under Ch'in Hui-t'ien) and Ch'ên Chung-ying 陳鍾英. The preface is dated 1874.

Tso Tsung-t'ang was also an able administrator. In both Chekiang and Fukien he accomplished a great deal for the rehabilitation and reorganization of those provinces—paying special attention to education and to the storage of grain. In Foochow he established a bureau for sericulture and cotton and also a printing office named Chêng-i t'ang Shu-chü 正誼堂書局. Aroused by recurring international difficulties, he paid especial attention to naval matters and, in 1864 when he was in Hangchow, he experimented with small steam-boats on West Lake. In Foochow he selected Ma-wei shan 馬尾山 as the site of a small navy yard which was later managed by Shên Pao-chên [*q. v.*]. But as China was still harassed by troubles in the North, which called for his military skill, his peaceful rehabilitation of the South was unavoidably cut short.

On September 25, 1866 Tso Tsung-t'ang was appointed governor-general of Shensi and Kansu, a portion of the empire then harassed by a serious Mohammedan uprising. He left Foochow in December 1866, arrived at Hankow toward the end of January 1867, and there made preparations for his northwestern campaign. But on his way to Shensi he received an imperial order commanding him first to fight the Nien-fei, or mounted bandits (see under Sêng-ko-lin-ch'in and Liu Ming-ch'uan) who since 1851 had spread carnage in the provinces of Honan, Anhwei, Hupeh, Shantung and Chihli. These bandits, being mounted, were very mobile; and, unlike the Taipings, made no attempt to settle in one place or to establish a government. Though Tsêng Kuo-fan and Li Hung-chang [*q. v.*] had in turn been made responsible for their suppression, one group of Nien-fei under Chang Tsung-yü (see under Sêng-ko-lin-ch'in) began in 1867 a westward movement which caused the government to fear that they might join the Mohammedans. Late in the same year Chang's forces ravaged Shansi, Honan, and Chihli, and even endangered the Metropolitan area of Peking. For their failure to suppress them Tso Tsung-t'ang, Li Hung-chang and others were deprived of their ranks. In 1868 Tso moved his army to Wu-ch'iao, Chihli, and in the summer the Nien-fei were surrounded and annihilated at Ch'ih-p'ing, Shantung, by combined government forces. Tso's rank was restored to him and he was ordered to Peking for audiences with the Emperor (September 25, 30, 1868). By November 26 he was in Sian, the capital of Shensi, and there began to take measures for the suppression of the Mohammedan uprising.

For some eighty years following the northwestern campaign of Emperor Kao-tsung (see under Chao-hui) the Mohammedans in China, except during the early Tao-kuang period (see under Ch'ang-ling), were fairly peaceful. Then,

owing to the progressive weakening of the central government by the Opium War, the Taiping Rebellion, the wars of 1858–60, and the troubles with the Nien-fei, the hold of China on the Northwest steadily relaxed. Finally there broke out a Mohammedan Rebellion that lasted from 1862 to 1877 and devastated most of Shensi and Kansu. The outstanding leader of the Mohammedans in these two provinces was Ma Hua-lung 馬化隆 (d. 1871) who took as his base of operations Chin-chi-pu, Kansu. Tso Tsung-t'ang began his campaign by dividing his forces into three units and pressing on to Chin-chi-pu by three routes. By the spring of 1869 Shensi was pacified, and later in the same year Tso moved his headquarters to P'ing-liang, Kansu. However, the northern route army under the very able leader, Liu Sung-shan 劉松山 (T. 壽卿, 1833–1870), suffered a serious reverse around Chin-chi-pu, and Liu died in action. His command was taken over by his nephew, Liu Chin-t'ang 劉錦棠 (T. 毅齋, 1844–1894), who proved worthy of the charge. On February 17, 1871 Chin-chi-pu was taken and Ma Hua-lung was executed. Though occupied both in suppressing the rebels and rehabilitating devastated areas, Tso Tsung-t'ang had, by August 1872, moved his headquarters to Lanchow. Meanwhile he had a printing establishment set up in Sian and an arsenal in Lanchow. In October he joined his armies in the attack on Suchow, Kansu. On November 4, 1873 Suchow was taken and the entire province of Kansu was pacified, but about this time Po Yen-hu 白彥虎, another rebel Mohammedan from Shensi, escaped to Hami. Tso was made associate Grand Secretary, but remained at his post as governor-general. In reorganizing his newly-pacified provinces he carried out several important reforms, among them prohibition of opium culture, and encouragement of the cotton industry according to methods outlined in his printed booklets. He established factories for weaving both cotton and wool, and utilized the leisure hours of his soldiers in farming unused land—farms which were later transferred to the people. In the autumn of 1874 he was promoted to full Grand Secretary and in the following year was placed in charge of military affairs in Sinkiang.

For carrying on a campaign so far removed from his source of supplies, and in a land so sparsely settled as Chinese Turkestan, the two most pressing needs were food and money. Fortunately Tso Tsung-t'ang had always been interested in farming, and his practice of putting his men to work on the land when they were not otherwise occupied, made it possible for him to meet in part, at least, the first of these needs. In June 1875 the Russian traveller, Sosnowsky, arrived in Lanchow on his way to Russia, and with him Tso contracted for the purchase of Siberian grain to be delivered at Ku-ch'êng, Sinkiang—it being actually cheaper to transport it from there than over the long route from China. By April 1876 the Russians had delivered four million catties of this grain. In order to provide funds for his campaign Tso memorialized the throne, urging that ten million taels be borrowed from foreign banks in Shanghai. This request, however, provoked the opposition of many officials in Peking who regarded the building of an adequate navy and coastal defense more pressing needs than the recovery of territory in far distant Sinkiang. Even those who believed in the prosecution of the campaign were not sufficiently convinced of its importance to advocate a foreign loan. Among those who held this view was the influential Li Hung-chang [*q. v.*]. But Tso Tsung-t'ang persistently pleaded his case and finally won his point. He argued that the recovery of Sinkiang was necessary for the retention of Mongolia which in turn was essential to the safety of Peking. Unless all the strategic points in Sinkiang were held by China the Mohammedan rulers of that area would sooner or later have to yield, either to Russia or to Britain. In his opinion, the primary reason for the encroachment of Western nations on the sea-board of China was for commercial advantages and not for territorial aggrandizement. This, he believed, was a problem to be solved by diplomacy rather than by force of arms. Moreover, funds had previously been ear-marked for a navy, and therefore the problem of coast defense had nothing to do with the crisis in Sinkiang. He obtained the loan early in 1876, and having previously made all preparations, moved his headquarters to Suchow with a view to regaining the territory north of the T'ien-shan and then taking the region to the south.

The dominant figure in Sinkiang at this time was Yakoob Beg 阿古柏帕夏 (c. 1820–1877). Some ten years previously (1864) a Mohammedan leader named Chin Hsiang-yin 金相印 started a rebellion. Finding himself unable fully to overcome the Chinese government troops stationed in Sinkiang, Chin requested help from Khokand 浩罕. But as Khokand was then in process of being absorbed by Russia, he could not expect much help from that quarter. Never-

theless Buzurg 布素魯克, a son of Jehangir (see under Ch'ang-ling), and Yakoob were sent to his aid. The two arrived in Kashgaria in January 1865. Yakoob, being the more able and aggressive, emerged by 1873 as master of the entire Tarim Basin from the Pamirs to Lob Nor. In the same year Po Yen-hu escaped from Shensi and Kansu to Sinkiang and paid allegiance to Yakoob who stationed him at Urumchi to guard the region north of T'ien-shan. As soon as Yakoob assumed the leadership of all the Mohammedans in this area he attracted the attention of Delhi, London, St. Petersburg and Constantinople, and in the same year (1873) the Sultan of Turkey conferred upon him the title of Amir of Kashgaria. In that year, too, the British sent to Kashgar the Forsyth Mission to form an estimate of the situation. Yakoob had fought against the Russians for Khokand and he had no friendly feelings toward Russia which in turn feared lest he hold designs on regions farther north. In July 1871 Russia had occupied Kuldja. But in 1872 she signed a treaty of commerce with Yakoob, and in the following year Britain signed a similar treaty with him, thus effectually giving international recognition to his régime.

But Tso Tsung-t'ang, having secured the necessary funds and made his preparations, planned his campaign and started westward. One city after another fell into his hands, and during the year 1876 the north T'ien-shan region was pacified. At this juncture the British government, through Sir Thomas Francis Wade 威妥瑪 (1818–1895) in Peking and through Kuo Sung-tao in London, proposed that Yakoob Beg would surrender should China allow him to keep his kingdom under Chinese suzerainty. When the offer was reported to Tso he memorialized the throne that the status of Yakoob was purely a domestic question and if Britain wished to create a buffer state in Central Asia she was herself well able to furnish the territory. In the following spring (1877) Tso's victorious forces moved southward. The much heralded Yakoob Beg did not put up a vigorous defense for his régime and, with the fall of Turfan on May 16, 1877, the kingdom of Kashgaria came to an end and Yakoob is reported to have committed suicide by poison. Po Yen-hu and Yakoob's sons struggled along for a short period and later fled across the border to Russia. Early in 1878 all of Turkestan was recovered. Tso Tsung-t'ang was rewarded by being raised to a second class marquis (侯), and Liu Chin-t'ang was made a baron. Among other generals who were rewarded with minor hereditary ranks for their services, may be mentioned: Chang Yüeh (see under Tuan-fang, posthumously raised to a baron in 1891); Yü Hu-ên 余虎恩 (raised to a baron in 1891, d. 1905); Huang Wan-p'êng 黃萬鵬 (T. 搏九, raised to a baron in 1897, d. 1898); Chin-shun 金順 (T. 和甫, 1835–1885, posthumous name 忠介); and Tung Fu-hsiang (see under Jung-lu). The official account of Tso's campaign against the Mohammedan rebels, entitled *P'ing-ting Shan, Kan, Hsin-chiang, Hui-fei fang-lüeh* (see under I-hsin), was printed in 1896.

Since Sinkiang had now become tranquilized, negotiations about the Russian evacuation of Ili began. When Russia moved her troops into Ili in 1871, she gave assurances to the Chinese government and to the world that the territory would be restored to China as soon as that country was in a position to assert her authority there. At the close of 1878 Ch'ung-hou [*q. v.*] was sent to St. Petersburg to demand the return of Ili, and in the following year he concluded with Russia the Treaty of Livadia. When the terms of this Treaty became known in China they met severe opposition, and it was obvious that it would not be recognized. Hence on February 12, 1880 Tsêng Chi-tsê [*q. v.*] was appointed minister to Russia to negotiate a new one, but as the outcome of the renewed negotiation remained uncertain, China continued her military preparations. In May Tso Tsung-t'ang's forces took up positions in Sinkiang and, in June, he made his headquarters at Hami. At the same time there were troop movements in Tientsin, Mukden and Shantung. If Tsêng Chi-tsê is to be praised for his diplomatic success in concluding the new Treaty of St. Petersburg (February 24, 1881), it must be granted that the achievement of Tso Tsung-t'ang in recovering Chinese Turkestan was an important factor in that success.

From the area in Turkestan recovered by Tso, and the territory of Ili returned by Russia, a new province was created in 1884, and given the name, Hsin-chiang (Sinkiang). Liu Chin-t'ang was the first governor (1884–89), being succeeded by Wei Kuang-tao (see under Wei Yüan).

On August 11, 1880 an Imperial order was issued, summoning Tso Tsung-t'ang to Peking for advisory duties. He arrived at the capital on February 24, 1881, on the very day that the Treaty of St. Petersburg was signed. After an Imperial audience he was appointed to serve

in the Grand Council and in the Tsungli Yamen, with the honor of being permitted to ride horseback inside the Forbidden City. But his long years of isolation on the wind-swept plains of Central Asia and his honesty and outspokenness made it difficult for him to fit into the ways of an effete officialdom. He did not feel at home in Peking, and his colleagues felt uneasy in his presence. After taking a month's sick leave in the autumn (1881) he was on October 28 appointed governor-general of Kiangnan and Kiangsi. He assumed his new post on February 12, 1882, after a visit to his native place in Hunan. By the end of the year he was a tired and sick man and had lost the use of his left eye. He begged leave to retire, but in deference to his fame and his position his wish could not be granted. He was given instead three months' leave. In the fall of 1883 he was called to quell an uprising in southern Shantung and before long he had the situation in hand. When trouble with the French over Annam became acute he was once more summoned to Peking. He reached the capital in June 1884 and was put in charge of all military affairs of the Empire. By August conflict with the French along the coast of Fukien became serious (see under Chang P'ei-lun) and Tso was appointed high commissioner of that province. In September 1884 he left the capital, and in December reached Foochow which he had left some twenty years previously. Before long a settlement with France seemed imminent and negotiations were resumed in the spring of 1885. On June 9 a treaty was signed by Li Hung-chang. On September 5 Tso Tsung-t'ang died in Foochow, age seventy-four (*sui*). He was granted all appropriate posthumous honors and was canonized as Wên-hsiang 文襄.

As in the case of most great characters of history, many anecdotes, usually exaggerated and sometimes without foundation, are told about Tso Tsung-t'ang. Some of these relate to alleged misunderstandings between himself and Tsêng Kuo-fan. It is clear that these two great heroes—natives though they were of the same province—were not good friends. They differed much in tastes, temper, and other characteristics, and their estrangement seems to have grown deeper as the years passed. Nevertheless, they had great respect for each other and they never permitted their differences to degenerate into a feud. Another point frequently mentioned, and as often over-emphasized, is the assertion that Tso in suppressing the Mohammedan uprising resorted to unnecessary cruelty and wholesale slaughter of the native population. That there was much killing is certainly true, but it does not follow that Tso himself was a cruel man. Though he was strict he was fair, and when the conflict ended he did what he could to rehabilitate the devastated areas. The great highway in Kansu, lined on both sides with willow trees, still stands as a testimony to his concern to make the land fairer and more habitable.

Tso Tsung-t'ang had four sons: Tso Hsiao-wei 左孝威 (T. 子重, 1846–1873, *chü-jên* of 1862), Tso Hsiao-k'uan 左孝寬 (b. 1847), Tso Hsiao-hsün 左孝勛 (b. 1853), and Tso Hsiao-t'ung 左孝同 (T. 子異 H. 逸叟, 1857–1924). A son of Tso Hsiao-wei, named Tso Nien-ch'ien 左念謙 (d. 1892), inherited the rank of marquis.

The complete works of Tso Tsung-t'ang, comprising 134 *chüan*, are entitled 左文襄公全集 *Tso Wên-hsiang kung ch'üan-chi*. They include 64 *chüan* of memorials, 26 *chüan* of letters and dispatches, 7 *chüan* of literary works, 12 *chüan* of other official papers, 10 *chüan* of memorials drafted for Lo Ping-chang, 4 *chüan* of memorials drafted for Chang Liang-chi, 1 *chüan* of table-of-contents, and 10 *chüan* consisting of a chronological biography of Tso written by Lo Chêng-chün (see under Wang Fu-chih), under the title *Tso Wên-hsiang kung nien-p'u*. The collection as a whole was printed in 1888–97. A small collection of his essays, entitled 盾鼻餘瀋 *Tun-pi yü-shên* (68 double pages), was printed at Sian, Shensi, in the spring of 1881, and was reprinted in Peking in June of the same year. The Library of Congress possesses a copy which includes additional essays written as late as 1884 (106 double pages).

[1/418/1a; 2/51/34b; 5/6/3a; (*Ch'in-ting*) *Chiao-p'ing nien-fei fang-lüeh* (see under I-hsin); Wei Kuang-tao, 戡定新疆記 *K'an-ting Hsin-chiang chi* (1899); Tsêng Wên-wu 曾問吾, 中國經營西域史 *Chung-kuo ching-ying hsi-yü shih* (1936); Bales, W. L., *Tso Tsung-t'ang, Soldier and Statesman of Old China* (1937); Boulger, D. C., *The Life of Yakoob Beg* (1878); Piassetsky, P., *Russian Travellers in Mongolia and China*, vol. II (1884); Wang Hsien-ch'ien (see under Chiang Liang-ch'i), 虛受堂文集 *Hsü-shou t'ang wên-chi*, 11/7a.]

Tu Lien-chê

TSOU Han-hsün 鄒漢勛 (T. 叔績, 績父), Dec. 11, 1805–1854, Jan. 15, scholar and geographer, was a native of Hsin-hua, Hunan, who

died in action fighting the Taiping rebels. His father, Tsou Wên-su 鄒文蘇 (T. 望之 H. 眉[景]山, 1769–1831), was an ardent student of the classics, who established at his native place a school named Ku-ching t'ang 古經堂. His mother (*née* Wu 吳) had scholarly tastes and was well-versed both in the classics and in geography. He was the third of six sons. As a classical scholar he was a follower of the School of Han Learning (see under Ku Yen-wu), but also took a keen interest in mathematics, geography, and military science. In 1832 he assisted in the compilation of the local history of his native district for which he is said to have contributed the section on local products. An older scholar and poet of the same place, Têng Hsien-ho 鄧顯鶴 (T. 子立 H. 湘皋, 1777–1851), a *chü-jên* of 1804, thought highly of his ability as a scholar and entrusted him (1840–42) with the editing of the *Ch'uan-shan i-shu*, or collected works of Wang Fu-chih [*q. v.*], consisting of 18 titles in 150 *chüan*. Later a more complete edition, with the same title, was compiled under the direction of Tsêng Kuo-fan [*q. v.*]. When Têng Hsien-ho became chief-compiler of the local history of Pao-ch'ing-fu to which his native district, Hsin-hua, belonged, Tsou again assisted as an associate compiler. This work, entitled 寶慶府志 *Pao-ch'ing-fu chih*, 16 *chüan*, was begun in the spring of 1845 and was completed and printed in the summer of 1849. In 1846 Ho Ch'ang-ling [*q. v.*], governor-general of Yunnan and Kweichow, invited him to his staff. Tsou remained in Kweichow for four years and during that time was engaged in the compilation of the following four histories of that province: 大定府志 *Ta-ting fu-chih* of 1849; *Kuei-yang* (貴陽) *fu-chih* of 1850; *An-shun* (安順) *fu-chih* of 1851; and the *Hsing-i* (興義) *fu-chih* of 1854.

Upon his return to Hunan in 1850, Tsou Han-hsün was involved in a law-suit, and for a time (1851) was imprisoned at Changsha. In the same year (1851) he passed the provincial examination for the *chü-jên* degree, but failed in the metropolitan examination in the following spring. He visited Wei Yüan [*q. v.*] at Kao-yu, Kiangsu, on his way home and arrived at Changsha early in 1853. At this time Chiang Chung-yüan [*q. v.*] was heavily besieged at Nanchang by the Taiping rebels, and with Chiang in the besieged city was Tsou's younger brother, Tsou Han-chang 鄒漢章 (T. 叔明). At Tsêng Kuo-fan's direction a corps of volunteers was raised, with Chiang Chung-shu 江忠淑 and Tsou Han-hsün as leaders. With their help, Lo Tsê-nan [*q. v.*] was able to save Nanchang. For his meritorious conduct in this campaign Tsou was made an expectant district magistrate. But when Chiang Chung-yüan was appointed (autumn of 1853) acting governor of Anhwei, Tsou accompanied him to that province in the capacity of advisor on military matters. The Taiping forces were advancing from many points and Anhwei was in turmoil. Late in 1853 Lu-chou, the temporary capital of Anhwei, was besieged, and for his help in the defense of the city Tsou was given the rank of a magistrate of an independent department. Having neither a sufficient force to resist, nor help from outside, Lu-chou fell to the Taipings (early in 1854) and both Chiang Chung-yüan and Tsou Han-hsün lost their lives. Tsou was posthumously given the minor hereditary rank of *Yün-ch'i yü*.

Tsou Han-hsün left as many as 30 works in more than 400 *chüan*, on various subjects, but in the disturbance of the time most of the manuscripts at his home were destroyed by fire (1863). Later, a grandson, Tsou Tai-chün 鄒代鈞 (T. 甄伯, 沅帆, 1854–1908) brought together seven items and printed them (1882) under the general title 鄒叔子遺書 *Tsou Shu-tzŭ i-shu*. Among these may be mentioned his notes on the study of the classics, entitled 讀書偶識 *Tu-shu ou-chih*, 10 + 1 *chüan;* a work on phonology, entitled 五均論 *Wu-yün lun*, 2 *chüan;* a work on the calendar for the period 220–104 B. C., entitled 顓頊曆攷 *Chuan-hsü li k'ao*, 2 *chüan;* a collection of his shorter works in prose, entitled 斆藝齋文存 *Hsüeh-i chai wên-ts'un*, 8 *chüan*, with supplement (外集); and a collection of his verse, entitled *Hsüeh-i chai shih-ts'un* (詩存), 2 *chüan*, with other poems, *shih-yü* (詩餘), in 1 *chüan*.

Tsou Tai-chün was, like his grandfather, a geographer, his special interest being surveying and map-making. He accompanied Liu Jui-fen [*q. v.*] as a member of his staff when Liu was minister to England and Russia (1885–87) and later (1887–89) when Liu was minister to France, Italy, and Belgium. In these years Tsou Tai-chün acquired a considerable practical knowledge of Europe. He left a diary concerning his trip to the West, entitled 西征紀程 *Hsi-chêng chi-ch'êng*. It begins on March 18, 1886, when he started from Shanghai, and concludes on April 28, when he reached London. It is printed in

the *Hsiao-fang-hu chai yü-ti tsung-ch'ao* (see under Hsü Chi-yü).

[1/488/30a; 7/36/20a; 8/3下/5a; 6/43/24b (for Tsou Tai-chün).]

Tu Lien-chê

TSOU Jung 鄒容 (T. 威丹), 1885–1905, Apr. 3, anti-Manchu writer, was a native of Pa-hsien (Chungking), Szechwan. His father was a merchant. In 1901 he was sent to Shanghai, and a year later to Japan, to study. He adopted whole-heartedly the revolutionary ideas prevalent among the Chinese students in that country (see under Ch'iu Chin). When he had been in Japan about a year he set forth his ideas of revolt from the Manchu regime in a work, entitled 革命軍 *Ko-ming chün* ("The Revolutionary Army"). After he had led a group of students in an attack on the official sent by the Peking Government to supervise Chinese students in Japan, he fled to Shanghai where a bookseller published the *Ko-ming chün* for him.

Meanwhile Tsou made the acquaintance of other revolutionists, including Chang Ping-lin (see under Sun I-jang), then a contributor to the Shanghai newspaper, 蘇報 *Su-pao*. On May 31, 1903, Chang wrote an editorial attacking K'ang Yu-wei (see under T'an Ssŭ-t'ung) and his faction for favoring a constitutional monarchy under the Manchu Emperor, Tsai-t'ien [*q. v.*]. In this article Chang referred to Tsai-t'ien by name and described him as *hsiao-ch'ou* 小醜, a "low wretch". Nine days later a favorable review of the *Ko-ming chün* appeared. These articles so aroused the Ch'ing government that a telegram was sent to the Shanghai authorities ordering them to arrest Chang, Tsou, and four other men, and to suppress the paper. Chang was arrested in the International Settlement and Tsou Jung, who was not found at once, later gave himself up. The trial by a mixed court was unsatisfactory to the Ch'ing government, which wanted to have the prisoners extradited. The request might have been approved, but while the foreign diplomats in Shanghai were debating the matter, Shên Chin 沈藎 (T. 禹希, 克誠, d. 1903), a newspaper reporter and a former colleague of T'ang Ts'ai-ch'ang (see under Chang Chih-tung), was beaten to death in Peking by order of the government. This shocked the diplomats and influenced their decision to hold the prisoners in the Foreign Settlement. In 1904 Chang was sentenced to three years of hard labor and Tsou to two years. Tsou died in prison one month before his term was up, having reached only the age of twenty. Chang Ping-lin, however, served out his term and was released, but continued his revolutionary activities. In time he became a scholar of high repute.

Tsou Jung's *Ko-ming chün* is one of the important documents in the Chinese revolt against the Manchus. In it the youthful leader advocated the overthrow of the Manchu dynasty and the monarchy, and the establishment of a Chinese Republic. He rebuked Tsêng Kuo-fan, Tso Tsung-t'ang and Li Hung-chang [*qq. v.*] for their support of the Manchus in suppressing the Taiping Rebellion, and urged his countrymen to realize their status as slaves under alien rulers. The revolution that Tsou worked for took place in 1911, only six years after his death.

[*Ko-ming chün* (1928 ed.); Kao Liang-tso 高良佐, 記清末兩大文字獄 in 建國月刊 *Chien-kuo yüeh-k'an*, vol. 10, no. 2 (1934); 6/57/3b; *Shanghai yen-chiu tzŭ-liao* (研究資料) *hsü-chi* (1939), pp. 43–48, 71–143.]

Fang Chao-ying

TSU Ta-shou 祖大壽 (T. 復宇), d. 1656, Ming general, was a native of Liaotung. In 1620, when he was a major in charge of one of the fortresses in that district, he received with others special commendation from the generalissimo, Hsiung T'ing-pi [*q. v.*]. In 1620 he was transferred to army headquarters at Kuang-ning, under the command of Wang Hua-chên [*q. v.*]. When this city fell to the Manchus in March 1622, Tsu retired to the island of Chüeh-hua, just off the coast, to defend the granaries. Shortly afterwards, he was ordered to assist in the fortification and defense of Ning-yüan, and was in the latter city in 1626 when the Manchus attacked. Tsu and Yüan Ch'ung-huan [*q. v.*] successfully held Ning-yüan, employing "foreign" cannon (see under Sun Yüan-hua) to devastate the enemy, but Manchu raiding parties meanwhile overran the island, causing heavy casualties. In the following year (1627) Ning-yüan was again attacked by the Manchus, but without success. In 1628 Tsu was advanced by the emperor to the post of brigade-general of the Frontline Troops with headquarters at Chin-chou. In 1630 he recovered Luan-chou which had recently been captured by the Manchus, causing the retirement of Amin [*q. v.*] from Yung-p'ing. When he was inspecting the fortifications of Ta-ling-ho in 1631, the city was surrounded

by Manchu forces. Tsu held it through a siege of eighty days, from September 2, to November 21, under appalling conditions of famine and misery. When he finally surrendered, with two-thirds of the population dead, he asked guarantees for the safety of his wife and family, then in Chin-chou. Abahai [*q. v.*] received him in audience with all courtesy, and suggested that he prepare a plan for taking the city. Tsu thereupon proposed that he himself should simulate a retreat toward Chin-chou, and after being received into the city, should attempt to hand it over. Although recognizing the possibility of duplicity, Abahai determined to adopt this plan, and on November 22, Tsu was permitted to "escape" to Chin-chou. His sons who remained with the Manchus were treated with the utmost consideration.

Tsu stayed in Chin-chou for the next ten years, either unable or unwilling to carry out the plan for handing over the city. Although at first suspected by the other generals, he was in complete command by the year 1635. To communications from Abahai reminding him of his promises he returned no answer, continuing to repel attacks of the Manchus, and defeating Dodo [*q. v.*] at Chung-hou-so in 1638. The Manchus settled down in 1641, after earlier unsuccessful attempts, to a determined siege of Chin-chou. With the help of propaganda they brought about the defection of the Mongol troops associated with the Chinese, and gained entrance to the outer city. Tsu, however, continued to hold the citadel, even against the pleading of his own sons who had risen to high positions on the Manchu side. After withstanding the siege for a year, he was convinced by news of the fall of Sung-shan (see under Hung Ch'êng-ch'ou), on March 19, 1642, of the hopelessness of his position, and on April 8 he surrendered. Having respect for Tsu's fidelity to the Ming cause, Abahai received him again with courtesy and consideration, attaching him to the Chinese division of the Plain Yellow Banner of which two of Tsu's sons were leading officers. Tsu appears to have taken little part in subsequent affairs. He died in Peking and was buried with honors. Several members of his family held hereditary ranks, two of them becoming viscounts.

[1/240/15b; 2/78/37b; Hauer, Erich, *Huang-Ts'ing k'ai-kuo fang-lüeh*, pp. 261–84, 376 f, 511–543, *et passim*.]

George A. Kennedy

TS'UI Shu 崔述 (T. 武承 H. 東壁), Sept. 19, 1740–1816, Mar. 4, historian, was a native of Wei-hsien in the prefecture of Ta-ming, Chihli (present Hopei). When the River Chang inundated Wei-hsien in 1757 that city was abandoned and incorporated (1758) with Ta-ming, and for that reason Ts'ui Shu is often listed as a native of the latter place. His remote ancestors lived in Ta-ning-wei in present Jehol province. There, at the beginning of the Ming period, members of the family gained repute in military affairs and some of them became chieftains of local clans. Later they migrated to Hsin-an in the prefecture of Paoting, Chihli; and in the Shun-chih reign-period (1644–62) a certain Ts'ui Hsiang-hua 崔向化 was the first of the family to move to Wei-hsien. A son of Ts'ui Hsiang-hua, named Ts'ui Wei-ya 崔維雅 (T. 大醇 H. 默齋, a *chü-jên* of 1646), who is often referred to by Ts'ui Shu by his official title, Hsien Pu-chêng Kung 先布政公, belonged to an honored collateral branch of the family. He, too, was born in Hsin-an, but lived later in Wei-hsien. He achieved distinction as director of schools in Chün-hsien and as magistrate of I-fêng, both in Honan. During the years 1660–61 he was active in flood control in that province and left a work on the subject, entitled 河防芻議 *Ho-fang ch'u-i*, 6 *chüan*, which was given notice in the Imperial Catalogue, or *Ssŭ-k'u ch'üan-shu tsung-mu t'i-yao* (see under Chi Yün). He became prefect of Ningpo and held other important posts. An account of his life appears in Ts'ui Shu's collected works.

Ts'ui Shu's great-grandfather, Ts'ui Ch'i-lin 崔緝麟 (T. 振侯 H. 段垣, a *chü-jên* of 1690), was a nephew of Ts'ui Wei-ya. He, too, was born in Hsin-an, moved with the family to Wei-hsien, and for many years accompanied his uncle, Ts'ui Wei-ya, to various parts of China on official duties. During the years 1713–15 he was director of schools in Ta-ch'êng, Chihli, and as such was highly respected by students. His advice on matters of river control was sought by the Grand Secretary, Li Kuang-ti [*q. v.*]. In his own community Ts'ui Ch'i-lin was respected for his upright conduct, his scholarly tastes, and his skill in calligraphy in which he excelled up to the time of his death at the age of eight-two (*sui*). He left a collection of prose and verse which, according to fragments which have survived, show him to have had unusually fine sensibilities. Unfortunately his manuscripts were lost in the great flood of 1757. In 1788 Ts'ui Shu and his brother, Ts'ui Mai

(see below), brought together parts of this collection, but this too is lost, except for one delightful essay, 備廬說 *Pei-lu shuo* ("My Well-stocked Hovel"), which Ts'ui Shu had copied in his youth and later incorporated in his own collected works. A poem by Ts'ui Ch'i-lin also appears in the anthology of Chihli poets, 畿輔詩傳 *Chi-fu shih chuan*, compiled by T'ao Liang (see under Chu I-tsun) and printed in 1839.

The second son of Ts'ui Ch'i-lin, named Ts'ui Lien 崔濂 (T. 周溪, d. 1748), was the grandfather of Ts'ui Shu and a military *hsiu-ts'ai*. The eldest son of Ts'ui Lien, named Ts'ui Yüan-sên 崔元森 (T. 燦若 H. 闇齋, 1709–1771), was Ts'ui Shu's father. He became (1745) the adopted son of his uncle, Ts'ui Han 崔瀚 (T. 春海), who died in 1744. At the age of seventeen (*sui*) Ts'ui Yüan-sên received instruction in composition from the classical scholar, Chao Kuo-lin (see under Wu Ching-tzŭ). About the year 1724 he married a daughter of Li Chiu-ching 李九經, a local scholar whose ancestors had come from Hsiang-yüan, Shansi. One of these ancestors, named Li Yang-chêng 李養正 (T. 若蒙, *chin-shih* of 1598, d. 1630), rose to be president of the Ministry of Justice. Ts'ui Shu's mother, *née* Li (her personal name is not known), was born in 1706 and died in 1780. She was a woman of great force of character and also of some education, for she gave her sons their first instruction in the *Great Learning* and in the *Doctrine of the Mean*. Ts'ui Shu's father, Ts'ui Yüan-sên, was likewise inbued with scholarly ambitions which, owing to extreme poverty, he could not fulfill. During the years 1726–36 he competed five times in vain for the *chü-jên* degree and finally resigned himself to the life of a village schoolmaster and to giving his sons a rigorous training in the classics. He was an ardent admirer of the practical aspects of Chu Hsi's philosophy and that of Lu Lung-chi [*q. v.*], and opposed the intuitional approach of Wang Yang-ming (see under Chang Li-hsiang). With considerable critical foresight, he insisted that his sons should acquaint themselves with the unannotated texts of the classics before taking up the commentaries of others—a method that Ts'ui Shu highly commended in his later years. When Ts'ui Yüan-sên died his epitaph was composed by Wang Shih-han 汪師韓 (T. 抒懷, b. 1707, a *chin-shih* of 1733), a noted director of several Academies in North China. Ts'ui Yüan-sên had three sons and four daughters. The eldest son died at the age of eleven, the second was Ts'ui Shu, and the third was Ts'ui Mai 崔邁 (T. 德皋 H. 薛巖, 1743–1781) who showed intellectual promise equal to that of Ts'ui Shu but died an untimely and much lamented death at the age of thirty-nine (*sui*).

When Ts'ui Shu was fifteen *sui* (1754) he and his brother, Ts'ui Mai, went to Ta-ming to take the preliminary examinations. The prefect of Ta-ming, Chu Ying 朱煐 (T. 臨川 H. 龍坡, d. 1774, age 76 *sui*), a native of Shih-p'ing, Yunnan, and a *chin-shih* of 1724, was so impressed by the talents of the two youths that he arranged for them to be instructed along with his own son, in a studio, Wan Hsiang T'ang 晚香堂, in the courtyard of his *yamen*. This studio had been erected about 1570 and was still standing though in a dilapidated condition, when Ku Chieh-kang 顧頡剛 (b. 1893), William Hung 洪業 (T. 煨蓮, b. 1893) and others visited the site in 1931. In that studio the two brothers pursued their studies under congenial circumstances for eight years (1755–62). In the autumn of 1762 both received the *chü-jên* degree. The following spring they went to Peking to compete for the *chin-shih* degree. They were unsuccessful, but Ts'ui Shu at this time made the acquaintance of Li T'iao-yüan [*q. v.*], as we know from a consolatory poem which the latter dedicated to Ts'ui. Previously, however, the River Chang had overflowed its banks (1757) with the result that the ancestral home was ruined, and the family was left in abject poverty. In the tenth moon of that year the family moved its abode four times; and when, in the seventh moon of 1761, the city was again inundated, three more removals became necessary. More than once, when the sons set out to visit their parents, they rowed over a great expanse of water, and once at least crossed the top of the walled city of Wei-hsien by boat.

According to verses which Ts'ui Shu has left us, it seems reasonably certain that in the spring of 1764 he went to Shensi to marry Ch'êng Ching-lan 成靜蘭 (T. 紉秋, 1740–1814), a daughter of Ch'êng Huai-tsu 成懷祖 (T. 蘭田, 1707–1771), a native of Wei-hsien who served as a second-class assistant department magistrate in Pin-chou, Shensi, in the years 1750–66. The Ch'êng family came originally from Hung-tung, Shansi, moved to Chihli in the Yung-lo reign-period (1403–25) and became one of the leading families of Ta-ming. (For ancestors of note in this family see under Ch'êng K'o-kung). Ch'êng Ching-lan was born in the same year as Ts'ui Shu and died two years before her husband.

For nearly fifty years she was his devoted companion, following every phase of his literary activity with understanding and intelligent interest, enduring without reproach all the vicissitudes of his lonely and difficult career. He wrote an account of her life which unfortunately is lost, though in 1928 there was discovered in Ta-ming an incomplete collection of her verse in manuscript, under the collective title 二餘集 *Êr-yü chi*, which yields important information about their joys and sorrows and her own high aspirations.

After the marriage, which probably took place in the autumn of 1764, Ts'ui Shu and his wife returned (1765) to Wei-hsien, where the family lived for a time on an elevation, known as Li Hsien T'ai 禮賢臺, southeast of the city. The place had been allocated to the family against recurring floods by a magistrate of Ta-ming, named Ch'in Hsüeh-p'u 秦學溥 (T. 耐圃). From then on both Ts'ui Shu and his brother supported the household by teaching in neighboring villages, though they were constantly harried, and their studies were repeatedly interrupted, by poverty, illness, and death in the family. In 1771 the father died, and it was three years before they could afford to inter his remains in a plot outside the south wall of the city. Only in 1780 were they able to bury the remains of a sister who had died ten years previously. In the sixth moon of that year (1780) Ts'ui Shu lost his only son aged four (*sui*), and in the tenth moon his mother died. On August 17 of the following year his only brother, Ts'ui Mai, also died leaving three sons to be cared for.

There are many references in Ts'ui Shu's collected works to Ts'ui Mai, particularly concerning his studies in the *Classic of History*, but no extensive specimens of his writings were known to exist until in 1934 four collections comprising seven *chüan* of his prose and verse were discovered at Ta-ming. These items, though comprising by no means all of his writings, are published in volume 7 of the definitive edition of the *Ts'ui Tung-pi i-shu* of 1936 (see below), under the collective title 崔德臯先生遺書 *Ts'ui Tê-kao hsien-shêng i-shu*. Ts'ui Mai had the same critical interest in history as his brother—the same concern to establish the truth or falsity of events or of the written documents of antiquity. Both were keenly interested in proving the spuriousness of the so-called "ancient text" of the *Classics of History*. Their conclusions on this point coincide with those of Mei Tsu (see under Sun Hsing-yen) in the Ming period and of Yen Jo-chü [*q. v.*] in the Ch'ing but, owing to the isolation under which they worked, neither of them saw the studies of Mei or Yen, though they did read the 古文尙書考 *Ku-wên Shang-shu k'ao* by Li Fu [*q. v.*] which referred to the work of Mei Tsu.

In one of his numerous autobiographical notations Ts'ui Shu declares that before he reached the age of twenty (*sui*) he began to doubt the authenticity of certain passages in the *Analects*. About the age of thirty (1769) he concluded that the historical and other documents of the Ch'in and Han periods were often at variance with the accounts in the Classics. Particularly did he believe this to be the case in matters relating to remote antiquity. The School of Han Learning (see under Ku Yen-wu) had been content to rest on texts of the Han period which "being close to antiquity" were regarded as most authentic; but Ts'ui Shu believed these texts to be already marred by many accretions and false interpretations, and therefore decided to begin with a detailed comparative study of the Classics themselves which he believed to be for the most part unassailable or at least of such authenticity that the truth of the sages could, by comparative study, be derived from them. He was the first to observe that the model emperor lore was built up in successive strata so that, the more remote a given event was, the more detailed became the information about that event. Thus Yao and Shun are unknown to the earliest classic, the *Odes*; Shên Nung appears first in the writings of Mencius; the Huang-ti lore first became prominent in the Ch'in period (255–206 B.C.); and P'an Ku, supposedly the most ancient figure of all, is mentioned first in the literature of Han (206 B.C.–25 A.D.). After long transmission these accretions were accepted as fact, thereby vitiating many histories, commentaries and philosophical writings that appeared after the time of the Warring Kingdoms (403–255 B.C.). Ts'ui resolved therefore to write a work "to rectify unwarranted accretions in spurious books and to expose the fallacies in popular theories".

The result was a collection of twelve treatises on ancient history bearing the collective title, 考信錄 *K'ao-hsin lu*, in 36 *chüan*, the substance of them being given in a magnificent summary called *K'ao-hsin lu t'i-yao* (提要). He began the work in 1783 and completed it tentatively in the autumn of 1805, but kept on revising it in part until 1814, scarcely two years before his death. It represents a lifetime of the most

exacting and laborious research, and constitutes the major part of his collected writings. The title, *K'ao-hsin lu*, was derived from a phrase in the *Shih-chi* (see Chin Jên-jui) by Ssŭ-ma Ch'ien, "Though scholars [have at their disposal] a great many documents, they still must verify their beliefs by the Six Classics" (夫學者載籍極博，猶考信於六藝). His is, therefore, "A Record of Beliefs Investigated". The direction in which his doubts led him can be inferred from the fact that he rejected much of the data about Confucius and his disciples in the *Historical Record;* he believed that the Preface to the *Odes*, and much in the last five sections of the *Analects*, belong to a later time; he did not think that Tsêng-tzŭ 曾子 wrote the *Great Learning*, or that Tzŭ-ssŭ 子思 wrote the *Doctrine of the Mean;* he repudiated the current text of the *Bamboo Annals;* he regarded the *Shan-hai ching* (see under Hsü Wên-ching) as a work of the Han period; he rejected the traditional dating of the Stone Drums; and regarded the 孔子家語 *K'ung-tzŭ chia-yü* ("Family Sayings of Confucius") as a forgery. Though not all of his conclusions can now be accepted, and though some of them seem now rather naïve, he defended his positions with such critical acumen and with such palpable integrity that he must be reckoned among the great critical historians of any place or time. The comment which his great disciple, Ch'ên Li-ho (see below), made on the *K'ao-hsin lu* is both just and singularly prophetic. "Since his [Ts'ui's] ideas were of no practical advantage in the examination halls, there were few who believed in him. On the contrary, there were those who seized upon his most trustworthy conclusions and on his clearest expositions to discredit him. Within the next century there will surely be some in this broad empire who will truly understand him".

In 1769 Ts'ui Shu went to Peking to compete for the *chin-shih* degree. He was unsuccessful; but during this sojourn he met K'ung Kuang-sên [*q. v.*], one of the few great scholarly contemporaries whom he came to know in person. Upon his return he resigned himself to a life of scholarship, supporting himself precariously as a village schoolmaster. In 1772 he wrote a brief account of his father's life, 先府君行述 *Hsien fu-chün hsing-shu*, which is marked by manly pathos and deep understanding. Extant also is a biographical sketch of his mother, 先孺人行述 *Hsien ju-jên hsing-shu*, written by him in 1782. Stirred by recurring droughts and the sufferings of the farmers in his neighborhood, he completed in 1774 a work on food in times of famine, entitled 救荒策 *Chiu-huang ts'ê* which, more than other treatises of this nature, penetrates beneath the official ineptitude and the popular vagaries of his day. To this he appended a note in 1814 asserting that in the meantime the economic condition of the people had steadily deteriorated. Doubtless the ravages incident to the wars of the White Lotus Sect had been a factor (see under Ê-lê-têng-pao). After the decease of his brother, Ts'ui began (1781) a long treatise on mourning rituals, entitled 五服異同彙考 *Wu-fu i-t'ung hui-k'ao*, on which he labored assiduously for eight years, tracing the history of these rituals from earliest times with critical comments upon them. In 1789, when he was fifty *sui*, he brought together some two hundred of his poems in various meters under the title 知非集 *Chih-fei chi*. Except for a few verses which appeared in the above-mentioned *Chi-fu shih-chuan* in 1839, this collection was lost until, in 1931, William Hung discovered a nearly complete manuscript of it in the Yenching University Library.

When, in 1784, Chang Wei-ch'i (see under Chang Hsüeh-ch'êng), the magistrate of Ta-ming, initiated the compilation of a revised gazetteer of that district, Ts'ui Shu was one of the editors, as was also his brother-in-law, Ch'êng Shih 成謨 (T. 伯顧 H. 惺齋), a *chü-jên* of 1774. The celebrated historian, Chang Hsüeh-ch'êng [*q. v.*], is known likewise to have advised the magistrate of Ta-ming on the arrangement of this gazetteer, but there is so far no evidence that Chang Hsüeh-ch'êng and Ts'ui Shu ever met. The gazetteer, completed under another magistrate in 1789, is of interest because it contains, among other items by Ts'ui Shu, a work on river control in his neighborhood, entitled 大名水道考 *Ta-ming shui-tao k'ao*. Though listed in the index to Ts'ui's collected works, it was not included, thus making its preservation in the gazetteer, and its discovery by Hu Shih (see below), a fortunate circumstance. During this period (1785) Ts'ui wrote a preface to the genealogical record of a certain Ts'ao family which displays, from another angle, his persistent interest in historical veracity. He commends the compiler for including in his genealogy only verifiable data and for declining to trace his ancestry back, as so many genealogies do, to a questionable antiquity. One of Ts'ui's very practical minor essays, entitled 爭論 *Chêng-lun* ("On Conflict"), is likewise significant because he there takes a position diametrically opposed to one of the most prevalent ethical doctrines

of his day. He insists that yielding to an aggressor is not necessarily a virtue, because it whets the appetite of the aggressor and then there comes a time when the person imposed upon can yield no further. These minor works of Ts'ui Shu, as well as his letters and more solid treatises, are enlivened throughout by a direct and simple prose style, by apt citation of proverbs and appeal to homely matters, and by astute observations on local customs and the superstitions of his day. This spirit is shown anew in a manuscript collection of his letters, verse, and antithetical couplets, entitled 荍田賸筆 *Ch'iao-t'ien shêng-pi*, of which considerable fragments were discovered at Ta-ming in 1933.

In 1791 Ts'ui Shu completed the first draft of his 洙泗考信錄 *Chu-Ssŭ k'ao-hsin lu*, namely, that section of his *magnum opus* which deals with the life of Confucius and his disciples. The final draft, however, was not completed until 1810. It is the most exacting life of Confucius ever written up to that time, and takes into account all available sources in the light of the historical and cultural background. This is one of several works which Ts'ui took with him to Peking in 1792 when he determined, in the interest of the family economy, to seek an official post. While residing there in an inn he showed the work to Ch'ên Li-ho 陳履和 (T. 介存 H. 海樓, 1761–1825), a native of Shih-p'ing, Yunnan, a *chü-jên* of 1780, and a fellow-townsman of the afore-mentioned Chu Ying who had befriended Ts'ui and his brother in Ta-ming. So impressed was Ch'ên by both the man and his writings that he begged to be regarded as his pupil. The teacher and pupil were together only two months when Ts'ui returned home; and though Ts'ui went again to Peking in 1794, his pupil had gone. Neither saw the other again. But there developed between them a friendship, unique in the history of literature, and far-reaching in its consequences to Chinese scholarship. Ch'ên spent the remainder of his life, until his death in 1825, in printing his master's works, and sacrificed, in the process, all of his personal means and all prospects for a high official career. It is safe to say that except for Ch'ên's unflagging devotion few, if any, of Ts'ui Shu's writings would have survived.

In the first moon of 1796 Ts'ui Shu was appointed district magistrate of Lo-yüan, Fukien. In the fourth moon of that year he and his wife started south, attended by his concubine, Chou Li-ê 周麗娥 (1770–1800), whom he had taken in 1785 at the request of his wife who feared they would have no heir and no one to care for them in their old age. On August 15 Ts'ui took up his duties at Lo-yüan, a district notoriously difficult to govern and one from which several previous officials had been dismissed. Seven days prior to his arrival certain sentries employed by salt merchants of an adjoining district were wounded by smugglers when the latter resisted arrest—one of the sentries being drowned. The villages involved attempted by misrepresentation to have the case adjudicated in Lo-yüan, in the hope that a new and inexperienced magistrate would deal leniently with them. But the subterfuge was so patent, and the evidence so incriminating, that Ts'ui felt it necessary to bring to light all the facts—a task for which he had qualified himself by years of historical criticism. He thus incurred the enmity of many unscrupulous persons, including minor officials who profited by these local disorders, but in the end the higher officials of the province sustained him. Other cases, equally vexatious, involved merchants or travellers who were blackmailed and who, if they did not bribe subordinate officials, were falsely accused of smuggling, were detained and robbed, or were subjected to other indignities. For liberating persons thus falsely accused, Ts'ui was denounced before higher officials. The governor-general, K'uei-lun 魁倫 (T. 敍齋, d. 1800), annoyed by the relevancy and directness of Ts'ui's findings, sought his dismissal, but the governor of the province, Wang Chih-i 汪志伊 (T. 稼門, 1743–1818, chü-jên of 1771), stood firmly by him.

In the fourth moon of 1799 Ts'ui was transferred to Shang-hang, also in Fukien. Like Lo-yüan it, too, was a district much given to litigation. Though it might have proved a lucrative post for Ts'ui, he devoted its surplus revenues to the apprehension of pirates; and refused, as before, to overlook blackmail or to curry the favor of possible trouble-makers by expensive entertainments. After a brief but successful year-and-a-half at Shang-hang, he was re-instated (tenth moon, 1800) in his old post at Lo-yüan. The populace welcomed him with great jubilation, but in carrying out his duties he showed no hint of slackness. Granaries were supplied with fresh grain, public buildings were repaired, and social abuses—such as female infanticide, costly weddings, and vulgar chaffings of brides—were discountenanced. In addition to his official duties he lectured on the classics, on

the authenticity of ancient books, and on new methods of historical research.

Wishing to devote his remaining years to the completion of his manuscripts, Ts'ui Shu begged repeatedly to be relieved of his post, but each time the governor, Wang Chih-i, urged him to remain. When, however, a deficit, left by his predecessor, was made up, Ts'ui felt he could leave in good conscience. In the spring of 1802 he and his wife travelled northward, happy to be released from six years of irksome official life. (The concubine, Chou Li-ê, had died in 1800.) They spent their remaining years in the neighborhood of Ta-ming and Chang-tê, still harassed, however, by poverty which in times of famine was so acute that once, at least, they had to pawn their garments to obtain food. Nevertheless, the work that Ts'ui was able to do on his manuscripts and the printing of occasional items, helped both of them to forget that old age was stealing upon them.

Ever since Ts'ui Shu and his devoted disciple, Ch'ên Li-ho, met in Peking in 1792, they had kept in touch by correspondence, but were never near enough to meet personally. In 1797 Ch'ên accompanied his father, Ch'ên Wan-li 陳萬里 (T. 飛九 H. 鯤池, 1740–1813, a *chü-jên* of 1780), to Kuang-fêng, Kiangsi, where the latter was magistrate. At Nanchang, in that province, Ch'ên Li-ho printed (1797) four of Ts'ui's works under the collective title, 東壁先生書鈔 *Tung-pi hsien-shêng shu-ch'ao*, of which there is a copy, bearing a postscript dated 1800, in the Library of Congress. The years between 1801 and 1816 he spent in assisting his father in other posts, recovering from a long illness (1805–08), begging for funds to print his teacher's works, or in travelling. The labor of printing was especially arduous because Ts'ui's manuscripts were frequently revised, and had to be transmitted over long distances by friendly messengers. Ch'ên managed, however, to print or reprint several items at Nanchang in 1805, and another in 1808. In the meantime Ts'ui himself printed one item at Lo-yüan (1801) and three at Chang-tê (1806–10)—one of the latter in movable type.

Ch'ên described his teacher as being tall and graceful and as having a handsome beard. He was an engaging conversationalist, interlarding his speech, as he did his writings, with apt jokes and proverbs, to the great amusement of his listeners. In 1810, when Ts'ui was seventy-one *sui*, his eyes began to trouble him, but he found pleasure in humming the *Odes*, especially the one beginning "In the seventh moon the Fire Star passes the meridian" (七月流火)—a song he had loved from childhood. By 1813 his strength so failed him that he became incapacitated for work. In that year Ch'ên set out to visit him, but turned back to Yunnan, owing to the death of his father. In the fourth moon of the following year Ts'ui Shu's wife (Ch'êng Ching-lan) died, aged seventy-five (*sui*). Ts'ui had previously written an account of her life and appended it to a collection of her verse, but Ch'ên was unable to print it and consequently it is now lost. Scattered through Ts'ui's writings, however, are many informative references to her—all of them indicative of a sincerely affectionate relationship. He was thus left with only a concubine (taken in later years) to look after him. Realizing that his own end was near, he compiled a table-of-contents of all his writings, wrapped the precious manuscripts in nine portfolios, and on October 24, 1815 penned a last statement which reads: "In my lifetime I have written thirty-four works in eighty-eight *chüan*; save them until Ch'ên Li-ho of Yunnan comes in person to claim them." Though the table-of-contents is included in Ch'ên's final edition of 1824–25, Ch'ên was able to print, before he died, only nineteen items in 54 *chüan*. Except for a few which have been recently found, the rest are lost.

On, or shortly after, August 8, 1816, Ch'ên arrived in Chang-tê, expecting once more to greet his teacher after a lapse of nearly twenty-four years. But Ts'ui had died on March 4, nearly six months earlier. Ch'ên bowed reverently before the coffin and received with tears the manuscripts written in his master's hand. After discussing with Ts'ui's nephew the plans for the burial, he went on to Peking, and in the autumn received appointment as magistrate of Taiku, Shansi. There he arranged for the printing of four more items, including a reprint of the *Chu-Ssŭ k'ao-hsin lu*, which was financed by a local descendant of Confucius, named K'ung Kuang-yüan 孔廣沅. But Ch'ên was in Taiku less than a year when he had to leave a successful post (1817) to mourn the death of his step-mother. While travelling in the southwest in 1818 he wrote a long sketch of the life of Ts'ui Shu which is now a part of the collected works. In 1821 he returned to Peking and there saw to the printing of four items. In the spring of 1823 he assumed the post of magistrate of Tung-yang, Chekiang; and early in the following year completed the carving of the blocks for twelve items

of the final Tao-kuang edition of the 崔東壁遺書 *Ts'ui Tung-pi i-shu*. Of this edition there is a copy in the Library of Congress. Ch'ên died leaving an official debt and a son aged five (*sui*) with no means of returning to the ancestral home in Yunnan. But the prefect of Chin-hua, Chekiang, named Hsiao Yüan-kuei 蕭元桂 (T. 芬圃 H. 鏡巖), a *chin-shih* of 1808, contrived ways to meet the debt and to convey Ch'ên's dependents back to Yunnan. He and eight fellow-magistrates contributed the sum of six hundred taels and stored the blocks (twenty boxes) of the *Ts'ui Tung-pi i-shu* in the prefectural school. His preface, recording these details, was added to the Tao-kuang edition in the seventh moon of 1826. Another preface, dated a month later, was written by a sub-director of studies in the Chin-hua Academy, named Yang Tao-shêng 楊道生. Several years earlier a preface had been written for the *K'ao-hsin lu* by the President of the Board of Ceremonies, Wang T'ing-chên 汪廷珍 (T. 玉粲 H. 瑟菴, 1757–1827, *chin-shih* of 1789), one of the very few high officials of the time who expressed written appreciation of Ts'ui's historical researches. Other men of foresight who encouraged him in early life were Shih I-mu, younger brother of Shih I-chih [*q. v*], who examined him for the *chü-jên* degree in 1762, and the afore-mentioned Wang Shih-han.

For fully a century after Ts'ui Shu's death his writings were strangely neglected. By the time the Tao-kuang edition was printed (1824–25) critical scholarship had gone into a decline from which it began to recover only in the 1890's. The unmistakable decay of the ruling dynasty, devastating internal rebellion, and ominous foreign intervention claimed the attention of both scholars and statesmen. What these men now wanted was consolation, and they found it in the ethics of Sung philosophy. Cold, calculating historical criticism could not answer their needs. Though a number of Ts'ui's works were printed, only a few scholars—among them Wang Sung 王崧 (T. 樂山, 1752–1837, a *chin-shih* of 1799) and Chang Wei-p'ing [*q. v.*]—delved into his researches with sufficient penetration to discourse intelligently upon them. Not even one of his classical studies was incorporated in the massive *Huang-Ch'ing ching-chieh*, printed by Juan Yüan [*q. v.*] in 1829 or in the continuation of that work by Wang Hsien-ch'ien (see under Chiang Liang-ch'i), printed in 1886–88. A reprint of the Tao-kuang edition appeared in 1875, and fourteen items of it (chiefly the *K'ao-hsin lu*) were printed in 1879–92 in the 畿輔叢書 *Chi-fu ts'ung-shu*, a collection of writings by authors of the metropolitan area, arranged by Wang Hao 王灝 (T. 文泉, 1823–1888). This last mentioned source, however, was not generally accessible until 1906. In 1903–04 there was published in Japan a complete reprint of the Tao-kuang edition with added punctuation and with important annotations and summaries by the Japanese scholar, Naka Michiyo (see under Shêng-yü), in four volumes. Though this is an excellent reprint, it attracted little notice in China. Aside from a few scattered articles in journals, such as the *Kuo-ts'ui hsüeh-pao* (see under Liu Yü-sung) and brief references in miscellaneous works (some with errors showing only a superficial acquaintance), the significance of Ts'ui Shu did not dawn on modern Chinese historians until 1921, or more specifically in 1923, when Hu Shih 胡適 (b. 1891) published the first parts of a chronological biography, entitled 科學的古史家崔述 *K'o-hsüeh ti ku-shih chia Ts'ui Shu* ("Ts'ui Shu as a Scientific Historian"), in the 國學季刊 *Kuo-hsüeh chi-k'an*, volume 1, number 2. Although two other reprints of the Tao-kuang edition were made in 1924 and 1926, full justice was not accorded him until in 1936 there appeared the definitive edition of the *Ts'ui Tung-pi i-shu*, in eight volumes, repunctuated and edited by Ku Chieh-kang. In addition to reprinting the afore-mentioned chronological biography (carried by Hu Shih to 1796 and by Chao Chên-hsin 趙貞信 to 1825), this edition brings together biographical sketches of all personages concerned, descriptions of almost all known printed portions and manuscript fragments, and the estimates of Chinese (and of some Japanese) scholars, past and present. Included, also, is an index to Ts'ui's writings.

Since 1921 interest in Ts'ui Shu's writings has not abated, though his deficiencies have repeatedly been brought to view. In January of that year Hu Shih wrote, "There is much in the *K'ao-hsin lu* to make one lose heart . . . but no one in all our history can compare with him in daring or in pungency of expression." Though Ts'ui Shu devoted his life to pointing out discrepancies in uncanonical literature, and anachronisms in the classics, he never abandoned a conviction that there is in the classics an irreducible minimum of unchallengeable truth beyond which the most rigorous criticism cannot go. This kernel of truth, which the sages transmitted, he believed it was the duty of scholarship

to protect and to defend. Though he perceived that books written after the period of the Warring Kingdoms distorted our knowledge of antiquity and the truth of the sages, he could not admit that the sages, too, may have distorted the past in the interest of their own special views. Criticism of this sort can, however, easily become ungracious and captious—overlooking the contributions which Ts'ui Shu actually made, expecting of him complete modernity when he was in fact a man of the eighteenth century. A more just attitude was proclaimed by Hu Shih in the chronological biography referred to above, "If we wish to surpass him, we shall first have to follow him."

[Hu Shih and Chao Chên-hsin, Chronological Biography mentioned above; *Ts'ui Tung-pi i-shu*, 1936 definitive edition, *passim*; 古史辨 *Ku-shih pien* (1926) 上編, pp. 19, 22, 27, 59f.; Li T'iao-yüan [*q. v.*], *T'ung-shan shih-chi*, 7/17b, for the poem referred to above. It was not noticed by the editors of the definitive edition of 1936, but has been found since then by Tu Lien-chê; 建陽縣志 *Chien-yang hsien chih* (1929) 10/39a for biography of Hsiao Yüan-kuei; Ts'ui's essay, *Chêng-lun*, translated by A. W. Hummel under the title, "The Place of Acquiescence in Conflict" appears in *T'ien Hsia* Aug.–Sept. 1940, p. 87–93.]

ARTHUR W. HUMMEL

TS'UI Tzŭ-chung 崔子忠, also named Ts'ui Tan 丹, (T. 道母 H. 青蚓), c. 1595–c. 1644, Ming artist, was a native of Lai-yang, Shantung, but registered as a licentiate of Shun-t'ien prefecture and lived in Peking. He achieved fame as a painter and was recognized as the equal of his contemporary, Ch'ên Hung-shou [*q. v.*]—the two being often referred to as "Ch'ên of the South and Ts'ui of the North" (南陳北崔 *Nan Ch'ên pei Ts'ui*). Although very poor, he refused assistance from most of his acquaintances, and would not paint for people whom he disliked. When Li Tzŭ-ch'êng took Peking in 1644 Ts'ui went to live in an obscure quarter of the city where, according to some accounts, he starved to death. Some of his paintings are preserved in the Palace Museum, Peiping.

[*Shun-t'ien-fu chih* (1884) 98/43a; 1/509/2a; 7/44/9b; 26/1/9a; L.T.C.L.H.M. 258b; Waley, *Index of Chinese Artists*, p. 88.]

FANG CHAO-YING

TU Chên 杜臻 (T. 肇余, 遇徐), a native of Hsiu-shui, Chekiang, was a *chin-shih* of 1658 who died between 1700 and 1705. Appointed a second-class Hanlin compiler, he became a reader of the Grand Secretariat and later vice-president of the Board of Civil Office. In 1683 he was ordered to proceed to Kwangtung and Fukien to supervise the rehabilitation of the coastal districts which had been depopulated for almost thirty years. The removal of the people inland for a distance of thirty to fifty *li* was suggested by Huang Wu [*q. v.*] in 1657 as a measure to starve out the naval forces under the rebel, Chêng Ch'êng-kung [*q. v.*]. The plan, which included the suspension of all trade and industries on the coast, was put into effect, and was more or less strictly enforced throughout the time that Chêng and his descendants controlled Formosa. In 1683, after the conquest of Formosa (see under Shih Lang), the rehabilitation of the depopulated coasts became an urgent matter which was supervised by officials sent from Peking. Chin Shih-chien 金世鑑 (T. 萬含, 1647–1689) and a Manchu were entrusted with the work of rehabilitation in Kiangsu and Chekiang; Tu Chên and Hsi-chu 席柱, with the same task in Kwangtung and Fukien. The two last-mentioned set out on their mission in the winter of 1683, and concluded it about the middle of 1684. In Kwangtung 28,192 *ch'ing* (1 *ch'ing* = 16.44 acres) of land were reapportioned to a population of 31,300; and in Fukien, 31,018 *ch'ing* were divided among a population of about 40,800. In addition to repatriating the people on this land, the commissioners helped them to resume fishing, salt manufacturing and trading.

While in Kwangtung, Tu Chên enjoyed the whole-hearted co-operation of Governor-general Wu Hsing-tso 吳興祚 (T. 伯成 H. 留村, 1632–1698) who is known also for encouraging the resumption of foreign trade at Canton, and for sponsoring in 1685 the compilation of the atlas, 廣東輿圖 *Kwangtung yü-t'u*, 12 *chüan* (see *Report of the Librarian of Congress*, 1938, p. 229–30). Concerning his experiences in rehabilitation work, Tu Chên wrote a treatise entitled 閩粵巡視紀略 *Min Yüeh hsün-shih chi-lüeh*, 6 *chüan*. He also wrote a work about the coastal defenses, entitled 海防述略 *Hai-fang shu-lüeh*, 1 *chüan*. While he was in Kwangtung in 1684 he was promoted to be president of the Board of Works.

Upon the death of his mother in 1686 Tu Chên went home, remaining in mourning until 1689

when he was made president of the Board of Punishments. In this capacity he put a stop to the inhuman practice of jailors illegally appropriating coal designed to heat prisons in winter. Prior to this time many prisoners froze to death or died of disease. In 1691 he was made president of the Board of War, serving thus until 1699. He became president of the Board of Rites but retired in 1700 and died sometime before 1705. His collected poems in 10 *chüan* bear the title, 經緯堂詩集 *Ching-wei t'ang shih-chi*. When Emperor Shêng-tsu made his fifth tour of the South in 1705 he bestowed upon the Tu family a memorial tablet written in his own hand. On the same occasion a son of Tu Chên, named Tu T'ing-chu 杜庭珠 (T. 詒穀), then a student in the Imperial Academy, presented poems in praise of the Emperor. Six years later Tu T'ing-chu was summoned to an Imperial audience and given a post in the Imperial printing establishment, the Wu ying-tien hsiu shu-ch'u 武英殿修書處. Later he was made magistrate of Wan-hsien, Szechwan. He and Tu Chao 杜詔 (T. 紫綸, 1666–1736) together compiled the 唐詩叩彈集 *T'ang-shih k'ou-t'an chi*, an anthology of more than 1870 poems by authors of the middle and later T'ang period, including biographical sketches, critical notes and annotations.

[1/274/6a; 4/18/10b; Chu I-tsun [*q. v.*], *P'u-shu t'ing chi*, 66/1a; *Kashing fu-chih* (1878), 52/53b, 59a; Hsieh Kuo-chên 謝國楨, 清初東南沿海遷界考 *Ch'ing-ch'u tung-nan yen-hai ch'ien-chieh kao* (1934).]

Tu Lien-chê

TU Li-tê 杜立德 (T. 純一 H. 敬修), 1611–1691, July 3, official, was a native of Pao-ti, Chihli. He became a *chin-shih* at the last Ming examinations in 1643. Two years later, through the recommendation of Sung Ch'üan [*q. v.*], he was appointed a censor in the new regime. In this capacity he submitted a memorial on good government (治平疏), in which the essentials were to respect Heaven (敬天), pattern after antiquity (法古), and love the people (愛人). In 1652 he became sub-director in the Court of Sacrificial Worship and in the following year vice-president of the Board of Works—later of the Board of War. He was one of sixteen alert officials chosen in 1654 to direct relief work following a flood in the Peking area, but in the autumn of the same year his father died and he retired to observe the mourning period. In 1657 he was made vice-president of the Board of Punishments, and two years later president of the same Board. While holding this post he was commended by Emperor Shih-tsu as an official who neither accepted a single cash unlawfully nor wrongfully put a man to death. With the accession of Emperor Shêng-tsu to the throne in 1661 he was transferred to the Board of Revenue, and in 1663 had conferred upon him the honorary title of Junior Guardian of the Heir Apparent. In the following year he was chief director of the metropolitan examination and was then transferred to the Board of Civil Office. In 1669 he became a Grand Secretary of the Kuo-shih yüan 國史院 and concurrently director of the compilation of the official chronicle (*shih-lu*) of Emperor Shih-tsu.

In 1671 the Kuo-shih yüan, Hung-wên (宏文) yüan, and Mi-shu (祕書) yüan—known as The Three Inner Yüan (內三院)—were consolidated into the Nei-ko 內閣 or Grand Secretariat. Tu Li-tê was then appointed Grand Secretary of the Pao-ho tien 保和殿, and concurrently president of the Board of Rites. When in the following year the official chronicle of Shih-tsu was completed, his honorary title was raised to that of Grand Tutor of the Heir Apparent. In 1673 he was again chief director of the metropolitan examination, the one in which Han T'an [*q. v.*] passed with the highest honors. In the same year Tu was appointed director of the revised official chronicle of Emperor T'ai-tsung. During the San-fan Rebellion (see under Wu San-kuei) he was one of the most trusted high officials in the central government. When, in 1676, he was unjustly involved in the episode of Hsiung Tz'ŭ-li [*q. v.*] and the mislabeled memorial, he asked leave to retire, but the request was denied. He finally retired in 1682 on the ground of illness. On the completion of the revised official chronicle of T'ai-tsung, early in the winter of the same year, he was given the title of Grand Preceptor of the Heir Apparent. He was canonized as Wên-tuan 文端. His younger brother, Tu Li-pên 杜立本, was prefect of Lu-chou, Anhwei; and his son, Tu Kung-chün 杜恭俊 (T. 承三, d. 1704?), was prefect of Kuang-hsin-fu, Kiangsi. The latter's son, Tu Yü-wên 杜遹文 (T. 紹衣 H. 若洲, 1695–1738), served as magistrate in several districts in Honan.

[1/256/2b; 3/2/14a; 4/7/16a; *Pao-ti-hsien chih* (1745) 11/42b; 17/79b, 101a.]

Tu Lien-chê

TU Shou-t'ien 杜受田 (T. 芝農), 1787–1852, Aug. 23, official, was a native of Pin-chou, Shantung. His father, Tu Ê 杜堮 (T. 次崖 H. 石樵, posthumous name 文端, d. 1858, age 95 *sui*), was a *chin-shih* of 1801 who served as a vice-president of the Board of War (1821–22), of the Board of Civil Appointments (1822–35), and of the Board of Ceremonies (1835–36). After his retirement in 1836, Tu Ê remained in the capital and enjoyed a prosperous and honored life for twenty-two years. Tu Shou-t'ien became a *chin-shih* with high honors in 1823, was selected a bachelor in the Hanlin Academy, and was later named a compiler. For the next thirteen years he filled various posts, including a term as commissioner of education in Shansi (1833–35). In 1836 he was appointed tutor to Emperor Hsüan-tsung's eldest son, I-chu [*q. v.*], thus beginning an intimate and devoted association with the future Emperor. In the meantime he was promoted through several offices until he became president of the Board of Works, early in 1845. In 1849 he was concurrently made chief tutor in the Palace School for Princes and a year later was highly honored in various ways by his pupil, I-chu, who succeeded to the throne.

It is said that I-chu owed to his teacher his chance of becoming Emperor. The story has it that one spring when Emperor Hsüan-tsung was on a hunting party he was undecided which of his sons, I-chu or I-hsin [*q. v.*], should be made Emperor. Tu instructed I-chu beforehand not to kill any of the animals or fowls, and that if the Emperor asked why, he was to say that he had no heart to terminate life in the springtime when all life was meant to thrive. Thus I-chu remained inactive while I-hsin rode happily, shooting and killing. When I-chu's motive was questioned he replied as he was told, and his remarks so pleased the Emperor that the latter decided to make him his successor. Whether the story is true or apocryphal, I-chu certainly displayed unusual gratitude to his teacher.

Early in 1850 Tu Shou-t'ien was given the honorary title of Grand Tutor of the Heir Apparent and his father, Tu Ê, then in retirement, was given the title of Grand Guardian of the Heir Apparent. Later in that year Tu Shou-t'ien was made president of the Board of Punishments and an Associate Grand Secretary, and was entrusted with editing the records of the deceased Emperor. In 1851 he was transferred to the Board of Ceremonies and was ordered to edit the Emperor's (I-chu's) literary collection. In 1852 he and I-liang [*q. v.*] were sent to northern Kiangsu to inspect a flooded area and to report on relief measures. While on this mission, Tu was stricken with fever and died. The young Emperor greatly lamented his death and raised him posthumously to the ranks of Grand Preceptor and Grand Secretary. His name was entered in the Temple of Eminent Statesmen, and he was given the much coveted posthumous name, Wên-chêng 文正. His son was raised in rank and his three grandsons were made *chü-jên*. His father, Tu Ê, who outlived him, was given various honors up to the time of his death.

Tu Shou-t'ien was not a man of talent, but was careful and worked conscientiously. In 1850 he recommended the recall to service of the retired officials, Lin Tsê-hsü [*q. v.*] and Chou T'ien-chüeh 周天爵 (T. 敬修, *chin-shih* of 1811, d. 1853, posthumous name 文忠). It is said that, as a result of Tu's private pleas to the Emperor, Hsiang Jung [*q. v.*] was not severely punished after his failure to stem the advance of the Taiping Rebels in Kwangsi and Hunan, Hsiang being thus enabled to lead his men in pursuit of the rebels to Nanking. Tu's influence over Emperor Wên-tsung was so great that the history of the critical decade after 1850 might have been different had he lived a few years longer (see under I-chu).

Tu Shou-t'ien had two sons and a grandson, all of whom became *chin-shih* and members of the Hanlin Academy. Thus four generations of the family had representatives in that high literary institution. Of the two sons, the younger one, Tu Ch'iao 杜翻 (T. 鶴巢), was a *chin-shih* of 1835 who rose to the post of a vice-president of the Board of Revenue (1856–58). A son of Tu Ch'iao, named Tu T'ing-ch'ên 杜庭琛 (T. 芸皋), was a *chin-shih* of 1860 and a Hanlin compiler. The eldest son of Tu Shou-t'ien, named Tu Han 杜翰 (T. 鴻舉 H. 寄[䌫] 園, d. 1866), was an important official of the Hsien-fêng period (1851–62). He became a *chin-shih* in 1844 and later, a Hanlin corrector. From early in 1854 to 1858 he served as senior vice-president of the Board of Works, and as a Grand Councilor. After mourning the death of his grandfather (1858–59), he was again made a Grand Councilor, and from 1859 to 1861 acted several times as vice-president of a Board. In 1860 he accompanied Emperor Wên-tsung to Jehol and was one of the eight regents appointed by the Emperor in 1861 to look after his son (see under Su-shun). Tu Han took the side of Su-

shun in opposing the claim of the two Empresses to be supreme regents. When Su-shun fell, Tu Han was cashiered and was sentenced to exile, but the sentence was not carried out. With him ended the power of one of the most influential families in China in the nineteenth century.

[1/391/1a; 2/41/1a; 7/25/12a; *Pin-chou chih* (1860) 10/14a, 11/御製 10b, 行狀又 13a; *Tz'ŭ-lin chi-lüeh* (see under Shên T'ing-fang); *Ch'ing-ch'ao yeh-shih ta-kuan* (see bibl. under Li Hung-tsao), p. 64; see bibl. under Su-shun.]

FANG CHAO-YING

TU Yüeh 杜越 (T. 君異 H. 紫峯, 文定先生), Dec. 12, 1596–1682, Jan. 4, scholar and calligrapher, was born in the village of Tung-chiang, a district of Ting-hsing, Hopei. His father, Tu Chien 杜鑑 (T. 衡宇), was a military *chü-jên* of 1609. Tu Yüeh studied under his townsman, Lu Shan-chi (see under Sun Ch'i-fêng). As a student he was distinguished for his genius and was given by his teacher the appellation Chün-i 君異, "exceptional person." During the imprisonment of Wei Ta-chung, Tso Kuang-tou (for both see under Yang Lien) and Chou Shun-ch'ang 周順昌 (T. 景文 H. 蓼洲, 1584–1626)—who were held on false charges by Wei Chung-hsien [*q. v.*]—Tu and his life-long friend, Sun Ch'i-fêng, collected money among friends in order to save their lives. At the risk of his own life he hid Wei Ta-chung's son, Wei Hsüeh-i 魏學洢 (T. 子敬), and Chou Shun-ch'ang's close friend, Chu Tsu-wên 朱祖文 (T. 完夫 H. 三復居士), in his home, until the danger was past. This act of courage brought him nation-wide fame. After the change of dynasty, he lived in seclusion and taught in the neighboring district of Hsin-an. He was recommended to take the *po-hsüeh hung-tz'ŭ* examination of 1679, but on his way to Peking he met Fu Shan [*q. v.*] and like the latter declined to participate in the examination, giving as his reason excessive age. He was permitted to return home with the honorary title of Secretary of the Grand Secretariat. His collected works, entitled 紫峯集 *Tzŭ-fêng chi*, in 14 *chüan*, containing his poems and essays, were compiled by his student, Yang Chan 楊湛.

[*Ting-hsing hsien-chih* (1799) 8/33b, (1890) 11/21a; 2/66/4a; 3/125/5a; 7/48/5b; 10/10/10a; 15/8/15b; 17/1/4a; 30/3/6b; 32/4/7b.]

J. C. YANG

T'U-hai. See under Tuhai.

T'U-li-ch'ên. See under Tulišen.

TUAN-chung, Prince. See under Bolo.

TUAN-fang 端方 (T. 午橋 H. 陶齋), Apr. 20, 1861–1911, Nov. 27, official, was a member of the Manchu Plain White Banner, but not a full-blooded Manchu. His Chinese ancestors, who bore the clan name T'ao 陶, moved late in the Ming period from Hsiu-shui, Chekiang, to South Manchuria where they became Manchu subjects, adopted the clan name Tohoro 托活絡, and were enrolled in a Banner. After the Manchus conquered China, the direct ancestors of Tuan-fang resided in Fêng-jun, Chihli. His father, Kuei-ho 桂和 (T. 樂舫), was magistrate of Luan-ch'êng, Chihli; and his uncle, Kuei-ch'ing 桂清 (T. 蓮舫), a learned scholar, was a tutor of Emperor Mu-tsung. Tuan-fang became an honorary licentiate late in his teens, and served for a few years as a second-class secretary and then as an assistant director of a department in the Board of Works. He obtained his *chü-jên* degree in 1882, but before he was promoted he was forced to relinquish his post to observe the period of mourning for the death of his parents. Meanwhile his talents were recognized by Chang Yüeh 張曜 (T. 亮臣 H. 朗齋, posthumous name 勤果, 1832–1891), then governor of Shantung (1886–1891), who memorialized the throne to offer Tuan-fang a post in Shantung which the latter declined. In 1896 Tuan-fang was appointed inspector of customs at Kalgan, the commercial town on the border of Hopei and Inner Mongolia. After about a year of service in this office he was made (1898) intendant of the Pa-Ch'ang Circuit in Chihli. A few months thereafter, when the Hundred Days of Reform were in progress (see under T'an Ssŭ-t'ung), he was ordered (July 1898) to superintend the Nung-kung-shang tsung-chü 農工商總局, or Bureau of Agriculture, Industry and Commerce, which was established to promote modern industrial enterprises. But about two months later, when the reforms were ended by the conservatives under Empress Hsiao-ch'in [*q. v.*], the Bureau was abolished (October 9). Though Tuan-fang lost his position, unlike his radical fellow-officials he escaped punishment by writing a poem which pleased Empress Hsiao-ch'in. Late in the same year (1898) he obtained appointment as judicial commissioner of Shensi, and in October of the following year was made acting governor of that province. In 1900 he was appointed financial commissioner of Honan, but before he set out for

his post the Boxer Uprising took place. When the Empress Dowager took refuge in Sian, he was one of those who were responsible for her safety and comfort.

From 1901 to 1905 Tuan-fang held the following posts in Central China: governor of Hupeh (1901–04), acting governor-general of Hu-Kuang (1902–04) and of Liang-Kiang (1904), acting governor of Kiangsu (1904), and governor of Hunan (1904–05). During his term in office he supported the moderate reform policy of Chang Chih-tung [*q. v.*] and contributed much toward reforms in administration and education. In July 1905 he was selected one of five special ministers dispatched to Western countries to observe systems of government. The other four ministers were: Tsai-tsê (see under Yung-yen); Shao-ying 紹英; Hsü Shih-ch'ang 徐世昌 (T. 卜五 H. 菊人, 水竹邨人, 1858–1939); and Tai Hung-tz'ŭ 戴鴻慈 (T. 光孺 H. 少懷, 毅庵, posthumous name 文格, 1853–1910). On September 20, when the party was about to leave the station at Peking, a bomb went off and Tsai-tsê and Shao-ying were slightly injured. The carrier of the bomb, a revolutionary by the name of Wu Yüeh 吳樾 (T. 孟俠), was himself instantly killed. This incident delayed the departure of the party and resulted in a change in personnel. Shao-ying and Hsü did not go; Shang Ch'i-hêng 尙其亨 (T. 會臣, b. 1866) and Li Shêng-to (see under Liu Hsi-hai) took their places. The party finally left Peking; sailed from Shanghai on December 19, proceeding to the United States by way of Japan. The commissioners arrived in Washington on January 23, 1906, and visited the White House the following day. On February 15 they sailed from New York for Europe where they made formal visits to Germany, Russia, Italy and other nations, and travelled in England and France. Upon their return to China, after a sojourn of some four months in Europe, Tuan-fang and Tai Hung-tz'ŭ presented their report to the throne. The document was entitled 列國政要 *Lieh-kuo chêng-yao*, 133 *chüan*—an abstract of it, entitled 歐美政治要義 *Ou-Mei chêng-chih yao-i*, being preserved in the Palace Museum, Peiping. On the whole, the report stressed the necessity of establishing in China a constitutional government. In August Tuan-fang was made governor-general of Liang-Kiang (see under Yin-chi-shan) and took office in Nanking two months later, holding concurrently the post of superintendent of foreign trade for the Southern ports. In the latter capacity he made a special effort to modernize industries and industrial education along the lower course of the Yangtze River where later the main Chinese industries were concentrated. He was one of the influential promoters of the Nan-yang ch'üan-yeh hui 南洋勸業會, an industrial exhibition held in Nanking in 1910. In the summer of 1909 he was transferred to the post of governor-general of Chihli, but late in that year was dismissed from office on the ground that he had shown disrespect to the funeral procession of the Empress Dowager, by taking photographs.

In the spring of 1911, when certain leading railways were nationalized, Tuan-fang was appointed superintendent of the proposed Canton-Hankow-Chengtu Railway. In September, shortly after he assumed his post at Wuchang, the people of Szechwan rose against the proposal to construct railways in their province. Chao Êr-fêng 趙爾豐 (T. 季和, d. 1911), governor-general of Szechwan, petitioned the throne for the suspension of the scheme. Tuan-fang, however, opposed Chao and sent up a memorial severely criticizing him. In consequence, Tuan-fang, having been given the rank of acting governor-general of Szechwan, was entrusted by the Emperor with the task of suppressing the opposition. When he reached Chungking, on his way to Chengtu, the anti-Ch'ing revolution broke out (October 10) at Wuchang. About a month later the people of Szechwan established an independent government at Chengtu and fought the Imperial troops. Owing to disagreements between Tuan-fang and the officials of Szechwan, he could not advance farther than Tzŭ-chou where he was murdered in November by his own men. His younger brother, Tuan-chin 端錦 (T. 叔絅), was killed in an effort to save him. On December 22, Chao Êr-fêng was also murdered by the volunteer corps of the independent government. The brothers, Tuan-fang and Tuan-chin, were canonized as Chung-min 忠敏 and Chung-hui, 忠惠 respectively, and their tablets were entered in the Sung-liao Ko 松蓼閣, a temple in Chiao-shan 焦山 whose natural beauty Tuan-fang had loved. Their biographies, together with those of other officials who fell in the revolution of 1911, were compiled by Wu Ch'ing-ti 吳慶坻 (T. 子修, 敬疆, 1848–1924), under the title 辛亥殉難記 *Hsin-hai hsün-nan chi*, 4 *chüan*. This work was first printed in 1916 and was twice reprinted (1921 and 1923). The revised and enlarged edition by Chin-liang (see under Wêng T'ung-ho) appeared in 1935 in one volume.

Tuan-fang devoted himself to the modernization of his country, but strove at the same time to preserve the native culture. To carry out his purposes he established schools and educational institutions, but the times were such that those whom he assisted in education abroad became revolutionaries. He was noted as a patron of many men of talent, among them: Lao Nai-hsüan 勞乃宣 (T. 季瑄 H. 玉初, 矩齋, 韌叟, 1843-1921); Ch'ên Ch'ing-nien 陳慶年 (T. 善餘, 1863-1929); Li Hsiang 李詳 (T. 愼[審]言 H. 媿生, 窳生, 後百藥生, 齳叟, 1859-1931); Fan Tsêng-hsiang 樊增祥 (T. 嘉文 H. 雲門, 樊山, 1846-1931); Liu Shih-p'ei (see under Liu Yü-sung); and Yang Chung-hsi (see under Shêng-yü). Most of these men served as Tuan-fang's private secretaries.

Tuan-fang was noted for his rich collection of antiques. His Pao-hua an 寶華盦, a repository built in Nanking, is reported to have contained numerous rubbings of bronzes, inscriptions on stone, bricks and seals of ancient times, oracle bones, and ancient jades, as well as some one thousand masterpieces of calligraphy and painting. The following catalogues of his collection were published under his name: 陶齋吉金錄 *T'ao-chai chi-chin lu*, 8 *chüan* (1908), with a continuation in 2 *chüan* (1909), an annotated catalogue of some 430 bronze pieces; *T'ao-chai ts'ang-shih mu* (藏石目), 1 *chüan* (1903), a list of rubbings of inscriptions on stone; *T'ao-chai ts'ang-shih chi* (記), 44 *chüan* (1909), descriptions of a collection similar to the last; *T'ao-chai ku-yü t'u* (古玉圖, 1896), a work on jade; and *T'ao-chai ts'ang-yin* (印), 4 *chüan* (1909), a catalogue of seals. These catalogues were compiled by brilliant archaeologists whom Tuan-fang befriended, among them Yang Shou-ching (see under Li Shu-ch'ang), Li Pao-hsün 李葆恂 (T. 叔默, 文石 H. 猛庵, 鳧翁, 熙怡叟, 1859-1915), and K'uang Chou-i 况周頤 (T. 夔笙, 玉楳 H. 蕙風, 1859-1926). Tuan-fang owed much to these scholars for the completeness of his collection. Rubbings of some 320 ancient bricks owned by Tuan-fang are preserved in the library of Yenching University, Peking. Some items from his collection of bronzes have come to Western museums, notable pieces being found in the Metropolitan Museum, New York. Tuan-fang's collected memorials were printed in 1918 under the title, *Tuan Chung-min kung tsou-kao* (公奏稿), 16 *chüan*.

[1/475/2b; 6/34/24b; Ch'ai Ê, *Fan-t'ien lu ts'ung-lu* (see bibl. under Hsiao-ch'in), *chüan* 8; Chin-liang, *Chin-shih jên-wu chih* (see under Wêng T'ung-ho), 1934, pp. 212, 291-92; Hashikawa Tokio 橋川時雄, 滿洲文學興廢考 *Manshū bungaku kōhai-kō* (1932), 47a-49b, 64a; 佛山忠義鄉志 *Fo-shan chung-i-hsiang chih* 14/21a; 大陸 *Ta-lu*, vol. III, no. 17 (Sept. 25, 1905), 紀事, p. 5.]

HIROMU MOMOSE

TUAN, Prince. (Tsai-i, see under I-tsung.)

TUAN Yü-ts'ai 段玉裁 (T. 若膺 H. 茂堂, 硯北居士, 長塘湖居士, 僑吳老人), 1735-1815, scholar, etymologist and phonetician, was a native of Chin-t'an, Kiangsu. His father, Tuan Shih-hsü 段世續 (T. 得莘, 1710-1803), made his living by teaching. For several years, beginning in 1745, Tuan Yü-ts'ai studied under his father in Wu-chin, Kiangsu, where the latter had a teaching position. After becoming a *chü-jên* (1760) he went to Peking. There he read for the first time the *Yin-hsüeh wu-shu* by Ku Yên-wu [*q. v.*] and began to take an interest in the study of phonetics. Failing to pass the metropolitan examination in the following year (1761), he accepted a position as teacher in the government school for children of the three highest Banners, located in the Wan Shan Tien 萬善殿 at Ching-shan 景山 in the Forbidden City. He remained at this post until 1767. When the eminent scholar, Tai Chên [*q. v.*], came to Peking in 1763 Tuan and a group of several other scholars met with Tai to discuss matters of current intellectual interest. Thus Tuan Yü-ts'ai became, and remained throughout his life, a devoted disciple of that master. Upon relinquishing his teaching post in 1767 he and his younger brother, Tuan Yü-ch'êng 段玉成 (T. 器之 b. 1737, *chü-jên* of 1786), went home where the two worked together on the *Classic of Poetry*. As a result of this study Tuan Yü-ts'ai produced two short phonetical studies, entitled 詩經均譜 *Shih-ching yün-p'u* and *Ch'ün-*(羣) *ching yün-p'u*, which served as the basis of his later work on ancient phonology known as 六書音均表 *Liu-shu yin-yün piao* (see below). He returned to Peking in the spring of 1769 to compete in the metropolitan examination. Being unsuccessful, he accompanied Tai Chên to Shansi where Chu Kuei [*q. v.*] was officiating as financial commissioner. While Tai was compiling the gazetteer of Fenchow, Shansi (1769), Tuan lectured at the Shou-yang 壽陽 Academy, some three hundred *li* northeast of Fenchow.

In 1770 Tuan Yü-ts'ai became magistrate of Yü-p'ing, Kweichow. Dismissed two years later

for some error in administration, he went in the autumn of 1772 to Szechwan as an expectant magistrate. There he served twice as acting magistrate of Fu-shun (1772–74 and 1775–76), as well as at Nan-ch'i (1774) and at Wu-shan (1778). In 1775 he completed the above-mentioned *Liu-shu yin-yün piao* which classifies the ancient sounds into seventeen groups. In the same year he compiled the local history of Fu-shun, 富順縣志 *Fu-shun hsien-chih*, his post-script to the work being dated 1777. In 1780 he retired from official life on the plea of ill health. On his way home in 1781 he visited Ch'ien Ta-hsin [*q. v.*] at the Chung-shan Shu-yüan in Nanking. In 1791 he completed a work on the *Classic of History*, entitled 古文尚書撰異 *Ku-wên Shang-shu chuan-i*, in 32 *chüan*, in which he analyzes the form and meaning of difficult characters in the so-called ancient text of the *Classic of History*—a forged document of antiquity which had suffered by frequent re-editing, sometimes at the hands of incompetent scholars (see under Yen Jo-chü). At this juncture he was compelled, on account of a law-suit over his family's ancestral tombs, to transfer his residence, in 1792, from Chin-t'an to Soochow. About this time, too, he re-edited and expanded to 12 *chüan* the literary works of his teacher, Tai Chên. That collection, entitled *Tai Tung-yüan hsien-shêng ch'üan-chi* (see Tai), was printed in 1793.

The chief contribution of Tuan Yü-ts'ai to classical and etymological studies was his analysis of the characters in the ancient dictionary, 說文解字 *Shuo-wên chieh-tzŭ* (commonly referred to as *Shuo-wên*) by Hsü Shên 許愼 (T. 叔重), which was completed in 100 A.D. and presented to the throne by his son, Hsü Ch'ung 許冲, in 121 A.D. It is the earliest extant dictionary on the origin and formation of Chinese characters, and scholars of the Ch'ing period found it helpful in the understanding of difficult texts. In the Sung period the brothers, Hsü Ch'ieh (see under Fêng Kuei-fên) and Hsü Hsüan (see under Yen K'o-chün), each made an improved edition of the *Shuo-wên chieh-tzŭ*, but Tuan Yü-ts'ai was the first scholar of modern times to make a thorough study of all the works relating to it. He began by collating Mao I's [*q. v.*] reprint of Hsü Hsüan's edition, which was the only one then in wide circulation, comparing it with the Sung and Ming editions, mostly rare manuscripts in the possession of Chou Hsi-tsan and Yüan T'ing-t'ao (for both see under Ku Kuang-ch'i). His notes on this collation he embodied in the work 汲古閣說文訂 *Chi-ku ko Shuo-wên ting*, 1 *chüan*, printed in 1771, revised and reprinted in 1772. It was later criticized by Yen K'o-chün [*q. v.*] under the title, *Shuo-wên ting-ting*. In 1807 he completed his annotations to the *Shuo-wên* and printed them in 1813–15 under the title *Shuo-wên chieh-tzŭ chu* (註), 30 *chüan*. The entire dictionary was thus annotated, giving corrections, emendations, and additions. The importance of his work, and the amount of interest it aroused, is certified by the large number of supplementary studies prepared by other scholars. The more ambitious of this type are the 說文段注訂補 *Shuo-wên Tuan-chu ting-pu*, 14 *chüan* (1888), by Wang Shao-lan 王紹蘭 (T. 畹馨 H. 南陔, 1760–1835); the *Shuo-wên Tuan-chu k'ao-chêng* (see under Fêng Kuei-fên); and the *Tuan-shih Shuo-wên chiao-ting*, by Niu Shu-yü [*q. v.*]. Minor supplements in the same field are the *Shuo-wên Tuan-chu ch'ao-an* (抄按), by Kuei Fu (see under Chou Yung-nien); the *Shuo-wên Tuan-chu cha-chi* (札記), by Hsü Sung [*q. v.*], and another with the same title by Kung Tzŭ-chên [*q. v.*], Tuan's grandson.

Among other etymologists who commented on Tuan's work, the following may be mentioned: Wang Nien-sun [*q. v.*], whose *Tuan-shih Shuo-wên ch'ien-chi* (簽記), was reproduced from a manuscript and included in the collectanea, 積香館叢書 *Chi-hsiang kuan ts'ung-shu* (1935); Chu Chün-shêng 朱駿聲 (T. 豐芑 H. 允倩, 石隱, 1788–1858), whose *Shuo-wên Tuan-chu nien-wu* (拈誤), was reproduced in the same collectanea; Hsü Ch'êng-ch'ing 徐承慶 (T. 謝山), whose *Shuo-wên Tuan-chu k'uang-miu* (匡謬), 8 *chüan*, was printed in the *Chih-chin chai ts'ung-shu* (see under Yao Wên-t'ien); Hsü Hao 徐灝 (T. 子遠 H. 靈洲, 1810–1879), whose *Shuo-wên Tuan-chu chien* (箋), was printed in 1894 and reprinted in 1914; and Tsou Po-ch'i (see under Li Shan-lan).

The above-mentioned Kuei Fu, a native of Ch'ü-fu, Shantung, was less arbitrary than Tuan in his approach to the study of the *Shuo-wên*—at doubtful points he left more for the reader to decide. His *Shuo-wên chieh-tzŭ i-chêng* (義證), 50 *chüan*, was printed in 1851. He influenced two other natives of Shantung working in the same field, namely Hsü Han 許瀚 (T. 印林, *chü-jên* of 1835) and Wang Yün 王筠 (T. 貫山 H. 箓友, 1784–1854).

Tuan Yü-ts'ai printed his own works from time to time, under the collective title, 經韻樓叢書 *Ching-yün lou ts'ung-shu*. This *ts'ung-shu* contains, among other items, a collection of his essays, *Ching-yün lou chi* (集), in 12 *chüan*.

Also included are two works by his teacher, the afore-mentioned Tai Chên, and a chronological biography of Tai, entitled *Tai Tung-yüan hsien-shêng nien-p'u*, which Tuan compiled.

Tuan Yü-ts'ai had two sons and one daughter. The daughter, Tuan Hsün 段馴 (T. 淑齋), author of a collection of verse, entitled 綠窗吟榭詩草 *Lü-ch'uang yin-hsieh shih-ts'ao*, was the wife of Kung Li-chêng (see under Kung Tzŭ-chên).

[1/487/21a; 2/68/53a; 6/39/2b; 20/3/00(portrait); *Chin-t'an hsien-chih* (1885) 9/15a; Liu P'an-sui, *Tuan Yü-ts'ai hsien-shêng nien-p'u* in *Tsing Hua hsüeh-pao*, vol. 7, no. 2; Edkins, J., *Introduction to the Study of Chinese Characters* (1876) pp. 170–71.]

Tu Lien-chê

TUHAI 圖海, d. Jan., 1682, first Duke Chung-ta (忠達公), was a Manchu of the Magiya 馬佳 clan and a member of the Plain Yellow Banner. His great-grandfather, Huši 瑚石, joined Nurhaci [*q. v.*] early in the latter's career. Tuhai at first served the government as a clerk and in 1645 was made a sub-reader. In 1651 he attracted the notice of Emperor Shih-tsu and was appointed a sub-chancellor shortly after the Emperor took over the government from Dorgon's [*q. v.*] clique. A year later he was given the minor hereditary rank of *Ch'i tu-yü*. In 1653 he was made a Grand Secretary and was appointed to serve on the Council of Princes and High Officials (議政大臣), holding concurrently the post of president of the Board of Punishments (1655–59). In 1656 he was given the title of Junior Guardian. However, in 1659, on account of a mistrial, and because he stubbornly argued with the Emperor, he was sentenced to be hanged. The sentence was commuted by the Emperor to deprivation of all his ranks and titles and to confiscation of all his property.

In 1661, after Emperor Shih-tsu died, Tuhai was recalled to service and was made lieutenant-general of his own Banner. In 1663 he was given the title of Ting-hsi Chiang-chün 定西將軍 to assist the commander, Murma 穆里瑪 (d. 1669, brother of Oboi, *q. v.*), in leading a Manchu army against some bandits in western Hupeh. The bandits were quickly suppressed. In 1667 he was again made a Grand Secretary and given the minor hereditary rank of *Ch'ing-ch'ê tu-yü*. In 1674, after Wu San-kuei and Kêng Ching-chung [*qq. v.*] had rebelled, Tuhai was ordered to supervise the Board of Revenue. In April 1675, after Burni (see under Empress Hsiao-tuan) rebelled and was leading the Chahar Mongols toward Mukden, Tuhai was made assistant commander of the army that was sent to meet Burni—the commander being Oja (see under Dodo). As the war in the south was engaging most of the trained soldiers, Tuhai's army was composed chiefly of servants, slaves, and such untrained Bannermen as could be spared. With this army he marched through Shanhaikuan and then north to meet Burni. He explained to his men that the Chahar Mongols under Burni were very rich, and encouraged all of them to exert themselves in order to defeat Burni and obtain the spoils. The ruse was successful; Burni was defeated, and was later killed by the Korcin Mongols. On his return to Peking Tuhai was rewarded with the rank of a first-class baron.

In 1676 Tuhai was given the title Fu-yüan Ta Chiang-chün 撫遠大將軍 and was placed in command of the armies that were fighting in Kansu against Wang Fu-ch'ên [*q. v.*]. After an important victory at P'ing-liang he forced Wang to surrender. The province of Kansu having thus been stabilized, Tuhai was given the rank of a third-class duke with rights of perpetual inheritance. With the famous soldiers, Chang Yung, Chao Liang-tung, and Sun Ssŭ-k'o [*qq. v.*] under him, Tuhai gradually recovered most of Shensi. In 1679 he led one of the four route armies into southern Shensi, and then sent other forces to recover Szechwan while he stayed at his headquarters in Han-chung, Shensi. Early in 1682 he returned to Peking where he died. He was canonized as Wên-hsiang 文襄. In 1724, in memory of his exploits, his dukedom was raised to the first class and was given the designation, Chung-ta.

Marsai (see under Furdan), grandson of Tuhai and inheritor of the dukedom, was executed early in 1733 for his failures in fighting the Eleuths in Mongolia (see under Tsereng).

[1/257/1a; 2/6/47b; 3/2/5a; 4/4/15b; *P'ing-ting San-ni fang lüeh* (see under Han T'an).]

Fang Chao-ying

TULIŠEN 圖理琛 (T. 瑤圃), 1667–1741, official and diplomat, was a member of the Manchu Plain Yellow Banner. His family belonged to the Ayan Gioro clan and lived in the Yehe nation (see under Yangginu) until his great-grandfather joined the forces of Abahai [*q. v.*] in the decade

1625–35. In his youth Tulišen was physically weak and his family was poor. He studied both the Manchu and the Chinese languages but was not a brilliant student. By payment of the required fee he was registered as a student of the Imperial Academy. In 1685 he passed an examination for a position as translator of the *T'ung-chien kang-mu*, or *Mirror of History* (see under Sung Lao), and in the following year passed the examination for a secretaryship in the Grand Secretariat. In 1697 he was promoted to the post of assistant reader in the same office, and served from 1702 to 1703 as superintendent of Customs at Wuhu, Anhwei. Returning to Peking in 1703, he was given charge of the cattle raised for sacrificial use by the Board of Ceremonies. Two years later he was discharged because he failed to raise the required number of cattle, and thereafter he retired for seven years.

In 1712 he volunteered to be the envoy to Ayuki 阿玉氣 (d. 1724, age 83?), Khan of the Torguts, who had migrated to the lower Volga River Valley. This Torgut tribe was one of the Four Tribes (Uirads 衛拉特) of Mongolian nomads who occupied the Kokonor region and part of Chinese Turkestan (see under Galdan). The chief of the Torguts traced his ancestry to a brother of Wêng Khan 翁罕. About 1616 their chief, Khu Urluk 和鄂爾勒克 (d. 1643), finding the pressure of the rising power of the Sungarians under Batur (father of Galdan) unbearable, had led the tribe westward in search of new pastures. He halted in southwestern Siberia on the Russian border north of the Caspian Sea where the tribe thrived, despite constant warfare with the Turks and other nomads. The Torguts soon found it expedient to recognize Russian suzerainty, but lived quite independently. In 1672 Khu Urluk's great-grandson, Ayuki, succeeded to the chieftainship and became so prosperous and powerful that about the year 1700 he styled himself Khan (King). In 1698 Ayuki's nephew, Arabjur 阿拉布珠兒, set out on a pilgrimage to Tibet, and after sojourning there five years was prevented from rejoining his tribesmen because a war broke out between his uncle, Ayuki, and Tsewang Araptan [*q. v.*] of Sungaria. Appealing to Emperor Shêng-tsu for help, he was given pasturage west of Chia-yü-kuan 嘉峪關. Since envoys from Ayuki had to pass through Siberia in order to reach Peking, Emperor Shêng-tsu sent Tulišen to Ayuki by that route, ostensibly to ascertain whether Arabjur could return that same way, but in reality perhaps to learn more about the conditions, both of the Torguts and of the Russians. After his official rank of assistant reader of the Grand Secretariat had been restored to him, Tulišen set out on this journey with a large retinue on June 23, 1712. Passing through Mongolia via Urga, he reached Selenginsk, Siberia, on August 24. Here the embassy was detained for five months awaiting permission from Moscow to proceed through Siberia—a delay caused by the fact that the Chinese memorandum concerning the mission was dispatched from Peking only seven days before the main caravan started. The Czar's permission finally came and, on February 10, 1713, the party moved northward on sleds along the Selenga river to Udinsk and thence westward across Lake Baikal. After waiting at Irkutsk more than three months for the ice on the Angara river to melt, Tulišen resumed his journey on May 27. His party proceeded in boats most of the way and arrived at Tobolsk on August 24. He was well received by the Russian governor of Siberia, Prince Matvieĭ Petrovich Gagarin, who assured him that if Russia had not been at war with Sweden the Czar would gladly have granted him an audience. Quitting Tobolsk on September 1, he arrived at Saratov on the Volga river January 2, 1714, where he remained about seven months awaiting envoys from Ayuki to welcome him, although it would have taken but ten days for the latter to make the journey. Concerning this delay, Ayuki explained that he had expected the Russians to escort the Chinese embassy, whereas the Russians thought it was his duty.

Having descended the Volga river, Tulišen met Ayuki in the latter's camp at Manytch on July 12, 1714, and was well received. Ayuki was told that it was better for his nephew, Arabjur, to remain where he was. Ayuki, on his part, confided to Tulišen that he regarded himself as having much more in common with the Manchus than with the Russians, but that, however much he might desire to communicate with China, he feared that his aims would be frustrated by Russia. He therefore urged China to pay more heed to the Russian situation. Perhaps this friendly gesture was a factor in the migration of the Torguts back to China in 1770–71 (see under Shu-ho-tê). Tulišen returned to China, for the most part by the same route he had previously taken. He sojourned in Tobolsk from December 13, 1714, to January 27, 1715, and finally reached Peking April 30, 1715, after being nine months on the way, although the outward journey had taken more than two years. Chinese official accounts explain this delay on the ground

that the Russians purposely desired to frustrate the conference with the Torguts. The accusation is unfounded—the delay of fourteen months at Selenginsk, Irkutsk, and Saratov being in no sense the fault of the Russians.

In Peking, Tulišen had an audience with the Emperor, who was much pleased with the results of the expedition and officially accepted Tulišen's diary and a map of his journey. Tulišen was appointed assistant department director of the Board of War and later was promoted to a department directorship. It was at this time that Galdan's successor, Tsewang Araptan, invaded Hami in Chinese Turkestan and so provoked a conflict with China. In July of the same year Tulišen was once more sent to Selenginsk to dissuade the Russians from rendering assistance to the Eleuths.

When Emperor Shih-tsung succeeded to the throne he evinced a new interest in the personnel of the provincial administrations, especially the treasurers. Tulišen was dispatched (1723) to Kwangtung to inspect the provincial finances, and while there was appointed financial commissioner of the province. Early in 1725 he was transferred to Shensi, and a few months later was made governor of that province. During that and the following year, he was rebuked several times for partiality to Manchus and for other blunders. Late in 1726 he was recalled to Peking. There he became vice-president of the Board of War and in the following year was transferred to the Board of Civil Office. Possibly his recall was due to the presence in Peking of a Russian envoy who had come to confer on frontier and trade problems between the two countries.

The Treaty of Nerchinsk of 1689 (see under Songgotu) defined the boundary of north Manchuria, but did not mention the Mongolian boundary to the west of the Argun river. In the ensuing twenty-five years no important agreements concerning border questions had been reached although the Russians had sent, during that period, two embassies, one under Elizariĭ Īzbrandt in the years 1692–95 and another one under Lev Vasīl'evīch Īzmaīlov (1685–1738) in the years 1719–22; and stationed an agent, Lorentz Lange, in Peking from 1722 to 1725. In 1725 a Russian envoy, Savva Lukich-Vladīslavīch (see under Maci), was sent to China with more power than had been given his predecessors. He stayed in Peking from November 1726 to May 1727, holding more than thirty conferences with three ministers, of whom Tulišen was one. At last, the general terms of a treaty in ten articles were agreed upon, after which the meeting shifted to Kiakhta on the Siberian border north of Urga where the boundary line between Mongolia and Siberia was to be determined. At first the chief Chinese representative was Lungkodo [*q. v.*], but owing to his obstinacy, he was soon recalled, and the Mongolian Prince Tsereng [*q. v.*] and Tulišen became the heads of the Chinese delegation. On August 31, 1727, general terms of an article defining the border were agreed to and on November 1 the final version of the Treaty of Kiakhta was drawn up. By the terms of this treaty the boundary between Mongolia and Siberia was established, much as it is at present. Two hundred Russian merchants were allowed to come to China to trade every third year and were permitted to erect a church on the premises of the Russian Hostel in Peking. In addition to the one priest already officiating, three more were allowed to conduct religious services for the descendants of the Russian captives (see under Sabsu and Maci) and others of that nationality in Peking. Four Russian students and two tutors were granted leave to reside in the Hostel, and were subsidized by the Chinese government to study the Chinese, Mongol, and Manchu languages. This treaty, revised in 1768 and in 1792, governed the relations between the two countries until the treaties of 1858 and 1860 (see under Kuei-liang and I-hsin). After 1737 the trade between the two countries shifted from Peking to Kiakhta. According to Russian sources (Cahen, pp. 215, 219, LXIV–LXV) the success of Vladīslavīch in reaching this agreement was due in part to the friendship of Grand Secretary Maci [*q. v.*] who had charge of Sino-Russian affairs, and to the Jesuit missionary, Dominique Parrenin (see under Maci). The latter, who acted as interpreter and intermediary in Peking, is said to have established a code with the Russian delegation in Kiakhta to carry on a secret correspondence. We are told that Vladīslavīch promised Maci a present of two thousand roubles but, being short of funds after the treaty was concluded, paid him half that sum. Parrenin was given one hundred roubles.

After his return to Peking Tulišen was accused of "unlawful" conduct at the Treaty Conference because, after signing the treaty, he had ordered guns fired "to thank Heaven" and had, on his own initiative, erected wooden tablets to mark the boundary, when he should first have obtained

Imperial consent. He was also accused of having divulged a military secret while governor of Shansi—namely, handing over to Yen-hsin [*q. v.*] a complete account of the number of soldiers in the empire, and where they were stationed. Tried in 1728, he was found guilty and sentenced to death, but was granted Imperial pardon. To make amends, he was ordered early in 1729 to build, at his own expense, the walls of Jak 札克 and of Baidarik 拜達里克, two cities on the caravan route to Uliasutai and Kobdo in Outer Mongolia. When Emperor Kao-tsung ascended the throne in 1735 he made Tulišen a chancellor of the Grand Secretariat, and early in the following year promoted him to the post of vice-president of the Board of Works. But manifesting senility and lack of mental clarity, he was ordered to return to his former post. He retired in 1737 and died four years later.

Tulišen's own account of his journey to the Torguts in 1712–15 was completed about 1720 and printed in 1723 under the title 異域錄 *I-yü lu*. There are at least four reprints of the work in various *ts'ung-shu*, and probably a manuscript text in Manchu which he submitted to the throne. The work long ago attracted the attention of Western scholars. It was translated into French by P. Gaubil as early as 1726 and this became the basis for a German version. There are two Russian translations, one by H. Rossokhim in 1764 and another by A. Leont'ev in 1782. Sir George Staunton translated it into English in 1821 under the title, *Narrative of the Chinese Embassy to the Khan of the Tourgouth Tartars.*

[1/159/1a; 1/289/3b; 1/527/13b; 3/62/12a; 34/152/1a; Ho Ch'iu-t'ao [*q. v.*], *Shuo-fang pei-shêng*, *chüan* 37, 38, 43–44; Cahen, Gaston, *Histoire des Relations de la Russie avec la Chine sous Pierre le Grand* (1689–1730), Paris, 1912; Ides, Isbrants, *Three Years Travels from Moscow Overland to China* (1706); Lange, Lorenz, *Journal*; Bell, John, *Travels from St. Petersberg in Russia to Divers Parts of Asia* (1763) vol. II; Howorth, H. H., *History of the Mongols*, Part I, pp. 534–89.]

FANG CHAO-YING

TUN, Prince. See under Mien-k'ai.

TUNG Ch'i-ch'ang 董其昌 (T. 玄宰 H. 思白, 香光), Feb. 10, 1555–1636, Aug.–Sept., Ming official, calligrapher and painter, was a native of Shanghai. He registered in the prefectural school at Sungkiang and later made his home in that city. He became a *chin-shih* in 1589 and was made a bachelor of the Hanlin Academy where he later served as a compiler. In 1594 he was appointed a tutor to Chu Ch'ang-lo [*q. v.*] who, twenty-six years later, became Emperor. In 1596 he was sent to Changsha to represent the Emperor at the ceremonies that took place when a member of the Imperial Family succeeded to a princedom. The following year he was sent to Kiangsi to conduct the provincial examinations. In 1599 he was appointed an assistant to the provincial judge of Hu-kuang, serving concurrently as commissioner of education of that province. It is said that this dual office, although a promotion in rank, was regarded by him as a humiliation, and that he was assigned to it because he had failed to cultivate the favor of a powerful clique in the government. It is reported that he pleaded illness and retired rather than assume the office. Be that as it may, he did not remain long in retirement; he emerged in 1604 to take the very post—commissioner of education of Hu-kuang—which he had previously declined. In 1605, when he was conducting an examination at Huang-kang, a group of students demonstrated against him. It was found, after an official investigation, that the demonstration was unwarranted. He was freed from all responsibility for the disorderly conduct of the students, but he tendered his resignation, and returned home.

For seventeen years (1605–22) Tung Ch'i-ch'ang lived in retirement, but in those years he was several times called upon to serve as: intendant of the Tengchow-Laichow Circuit in Shantung; assistant to the provincial judge of Fukien (?); and assistant to the financial commissioner of Honan. Though he is said to have declined all these posts, it is known that on one occasion he used the title of assistant to the financial commissioner of Honan as part of his official rank. In 1622 he was summoned to Peking and received appointment as director of the Court of Sacrificial Worship. As this was the time when the "veritable records" (*shih-lu*) of the Ming Emperor Shên-tsung (see under Chu Ch'ang-lo) were being compiled, he was made one of the directors of the compilation. He was sent to Nanking to study the documentary materials preserved in the archives of the southern capital, and from these he compiled a work of three hundred manuscript volumes comprising important documents of the Wan-li period. During his stay there he was appointed a vice-president of the Board of Ceremonies. Early in 1624 he presented his

compilation to the throne and was commended for it. At the same time he presented another work, entitled 神廟留中奏疏彙要 *Shên-miao liu-chung tsou-shu hui-yao*, 40 *chüan*, comprising memorials which Emperor Shên-tsung had neglected to read or had purposely excluded from publication. This latter work was printed in 1937, from a manuscript copy, by the Yenching University Library.

Upon his return to Peking, in 1624, Tung found officialdom torn by a political strife in which he wished to have no part. On the one side, were the followers of the unscrupulous eunuch, Wei Chung-hsien [*q. v.*]; and on the other, the officials who had joined the Tung-lin party (see under Chang P'u and Huang Tsung-hsi). He therefore gladly accepted, in 1625, the presidency of the Board of Ceremonies in Nanking—a post of high prestige, but with no power. A year later he quietly resigned from this post and retired. In 1627 the last Ming Emperor, Chu Yu-chien [*q. v.*], brought the eunuch party to justice and the offenders were punished. Tung's name escaped untarnished and he was congratulated for his foresight. Late in 1631 he was ordered to go to Peking where he was named head of the Supervisorate of Instruction of the Heir Apparent. He arrived the following spring and served in that capacity for two years. After repeated requests to be retired on the ground of old age, he was finally granted the privilege in 1634. He died two years later and was buried southwest of Soochow near Lake T'ai, on a hill named Yü-yang shan 漁洋山. A year after his death he was given the posthumous title of Grant Tutor of the Heir Apparent, and a temple was erected to his memory in Sungkiang. In 1644 he was given the posthumous name, Wên-min 文敏, by the Prince of Fu (see under Chu Yu-sung).

During his lifetime Tung Ch'i-ch'ang enjoyed great fame as a calligrapher and painter, and after his death his fame increased, not only because of the excellence of his work, but because Emperors Shêng-tsu and Kao-tsung were enthusiastic imitators of his calligraphy. In 1705 when Emperor Shêng-tsu, in the course of his fifth tour of South China, stayed in the compound of the provincial commander-in-chief, Chang Yün-i 張雲翼 (T. 鵬扶, son of Chang Yung, *q. v.*), he wrote an essay commenting on Tung's art. He also caused a tablet (*pien* 扁) to be made for the temple dedicated to him, and conferred a minor official title on one of his descendants. Two generations later Emperor Kao-tsung became an accomplished calligrapher, in Tung's recognized style, as did also many of his courtiers. This Emperor also collected a large number of Tung's paintings.

If we are to accept at face value Tung's account, he developed his calligraphic and artistic skill in the following manner. When he was seventeen (*sui*), he and a cousin together took the annual examination at the prefectural school in Sungkiang. Confident that his papers would win him first honors, he was amazed, on the contrary, to find that his cousin, whom he had considered his inferior, was first on the list, and that he himself was second. The examiner explained that his papers were excellent, but that his handwriting was poor. Taking this rebuff to heart, Tung made up his mind to excel in calligraphy. He began by imitating facsimiles of the great masters, such as Yen Chên-ch'ing (see under Ho Shao-chi) and Yü Shih-nan 虞世南 (T. 伯施, 558–638), and later by practicing in the styles of Chung Yu (see under Chiang Ch'ên-ying) and Wang Hsi-chih (see under Ch'ên Chao-lun). After three years of hard preparation he could begin to take pride in his writing, despite the fact that the facsimiles he was using were not the best. Fortunately he had an opportunity, in his early twenties, to be employed by the great collector, Hsiang Yüan-pien (see under An Ch'i), in the latter's home in Kashing, Chekiang. After studying Hsiang's many specimens of original calligraphy and painting, and his rubbings of ancient calligraphy taken from stone, he improved his technique, with the result that in the cursive (行書) and draft (草書) forms in particular, he evolved a style of his own. By the time he became a *chin-shih*, at the age of thirty-five (*sui*), he was a recognized master of calligraphy.

In the field of painting Tung Ch'i-ch'ang did not achieve quite the originality that he did in calligraphy. He often imitated the works of Tung Yüan (see under Tung Pang-ta), Chü-jan 巨然 (10th century), Mi Fei (see under Mi Wan-chung), and Huang Kung-wang 黃公望 (T. 子久, 1269–1354)—all representative of the free and easy styles of the literary artists. In such modes he could, with a few well-chosen strokes of his brush, satisfy the requests of his friends or the demands of his creditors. This perhaps explains why he frequently expressed dislike of the meticulous care used by such artists as Li Ssŭ-hsün (see under Huang Tsung-yen) and Chao Mêng-fu 趙孟頫 (T. 子昂 H. 松雪, 1254–1322). To complete a painting in

Li's style required more time and concentration than Tung cared to devote to it. Being good-natured, and at times financially dependent on his art, he had to satisfy as many demands as possible. It is said that at least two artists who could imitate his styles—namely, Wu I 吳易 (T. 素友) in calligraphy, and Chao Tso 趙左 (T. 文度) in painting—were at one time or another in his employ. It seems that some works bearing his signature were actually made by these and other less-known artists.

A collection of writings by Tung Ch'i-ch'ang, entitled 容臺集 *Jung-t'ai chi*, consisting of 9 *chüan* of prose, 4 *chüan* of verse, and 4 *chüan* of miscellaneous pieces, was made by his grandson Tung T'ing 董庭, and published with a preface by his close friend, Ch'ên Chi-ju [*q. v.*], dated 1630. Three works on painting, entitled 畫禪室隨筆 *Hua-ch'an shih sui-pi*, 畫旨 *Hua chih*, and 畫眼 *Hua-yen*, have been published under Tung's name, but these consist chiefly of his annotations, and nearly all the information in them appears in the third part of the *Jung-t'ai chi*. Of the 155 comments in the latter work, 63 appear in the *Hua-ch'an shih sui-pi*. These three works on painting contain many paragraphs which are known to have been taken from a work, entitled 畫說 *Hua-shuo*, compiled by a contemporary and fellow-townsman, Mo Shih-lung 莫是龍 (T. 雲卿 H. 秋水). The priority of Mo's work can be established by the fact that it was published in the *Pao-yen t'ang pi-chi* (see under Ch'ên Chi-ju), about twenty years before Tung died. Tung's collected works were compiled much later by his admirers, and perhaps even by irresponsible book-sellers. A list of his paintings and writings, with colophons and detailed descriptions, entitled 董華亭書畫錄 *Tung Hua-t'ing shu-hua lu*, appeared in 1896 in the *Ling-chien ko ts'ung-shu* (see under Ho Ch'iu-t'ao).

In his later private life Tung Ch'i-ch'ang seems to have resorted to some of the high-handed practices of the landed gentry of his day. His behavior was perhaps not worse than that of other landlords; but one incident, cited in contemporary works, and in old manuscripts recently discovered, may be noted. In April 1616 several women who came to his home with grievances were beaten and insulted. The local populace became incensed, and on April 30 a mob attacked his home, set it on fire, and pillaged for two days. He and his family escaped with their lives, but the house was razed to the ground. The case was settled when a few known miscreants were executed as ringleaders of the mob and several students were dismissed from the local school for their part in the demonstration. For his own loss, including many treasured paintings and other works of art, Tung was never compensated. A collection of the documents relating to the case, entitled 民抄董宦紀實 *Min-ch'ao Tung-huan chi-shih*, was printed in 1924 in the *Yu-man-lou ts'ung-shu* (see under Wan Ssŭ-t'ung) from old manuscripts.

Some of the examples of calligraphy that were once in the possession of Tung Ch'i-ch'ang were reproduced from rubbings taken from stone, and published in the work, 戲鴻堂法帖 *Hsi-hung t'ang fa-t'ieh*. His own handwritings were reproduced in various collections, among them *Pao-ting chai* (寶鼎齋) *fa-t'ieh* and the *T'ung-lung kuan* (銅龍館) *t'ieh*. A catalog, entitled 玄賞齋書目 *Hsüan-shang chai shu-mu*, printed from manuscripts in 1932, is said to be a list of the books in his library.

[M.1/288/10b; M.64/*kêng* 7/1a; M.65/4/7b; M.84/*ting-hsia*/57b; *Shanghai hsien chih* (1871) 19/24a; *Wu-hsien chih* (1933) 40/24a; *Lou-hsien chih* (1788) 13/15a, 23/9b; *Hua-t'ing hsien chih* (1878) 6/12a, 20/25a; Yü Shao-sung, *Shu-hua shu-lu chieh-t'i* (see bibl. under An Ch'i) 3/21b, 3/25b, 7/9b; Chu I-tsun [*q. v.*], *P'u-shu t'ing chi* 16/11a; Shên Ping-hsün, 權齋老人筆記 *Ch'üan-chai lao-jên pi-chi* (in *Chia-yeh t'ang ts'ung-shu*) 3/11b; Hsieh Kuo-chên, "A Study of the Slave Revolt in Late Ming Times" (in Chinese), *Tsing-hua Journal*, vol. VIII, no. 1 (1932), pp. 11–14; *Ch'ang-ch'u chai sui-pi* (*hsü-pi*, see under Wei I-chieh) 9/1a; Hung-li [*q. v.*], *Yü-chih shih êr-chi* 38/22b, 55/15a, 80/2b, 82/20b; Portrait in *Kuo-ts'ui hsüeh-pao* (see under Liu Yü-sung), third year; Ch'ên Chi-ju [*q. v.*], *Wan-hsiang t'ang hsiao-p'in* (小品) 15/6a, 16/27a; Ch'in Tsu-yung 秦祖永, 桐陰論畫 *T'ung-yin lun-hua;* Shao Sung-nien 邵松年, 古緣萃錄 *Ku-yüan ts'ui-lu* 5/25a; Lu Hsin-yüan [*q. v.*], *Jang-li kuan kuo-yen lu* 24/17a; Mao Hsiang [*q. v.*], *T'ung-jên chi* 3/85a; 明貢舉考略 *Ming kung-chü k'ao-lüeh* 2/24b; T'an Ch'ien 談遷, 國榷 *Kuo-chüeh;* Ku Ling 顧苓, 金陵野鈔 *Chin-ling yeh-ch'ao*, p. 9a; Ts'ao Chia-chü 曹家駒, 說夢 *Shuo-mêng* 2/2b, 7a.]

FANG CHAO-YING

TUNG Hsün 董恂 (T. 忱甫 H. 醖卿, original *ming* 椿, original *tzŭ* 壽卿, changed to 醇 in 1833, and to 恂 in 1861), Sept. 5, 1807–1892, Aug. 10, official and scholar, was a native of Kan-ch'üan, Kiangsu. When he was seven *sui*

(1813) his grandfather died, and when he was eight *sui* (1814) he lost his father. As the family was in reduced circumstances, he was compelled, at an early age, to assume financial responsibilities. In 1824, when he was eighteen *sui*, he began to teach, and continued to do so for sixteen years. He became a *chü-jên* in 1837 and a *chin-shih* three years later, being thereupon appointed to serve in the Board of Revenue, where he remained until 1852. In this service he obtained much knowledge about matters of revenue, the tribute grain transport and the river systems of China. In the autumn of 1852 he was appointed grain intendant of Hunan. Arriving at his post in Changsha, late in the spring of 1853, he found Wuchang already in the hands of the Taipings. Three months later his mother died and he returned home to observe the period of mourning. While there he compiled and printed (1855) the 甘棠小志 *Kan-t'ang hsiao-chih*, 4 *chüan*, a topographical work on his native town, Shao-po chên 邵伯鎮. Returning to Peking in 1856, he was made intendant of the Ch'ing-Ho Circuit (淸河道) in charge of the water-ways of southern Chihli, with headquarters at Paoting. In 1858 he became prefect of Shun-t'ien fu, the metropolitan area of Peking. This was a difficult time in the capital with increasingly pressing and complicated foreign relations—the climax being reached when the Court fled to Jehol and allied troops destroyed the Yüan-ming Yüan (1860).

In January 1861 the office of foreign affairs, known as the Tsungli Yamen (see under I-hsin) was established. Later in the same year Tung Hsün was made junior vice-president of the Board of Revenue, with appointment to the newly-established Yamen where he served for two decades. Owing to the fact that the second character of the young Emperor Mu-tsung's personal name, Tsai-ch'un 載淳, was rather similar to his own *ming*, Ch'un 醇, he voluntarily altered it to Hsün 恂, although the character in question did not violate a taboo. In 1862 the T'ung-wên Kuan 同文館, or College of Foreign Languages was founded at the Tsungli Yamen. With this school Tung Hsün had close contacts, and there he later made the acquaintance of W. A. P. Martin 丁韙良 (T. 冠西, 1827–1916). For a short time, early in 1863, he was sent to Tientsin to act as minister-superintendent of trade for the three ports of Tientsin, Chefoo and Newchwang (see under Ch'ung-hou). In 1864 he was appointed assistant compiler of the official chronicle of Emperor Wên-tsung (*Wên-tsung Hsien Huang-ti shih-lu*, see under I-chu), a work completed in 1867. In this year (1864) he wrote a preface for Martin's translation of Wheaton's *Elements of International Law*—a work entitled 萬國公法 *Wan-kuo kung-fa*, dedicated to Anson Burlingame 蒲安臣 (1820–1870) and presented to the throne in 1865. As envoy plenipotentiary he, together with Ch'ung-hou [*q. v.*], negotiated with Belgium, in 1865, a treaty of commerce. Later in that year he was promoted to be senior president of the Censorate, and in the following year president of the Board of War. On his sixtieth birthday, he was favored by the Emperor with special gifts. Commenting on this fact, Wêng T'ung-ho [*q. v.*] states in his diary that such favors had by precedent been bestowed only on high officials on their seventieth birthdays, and that these extraordinary rewards must have been due to Tung's meritorious service in foreign affairs.

In 1869 Tung and Ch'ung-hou were appointed to negotiate a treaty with Austria, and in the summer of the same year Tung became president of the Board of Revenue. When Anson Burlingame was sent, in 1867, to represent China as ambassador at large to Western nations, a supplementary treaty with the United States was concluded at Washington. Tung was authorized to exchange that treaty (November 18–24, 1869) with S. Wells Williams 衞廉士 (T. 廳泉, 1812–1884), then *chargé d'affaires* of the United States at Peking. At the time of the so-called Tientsin massacre (1870) he was much occupied in interviewing, and negotiating with, the various legations. When the regency of the Empress Dowager ended, and Emperor Mu-tsung formally took over the reins of government (1873), the foreign ministers stationed at Peking had their first audience with the Emperor (June 29). As a member of the Tsungli Yamen, Tung Hsün played an important rôle at this ceremony. Strongly in favor of stationing ministers in foreign countries, he rejoiced at the appointment of Kuo Sung-tao [*q. v.*] as minister to England (1876). In 1878 he served as a chief compiler of the official chronicle (*Shih-lu*) of Emperor Mu-tsung, a work that was completed in 1880. In the summer of the latter year he was ordered to cease his connection with the Tsungli Yamen, and two years later (1882) was dismissed from his duties as president of the Board of Revenue on the ground of advanced age, but actually because of the memorialized denunciations of Chang P'ei-lun [*q. v.*]. Studious

by nature, he spent the remaining ten years of retirement chiefly in reading and writing.

Owing to the fact that a large part of his career was devoted to questions of revenue, Tung Hsün wrote two works on the tribute transportation systems. One, entitled 楚漕江程 *Ch'u ts'ao chiang-ch'êng*, 16 *chüan*, dealing with grain transport on the Yangtze, from Changsha through Hupeh, Kiangsi, and Anhwei to Yangchow, was completed in 1854 and printed in 1877. The other, entitled 江北運程 *Chiang-pei yün-ch'êng*, 40 *chüan*, deals with water transport north of the Yangtze, from Yangchow through Shantung and Chihli, to Peking. It was completed in 1860 and printed in 1867. His autobiographical *nien-p'u*, entitled 還讀我書室老人手訂年譜 *Huan-tu-wo-shu shih lao-jên shou-ting nien-p'u*, 2 *chüan* (with portrait), concluding in 1891, the year before his death, was printed by his grandson, Tung Ch'êng 董誠, in 1892. Tung Hsün also produced scores of travel diaries and memoirs of his various missions, among them: 度隴記 *Tu Lung chi*, on a journey to Kansu in 1849–50 in the company of Ch'i Chün-tsao [*q. v.*]; 鳳臺祗謁筆記 *Fêng-t'ai chih-yeh pi-chi*, on a mission to the Eastern Imperial Tombs in 1870; and *Yung-ning* (永寧) *chih-yeh pi-chi*, on a mission to the Western Imperial Tombs in 1872. Tung Hsün's collected literary works, entitled 荻芬書屋文稿 *Ti-fên shu-wu wên-kao*, 2 *chüan;* and *Ti-fên shu-wu shih* (詩) *kao*, 4 *chüan*, were printed during his lifetime. His comments to Wên-k'ang's novel, *Êr-nü ying-hsiung chuan* (see under Wên-ch'ing), are quite popular.

[*Chin-shih jên-wu chih* (see under Wêng T'ung-ho), p. 114; Martin, W. A. P., *A Cycle of Cathay*, pp. 355–58; *Tung-hua lu; Ch'ou-pan i-wu shih-mo* (see under I-hsin).]

Tu Lien-chê

TUNG Kao 董誥 (T. 雅倫, 西京 H. 蔗林, 柘林), Apr. 23, 1740–1818, Nov. 8, official, painter, and calligrapher, a native of Fu-yang, Chekiang, was a son of Tung Pang-ta [*q. v.*]. He took his *chin-shih* degree in 1763, and became a bachelor in the Hanlin Academy with assignment as proof-reader in the Wu-ying tien 武英殿. In this capacity he participated in the revision of the 皇朝禮器圖式 *Huang-ch'ao li-ch'i t'u-shih*, 18 *chüan*—an illustrated description of the sacrificial vessels, robes, musical instruments, insignia, etc., used in the ceremonies of the reigning dynasty—which was completed in 1759 and revised in 1766. Tung Kao was appointed a compiler of the second class in the Hanlin Academy (1766) and in 1771 was ordered to serve in the Imperial Study. After filling various posts in the Hanlin Academy and in the Supervisorate of Imperial Instruction, he became examiner of the provincial examination in Kiangnan (1774), subchancellor of the Grand Secretariat (1775), and junior vice-president of the Board of Works (1776–77). In 1776 he was made assistant director-general of the *Ssŭ-k'u* Commission and director-general of the Wu-ying tien, chiefly in charge of the *Ssŭ-k'u ch'üan-shu hui-yao* (see under Chi Yün). He served as junior, and then senior, vice-president of the Board of Revenue (1777–87) and was appointed director-general (1777) for the compilation of the 滿洲源流考 *Man-chou yüan-liu k'ao*, 20 *chüan*, an historical and geographical study of Manchuria, completed in 1783. In 1778 he was in charge of the Bureau of Music, and in the following year became a Grand Councilor. After a term of ten years as president of the Board of Revenue (1787–96) he was made a Grand Secretary (1796) and concurrently honorary president of the Board of Ceremonies. In 1799 he became director of the Commission on Historiography, and was given the title of Grand Tutor of the Heir Apparent. As a reward for his aid in suppressing the White Lotus Sect in Shensi, Hupeh, and Szechwan (see under Ê-lê-têng-pao) he was given (1802) the hereditary rank of Ch'i-tu-yü 騎都尉. In 1808 he was director of the metropolitan examination—a post he again filled in 1811. In the meantime he served as one of the directors for the compilation of the great collection of T'ang prose literature known as 全唐文 *Ch'üan T'ang wên*, 1,000 + 4 *chüan*, commissioned in 1808, completed in 1814, and printed shortly after. The collection contains 18,488 essays by 3,042 authors. It was reprinted in 1901 by the Kuang-ya shu-chü (see under Chang Chih-tung). In 1809 he was made Grand Preceptor of the Heir Apparent. Tung Kao retired in 1818 because of illness, and died a few months later. He was canonized as Wên-kung 文恭, and his tablet was entered in the Temple of Eminent Statesmen.

For four decades, during two reign-periods, Tung Kao served in the Court and was honored and trusted by both Emperors—Kao-tsung and Jên-tsung. He was known for his sincerity, tact, and sagacity, and it was largely by these

qualities that he and a very few others counteracted the ruinous governmental policies of the notorious Ho-shên [q. v.]. When he died Emperor Jên-tsung attended his funeral in person and honored him with a eulogy.

His paintings were highly prized by both Emperors, who frequently wrote colophons for them. Many of these paintings are preserved in the Imperial Palace and catalogued in the two supplements to the *Shih-ch'ü pao-chi* (see under Chang Chao). His calligraphy was also highly praised. It is reported that when Emperor Kao-tsung became too old to write with facility not a little of the penmanship attributed to the Emperor was actually the work of Tung Kao.

Tung Kao had four sons. The only one who survived him was Tung Ch'un 董淳 who, in deference to his father's merits, was in 1813 appointed a department director in the Board of Works.

[1/346/3a; 3/33/26a; 19丁下 7b; 20/3/00; 26/2/22b; 28/2/7a; 33/68/1a; *Fu-yang hsien chih* (1906) 19 *chung* 15a, 16 *chung-mu* 14b, 22/65b, 23/46b; *Pan-li Ssŭ-k'u ch'üan-shu tang-an* (see bibl. under Chi Yün) *passim; Ku-kung chou-k'an* (see bibl. under Na-yen-ch'êng) p. 407–443, *passim;* L.T.C.L.H.M. *shang* p. 367b.]

LI MAN-KUEI

TUNG-o fei. See under Hsiao-hsien.

TUNG Pang-ta 董邦達 (T. 孚存, 非聞 H. 東山), 1699–1769, Aug., 19, official, painter and calligrapher, was a native of Fu-yang, Chekiang. Although descended from a poor family, he succeeded after many hardships in obtaining, in 1733, the *chin-shih* degree. Appointed a compiler of the second class in the Hanlin Academy, he was twice in charge of provincial examinations (Shensi 1738, Kiangsi 1753), and twice directed the metropolitan military examinations (1754, 1760). In 1747 he was appointed sub-chancellor of the Grand Secretariat, and later was made vice-president of the following Boards: Board of Ceremonies (1752–53), Board of Works (1753–57), and Board of Civil Offices (1757–62). Subsequently he was senior vice-president of the Censorate (1762–63), president of the Board of Works (1763–65, 1766–67), and president of the Board of Ceremonies (1765–66, 1767–69). At his death, in 1769, he was canonized as Wên-k'o 文恪. In recognition of the meritorious services of his son, Tung Kao [q. v.], his tablet was entered, in 1807, in the Temple of Eminent Statesmen.

Tung Pang-ta participated in the compilation, among other works, of the following items: *Shih-ch'ü pao-chi, Pi-tien chu-lin* (for both see under Chang Chao); *Hsi-ch'ing ku-chien* (see under Liang Shih-chêng), and 皇清文穎 *Huang-Ch'ing wên-ying*, 124 *chüan*, printed in 1747. The last is a collection of Court literature up to the year 1744, comprising the literary works of Ch'ing Emperors, 24 *chüan*, and of Ch'ing courtiers, 100 *chüan*. An expanded edition, 續編 *Hsü-pien*, in 164 *chüan*, was compiled and printed in 1810 under the direction of Tung Kao.

As a painter, Tung Pang-ta won high recognition. He was known as one of the Three Tungs; the other two being Tung Yüan 董源 (T. 叔達 H. 北苑), a painter of the tenth century, and Tung Ch'i-ch'ang [q. v.]. Tung Pang-ta's landscapes are numerous; they are highly praised, and many have colophons written by Emperor Kao-tsung. As a calligraphist, Tung Pang-ta excelled in the writing of characters in the archaic styles known as *chuan* and *li* (see under Ho Shao-chi). Many specimens of his calligraphy and painting are preserved in the Palace Museum and are catalogued in the *Shih-ch'ü pao-chi* and its supplements.

Tung Pang-ta had a younger son, Tung Ch'êng 董誠 (d. c. 1786), who became assistant magistrate of Chien-yang, Fukien (1780), and died in office.

[1/311/7b; 3/80/30a; 19/丙上/46a; 26/1/54a; 27/11/3b; 33/53/3a; L.T.C.L.H.M. 上/356a; *Ku-kung chou-k'an* (see bibl. under Na-yen-ch'êng) *passim; Fu-yang hsien-chih* (1906) 19 中 9b; *Fukien t'ung-chih* (1871) 113/12b.]

LI MAN-KUEI

T'UNG-chih. Reign-title of Tsai-ch'un [q. v.].

T'UNG Kuo-ch'i 佟國器 (T. 思遠 H. 匯白), d. 1684, official and Christian convert, was a native of Liaoyang. He belonged to the famous T'ung clan of Fu-shun (see under T'ung Yang-chên). His great-grandfather, a wealthy country squire, was the first of the family to move to Liaoyang; and his father, T'ung Pu-nien 佟卜年 (T. 八百 H. 觀瀾, d. 1625), was a *chin-shih* of 1616, who served with distinction a term as magistrate of Ho-chien, Chihli (1619–21). In 1621 T'ung Pu-nien was promoted to be an intendant, serving in the army of Hsiung T'ing-pi [q. v.] in Liaotung. Hsiung hoped to induce the natives of Liaotung to enlist under T'ung Pu-nien against the Manchus, but their defeat at the hands of the Manchus in 1622 (see under Wang

Hua-chên) put an end to the plan. Because of this defeat, both Hsiung and T'ung were imprisoned—the former charged with giving bribes to certain censors (see under Yang Lien) and the latter with being a spy for the Manchus. It happened that some of T'ung's clansmen of Fu-shun had gone over to the Manchus (see under T'ung Yang-hsing), and for that reason T'ung Pu-nien, though himself a loyal Ming subject, was under suspicion of communicating with his seditious relatives. Finally, in October 1625, a month after Hsiung's execution, T'ung Pu-nien was ordered to commit suicide in prison. But before his death he wrote an autobiographical sketch, entitled 幽憤先生傳 *Yu-fên hsien-shêng chuan*, in which he declared his innocence.

When T'ung Pu-nien was imprisoned in 1622, his family lost its home in Liaoyang, one of the cities taken by the Manchus. His wife (*née* Ch'ên 陳, 1589–1646), the mother of T'ung Kuo-ch'i, thereupon transferred the family to Wuchang. There T'ung Kuo-ch'i grew up and became a *hsiu-ts'ai*. Later (1643?) the family moved to Nanking and then to Ningpo (1645). When the Manchus conquered Chekiang, in 1645, T'ung Kuo-ch'i somehow joined his clansmen who were then serving the Manchus in the Chinese Plain Blue Banner. One of the generals who led Manchu troops to Kashing and Hangchow was his cousin, T'ung T'u-lai [*q. v.*], on whose recommendation T'ung Kuo-ch'i was probably accepted as a Bannerman. At any rate, in that same year (1645) T'ung Kuo-ch'i was appointed intendant of the Kashing-Huchow Circuit, in northern Chekiang, a post he held for two years. Thereafter he served as provincial judge of Chekiang (1649–51); financial commissioner of Fukien (1651–53); governor of Fukien (1653–55), of Southern Kiangsi (with headquarters at Kanchow, 1655–58), and of Chekiang (1658–60).

T'ung Kuo-ch'i's administration in Fukien, Kiangsi and Chekiang was so highly appreciated by the people of these places that they celebrated his name in the local temples erected to the memory of successful administrators. When he was leaving Kanchow in 1658 the people of that place erected a temple to his honor, known as *shêng-tz'ŭ* 生祠—that is to say, a temple in honor of one still living. In 1660, however, he was cashiered and taken to Peking in chains, on the charge that he had disobeyed imperial orders and had obstructed justice. It happened that in 1658, shortly before T'ung Kuo-ch'i became governor of Chekiang, the one-time Grand Secretary, Ch'ên Chih-lin (see under Ch'ên Shih-kuan), was banished to Manchuria and his entire family was ordered to join him in exile. Ch'ên's mother was then living at Hai-ning, Chekiang, and upon T'ung devolved the odious task of sending the elderly lady to Peking for exile. Taking pity on her, he five times requested postponement of her departure on the ground that she was too aged and infirm to make the journey. After two years of entreaties in her behalf, he so irked Emperor Shih-tsu that the latter ordered that he be arrested and sent to Peking for trial. He was probably released in 1661 in the general amnesty following the enthronement of Emperor Shêng-tsu. Thereafter he made his home in Nanking.

The wife of T'ung Kuo-ch'i, known in Western accounts as Madame Agathe, was a devout Catholic who, like Agnès Yang (see under Yang T'ing-yün) and Candide Hsü (see under Hsü Kuang-ch'i), did much for the early Catholic Church in China. It was probably owing to her influence that in 1655 T'ung Kuo-ch'i, then not yet a Christian, rebuilt the church in Foochow. A stone tablet, dated June 18, 1655, giving his account of the dedication of the structure, is still standing. He also repaired the church buildings at Kanchow and elsewhere in Kiangsi. In Hangchow, on the site of the sanctuary built in 1627 by Yang T'ing-yün, T'ung erected a large church building in Western style. It was probably this structure which Li Wei (see under T'ien Wên-ching) took over and changed in 1731 into a temple to the Goddess of Sailors (T'ien-hou 天后).

T'ung Kuo-ch'i wrote prefaces to at least the following three theological works composed by missionaries: (1) 天主聖教蒙引要覽 *T'ien-chu shêng-chiao mêng-yin yao-lan* (also known as *Mêng-yin*), by Antoine de Gouvea 何大化 (T. 德川, 1592–1677), T'ung's preface being written at Foochow in 1655; (2) *T'ien-chu shêng-chiao shih-chieh chên-ch'üan* (十誡眞詮, on the Ten Commandments), by Emmanuel Diaz (see under Li Chih-tsao); and (3) 提正編 *T'i-chêng pien*, by Jérome de Gravina 賈宜睦 (T. 九章, 1603–1662)—each of these having a preface written by T'ung at Hangchow in 1659.

In 1664, when Yang Kuang-hsien [*q. v.*] brought charges of sedition against the missionaries, he named T'ung Kuo-ch'i as one of the three high officials who had sponsored foreigners. Other accused officials lost their offices, but T'ung was probably not molested, since he was then living in retirement. He was finally baptized

at Nanking, in 1674, by Félicien Pacheco 成際理 (T. 竹君, 1622–1686). He died ten years later.

T'ung Kuo-ch'i had a garden in Nanking named P'i Yüan 僻園, in praise of which Sung Wan [q. v.] and others wrote a number of poems, collected under the title *P'i-yüan ch'ang-ho shih* (唱和詩). T'ung himself left a collection of poems, entitled 芰亭詩集 *Po-t'ing shih-chi*, as well as several collections of memorials. He had several sons, among whom may be mentioned T'ung Shih-nan 佟世南 whose collection of poems is entitled 東白詩集 *Tung-po shih-chi;* and T'ung Shih-lin 佟世臨 (T. 醒園), who also left a collection of poems, entitled 如是遊草 *Ju-shih yu-ts'ao.*

Several other members of the T'ung family, though not baptized, were interested in Christianity. The brothers, T'ung Kuo-kang and T'ung Kuo-wei [qq. v.], were intimate with the missionaries and are reported to have had a Christian chapel in their house.

[3/151/23a; 7/2/14a; 24/2/3a; T'ieh-pao [q. v.], *Hsi-ch'ao ya-sung chi*, 2/3b; *Chekiang t'ung-chih, chüan* 121; *Hsüeh-ch'iao shih-hua* (see under Shêng-yü), *hsü-chi* 2/30b; *Tung-hua lu, Shun-chih*, 17:2; *Kan-hsien chih*, 49 (4)/32a; *Kanchow fu-chih*, 41/34a, 72/1a, 72/2b; Ch'ien-Ch'ien-i [q. v.], *Mu-chai yu-hsüeh chi*, 16/15b, 33/4b; *T'ien-chu-chiao ch'uan-hsing Chung-kuo k'ao* (傳行中國考), chüan 5; Couplet, P., (see under Wu Li), *Histoire d'une dame chrétienne de la Chine* (Chinese tr. by Hsü Yün-hsi 徐允希, 1938).]

FANG CHAO-YING

T'UNG Kuo-kang 佟國綱, d. Sept. 3, 1690, general, was the eldest son of T'ung T'u-lai [q. v.] and uncle of Emperor Shêng-tsu on his mother's side. In 1662, four years after his father died, he succeeded to the hereditary rank of viscount of the third class, and soon thereafter was promoted from an officer of the guard to a chamberlain. In 1675 he assisted Oja (see under Dodo) in the suppression of the rebellion of the Chahar Mongols, being commander of the reserves with the title of An-pei chiang-chün 安北將軍. When, two years later, Emperor Shêng-tsu, in memory of his own mother, posthumously raised the rank of his grandfather, T'ung T'u-lai, to duke of the first class he made T'ung Kuo-kang successor to the title. In 1681 the latter was made lieutenant-general of the Chinese Bordered Yellow Banner, and concurrently in 1683 general commandant of the musketry division. In 1688 he memorialized the Emperor requesting that, since his clan was originally Manchu, permission be granted to enroll in a Manchu Banner. As a result, his father's branch of the T'ung clan was transferred from the Chinese Plain Blue Banner to the Manchu Bordered Yellow Banner, and hence was thereafter referred to in official accounts as the Tunggiya. The rest of the clan remained Chinese Bannermen.

T'ung Kuo-kang was one of the envoys who in 1688, under the leadership of Songgotu [q. v.], were sent to settle the boundary dispute with Russia. But when the envoys reached the southern boundary of the Khalkas and learned that Galdan [q. v.] was invading that territory they were forced to return to Peking. T'ung Kuo-kang was sent again in the following year, and was one of the signers of the Treaty of Nerchinsk. In the accounts of the Jesuit, Jean François Gerbillon, one of the interpreters of the mission (see under Songgotu), T'ung Kuo-kang is referred to as "Kiou-kieou" (舅舅 *chiu-chiu*, i.e., maternal uncle), after the custom of the time. The Emperor, it may be added, also referred to him by this term.

In 1690 T'ung Kuo-kang served under Fu-ch'üan [q. v.] as commander of the artillery corps in the operations against Galdan. At the battle of Ulan-butung, in which the Manchu artillery played an active part, he was killed by musket fire, when the battle was nearly over and he was directing the withdrawal of the cannon. His death was deeply mourned by the Emperor. In addition to other honors, he was given the posthumous name Chung-yung 忠勇. When Emperor Shih-tsung founded the Temple to the Zealots of the Dynasty (昭忠祠) in 1724, the name of T'ung Kuo-kang was among the first to be commemorated there by sacrifices conducted twice each year.

His eldest son, Olondai 鄂崙岱 (d. 1726), inherited the dukedom in 1690 and was entrusted with commanding the division of fire-arms. Olondai served as a chamberlain of the guards for twenty-one years (1697–1702, 1709–25). In 1708 he was one of the officials who were requested to advise Emperor Shêng-tsu as to which of the Emperor's sons should be the Heir Apparent. But when they unanimously suggested the name of Yin-ssŭ [q. v.], the Emperor suspected collusion and reprimanded them (see under Maci and K'uei-hsü). From 1722 to 1725 Olondai showed in various ways his disapproval of Emperor Shih-tsung's persecution of the princes, and for his temerity he was severely punished.

In 1725 he and his associate, Arsungga (see under Ebilun), were deprived of their dukedoms and exiled to Mukden where, a year later, they were executed. The dukedom left by T'ung Kuo-kang was then inherited by his third son, Kuadai 夸岱 (H. 桐軒), and remained in the latter's family until the close of the dynasty.

T'ung Kuo-kang's second son, Fahai 法海 (T. 淵若 H. 陶庵, 1671–1737), was a *chin-shih* of 1694 and a member of the Hanlin Academy. Fahai later served as governor of Kwangtung (1716–18) and of Chekiang (1724–26), and as president of the Board of War (1726–27). Like his brother, Olondai, he was punished for showing disapproval of Emperor Shih-tsung's persecution of the princes. In 1727 he was sent to Mongolia to redeem himself by working on irrigation projects, but was pardoned in 1732. In 1736 he began to serve as a teacher in the school for the children of high Banner officials (咸安宮官學), but died the following year.

One of T'ung Kuo-kang's grandsons, Chieh-fu 介福 (T. 受茲 H. 景庵, 野園, d. 1762), was a *chin-shih* of 1733 and a member of the Hanlin Academy. Later he served for twelve years (1750–62) as senior vice-president of the Board of Ceremonies, and in various concurrent posts. He was a celebrated man of letters and left several collections of verse.

[1/287/5b; 3/345/28a; 4/120/12b; 34/138/27b; Gerbillon, in Du Halde, J. B., *Description de l'Empire de la Chine et de la Tartarie Chinoise* (1736) IV, p. 61; 順天府志 *Shun-t'ien-fu chih* (1884), 6/35b; *China Review*, vol. IX, 1880–81, p. 168; Ch'ien Ta-hsin [*q. v.*], *Ch'ien-yen t'ang wên-chi*, 37/1a.]

Fang Chao-ying

T'UNG Kuo-wei 佟國維, d. 1719, uncle of Emperor Shêng-tsu, was a son of T'ung T'u-lai [*q. v.*] and a member of the Manchu Bordered Yellow Banner. The family belonged originally to the Chinese Plain Blue Banner, but was raised to the Manchu Bordered Yellow Banner in 1688 on the request of T'ung Kuo-kang [*q. v.*], who was T'ung Kuo-wei's elder brother and inheritor of the family title of duke of the first class. During the K'ang-hsi period the two brothers were called *Chiu-chiu* 舅舅 (uncle on the mother's side) because their sister was the mother of Emperor Shêng-tsu.

T'ung Kuo-wei began his official career in 1660 as a senior Bodyguard in the Palace. Ten years later he was appointed a senior assistant chamberlain of the Imperial Bodyguard. Early in 1674, after the rebellion of Wu San-kuei [*q. v.*] in Yunnan had begun, a group of Wu's men plotted a riot in Peking. Hearing of their plan, T'ung Kuo-wei with the aid of thirty guards apprehended the ringleaders. In 1682 he was promoted to the rank of chamberlain of the Imperial Bodyguard and later became a member of the State Council. When his eldest daughter (who had become an imperial consort about 1677) fell seriously ill in the summer of 1689 she was unexpectedly raised to the rank of Empress in the hope that this recognition might prolong her life, but she died on the following day (August 24, see under Hung Shêng). She was canonized as Hsiao-i Jên Huang-hou 孝懿仁皇后; and T'ung Kuo-wei, as father of an Empress, was made a duke of the first class. A younger daughter (1668–1743) later also became an imperial consort. In 1690 T'ung Kuo-wei served under Fu-ch'üan [*q. v.*] at the battle of Ulan-butung against Galdan [*q. v.*], in which his brother T'ung Kuo-kang was killed. He accompanied the Emperor on both of the latter's expeditions against Galdan in 1696 and in 1697. In 1704 he and Mingju [*q. v.*] were authorized to supervise famine relief near Peking where a large number of people had gathered from famine-stricken districts of Shantung. Not long thereafter he retired on account of old age.

In 1708, after the heir-apparent, Yin-jêng [*q. v.*], had been imprisoned for the second time in six years, the Emperor asked the princes and high officials at Court to meet and recommend another of his sons in place of Yin-jêng. The choice was unanimously in favor of Yin-ssŭ [*q. v.*], the Emperor's eighth son who unfortunately, however, had recently incurred his father's displeasure. When the Emperor learned by inquiry that Maci, K'uei-hsü, Wang Hung-hsü [*qq. v.*], and T'ung Kuo-wei, as well as several of his sons, had influenced the decision in favor of Yin-ssŭ, T'ung Kuo-wei was severely rebuked but was not punished. However, his grandson, Sunggayan 舜安顏, who married Emperor Shêng-tsu's ninth daughter, Princess Wên-hsien (see under Empress Hsiao-kung), was deprived of his official rank. T'ung Kuo-wei died in 1719, but perhaps because of this episode Emperor Shêng-tsu did not grant him a posthumous name, delaying also in appointing a successor to his hereditary rank. After the death of Shêng-tsu in 1722 T'ung Kuo-wei's third son, Lungkodo [*q. v.*], successfully used his position as general commandant of the Gendarmerie of

Peking to support the claims of Yin-chên [q. v.] to the throne. Grateful for this support, Yin-chên permitted Lungkodo to succeed to his father's hereditary rank, and T'ung Kuo-wei was granted the posthumous name, Tuan-ch'un 端純. A temple to the honor of T'ung Kuo-wei's father, his brother, and himself was built outside the gate, Ch'ao-yang-mên 朝陽門, Peking, in 1724.

In 1727, after Lungkodo was condemned by Emperor Shih-tsung, the first class dukedom was inherited by T'ung Kuo-wei's sixth son, Ch'ing-fu 慶復 (T. 瑞園 H. 邵亭, d. 1749), who served as president of the Board of Revenue from 1733 to 1735. Late in 1735 he was given by Emperor Kao-tsung the rank of Ting-pien Ta Chiang-chün 定邊大將軍 to supervise the defenses in Mongolia against the Eleuths, but was recalled a year later after a truce was agreed upon. Thereafter he served as acting president of the Board of Punishments (1736–37), and as governor-general of Kiangnan and Kiangsi (1737), of Yunnan (1737–41), of Kwangtung and Kwangsi (1741–43) and of Szechwan and Shensi (1743–47). From 1744 to 1746 he was in charge of the armies in western Szechwan for suppressing rebellions of the aborigines, and after 1744 held the concurrent post of a Grand Secretary. In 1747, when the Chin-ch'uan aborigines rebelled, the command of the troops against the rebels was given to Chang Kuang-ssŭ [q. v.] and Ch'ing-fu was recalled to Peking. Early in 1748, after it was proved that a rebel leader, whom Ch'ing-fu had reported as dead, was not only alive but active, Ch'ing-fu was sentenced to die. In the following year he was ordered to commit suicide. The dukedom founded by T'ung Kuo-wei was abolished.

[1/293/1a; 1/303/5b; 2/11/13b; 3/281/1a; 34/138/29b; Mêng Sên, *Ch'ing-ch'u san-ta-i-an k'ao-shih* (see bibl. under Fu-lin) Part III; *Shun-t'ien-fu chih* (1886) 6/42a; *Hsüeh-ch'iao shih-hua* (see under Shêng-yü), supplement 3/77b.]

FANG CHAO-YING

T'UNG T'u-lai 佟圖賴 (original name 佟盛年), d. 1658, age 53 (*sui*), general, was a native of Fu-shun, Liaotung. He inherited the minor hereditary rank of his father, T'ung Yang-chên [q. v.], who was killed in 1621. Ten years later he began to show military talent in the wars against the Ming forces, winning great distinction in various engagements. When the Chinese Banners were reorganized in 1642, after the Manchu pattern, he was appointed lieutenant-general of the Chinese Plain Blue Banner. In the same year he memorialized on the urgency of conquering Peking and its environs, and in the following year assisted Jirgalang [q. v.] in the capture of several forts northeast of Shanhai-kwan. When the conquest of China began, in 1644, T'ung T'u-lai was made head of the Chinese Bordered White Banner and succeeded in pacifying many cities in Shantung and Shansi. Later in the same year he assisted Dodo [q. v.] in the conquest of South China. After Kiangnan and part of Chekiang were pacified he was made baron of the second class. Granted in 1648 the title "General who Subdues the South" (定南將軍), he led his men into Hunan where he won many battles against Ming troops. Upon his triumphant return in 1651, he was given a banquet by imperial decree, was transferred to the headship of the Chinese Plain Blue Banner, and was raised to the hereditary rank of viscount of the third class. He retired in 1656, died two years later, and was given posthumously the name Ch'in-hsiang 勤襄.

One of his daughters, who was later canonized as Hsiao-k'ang Chang Huang-hou (see under Hsüan-yeh), became an imperial secondary consort of Fu-lin [q. v.] and in 1654 gave birth to the latter's third son, Hsüan-yeh [q. v.], who later ruled China for sixty-one years under the reign-title, K'ang-hsi. Hsüan-yeh posthumously (1677) raised the rank of T'ung T'u-lai to duke of the first class, and confirmed the appointment of his eldest son, T'ung Kuo-kang [q. v.], as his successor. T'ung T'u-lai's second son, T'ung Kuo-wei [q. v.], was the father of one of Hsüan-yeh's Empresses. In the late K'ang-hsi period most of the T'ungs secretly supported Yin-ssŭ [q. v.], eighth son of Emperor Shêng-tsu (see under Hsüan-yeh) as successor to the throne. But Lungkodo [q. v.], son of T'ung Kuo-wei, took a prominent share in supporting Emperor Shih-tsung (see under Yin-chên) who in return decreed, in 1724, that a temple should be erected to the honor of T'ung T'u-lai and his two sons. The family's residence in Peking is still known as the T'ung Fu 佟府, and is located on the street called Têng-shih-k'ou 燈市口. In recent years it has been occupied in part by the Yenching Woman's College and, later still, by the Bridgman Academy for Girls.

[1/173/2b; 1/241/9a; 2/4/4a; 3/42/17a; 4/5/3a; 順天府志 *Shun-t'ien-fu chih* (1886) 13/33a; *China Review*, vol. IX, 1880–81, pp. 167–68.]

FANG CHAO-YING

T'UNG Yang-chên 佟養眞, d. 1621, Ming-Ch'ing general, was a member of the T'ung family of Fu-shun, Liaotung, which traced its ancestry to T'ung Ta-li 佟達禮, who was given an hereditary rank in the early Ming period. After 1722 the last character of T'ung Yang-chên's name was written 正 to avoid the personal name of Emperor Shih-tsung. Little is known of his career as a military officer under the Ming regime but, according to Korean annals, he was in Seoul in 1599, having supplied provisions to the Chinese forces that aided the Koreans against Toyotomi Hideyoshi (see under Nurhaci). At that time T'ung Yang-chên had the rank of colonel. His reported conversation with the Korean King, Hsüan-tsu 宣祖 (personal name 李昖), shows that the latter, who had just escaped the danger of Japanese domination, was worried over another rising power, the Manchus. In this conversation the Manchu chieftain, Nurhaci [*q. v.*], is referred to as the "Old barbarian" (老胡), but it does not appear that T'ung was then much troubled over Nurhaci's growing power. In 1619 he himself surrendered to Nurhaci, persuaded perhaps by his cousin, T'ung Yang-hsing [*q. v.*], after the capture of Fu-shun by the Manchus. As a Manchu officer he took part in 1621 in the capture of Liaoyang and was rewarded with the minor hereditary rank known as *Ch'ing-ch'ê tu-yü*. Later in the same year he was placed in command of the garrison at Fort Chên-chiang 鎮江, the present An-tung, on the Yalu River. But when Ch'ên Liang-ts'ê 陳良策 who was commandant in the fort and who had secretly allied himself with Mao Wên-lung [*q. v.*], rebelled against the Manchus on September 1, 1621, T'ung Yang-chên was killed, together with his eldest son and sixty men.

A younger son, T'ung T'u-lai [*q. v.*], succeeded to the hereditary rank. He was the maternal grandfather of Hsüan-yeh [*q. v.*], the illustrious Emperor Shêng-tsu who ruled China for sixty-one years under the reign-title K'ang-hsi. After the family had risen to power T'ung Yang-chên was given posthumously the rank of duke of the first class and the name Chung-lieh 忠烈. In the K'ang-hsi period the descendants of T'ung Yang-chên attained such influence in the Palace, and occupied so many offices, that they came to be known as T'ung pan-ch'ao 佟半朝, the family that "fills up half the Court".

[2/4/3b; 3/331/4a; 4/117/1a; Mêng Sên, *Ch'ing-ch'u san ta i-an k'ao-shih* (see bibl. under Fu-lin); *Liaoyang hsien-chih* (1927) 32 上/21b; T'ien Wên [*q. v.*], *Ku-huan t'ang chi* (*ming-piao*) 2/24a.]

FANG CHAO-YING

T'UNG Yang-hsing 佟養性, d. 1632, Ch'ing general, was a native of Fu-shun, Liaotung. Some members of his family served as officials under the Ming regime, and one of his cousins, T'ung Yang-chên [*q. v.*], was a military officer. About the year 1616 T'ung Yang-hsing began to communicate secretly with Nurhaci [*q. v.*] who in that year proclaimed himself Khan of the Later Chin Kingdom (後金國). Before long, however, his treasonous activities were discovered by Ming officials who put him in prison. Escaping custody, he joined Nurhaci who made him a baron of the third class and gave him a princess for wife. For this act of treason his entire clan was persecuted; some members were executed, some were imprisoned, and others fled. In 1621 he took part in the Manchu occupation of Liaoyang and was rewarded by being made a viscount of the second class. In 1631 a corps of artillery with forty recently constructed cannon was formed and T'ung was placed in command. Meanwhile he was made the first commander of the newly created Chinese detachment. Later in the same year his artillery corps acquired fame while besieging Tsu Ta-shou [*q. v.*] at Ta-ling-ho. In 1632 he was rewarded for his ability in directing a military maneuver. He died in the same year. In 1656 he was given the posthumous name, Ch'in-hui 勤惠.

The Chinese detachment which T'ung Yang-hsing commanded in 1631 and 1632 was the nucleus from which the Eight Chinese Banners were formed as more and more Chinese were added to it. In 1633 the command was given to Ma Kuang-yüan 馬光遠 (posthumous name 誠順, d. 1663), who had joined the Manchus three years before. In 1637 this Chinese unit was divided into two wings, one commanded by Ma, the other by Shih T'ing-chu 石廷柱 (1599–1661, posthumous name 忠勇) who had joined the Manchus in 1622. In 1639 these two wings were further divided into four Banners, and in 1642 the Eight Chinese Banners were organized after the Manchu pattern. T'ung's descendants were assigned to the Chinese Plain Blue Banner.

A son of T'ung Yang-hsing, named Puhan 普漢, succeeded to the rank of viscount in 1634. In 1637 the rank was given to Puhan's younger brother, Liu-shih 六十, and in 1652 it was raised to an earldom of the third class. A son of Liu-shih, named T'ung Kuo-yao 佟國瑤 (d. 1689,

posthumous name 忠毅), who succeeded to the earldom in 1660, took part for eight years (1674–82) in the war against Wu San-kuei [q. v.] and then served as Tartar General at Foochow (1682–89). In 1701, when T'ung Kuo-yao's grandson, Ch'i-fu 齊福 (or 七復), succeeded to the hereditary rank, he was reduced to a second class viscount—the rank which had originally been given to T'ung Yang-hsing. The rank remained so in the family until the close of the dynasty.

[1/237/1a; 2/4/12b; 2/5/35b; 2/79/1b; 3/262/31a; Mêng Sên, "Pa-ch'i chih-tu k'ao-shih" (see bibl. under Nurhaci); *Pa-ch'i Man-chou shih-tsu t'ung-p'u* (see under Anfiyanggû).]

FANG CHAO-YING

TZ'Ŭ-hsi. See under Hsiao-ch'in.

U

UBAI 吳 (武) 拜, d. 1665, age 70 (*sui*), belonged to the Gûwalgiya clan and was attached to the Plain White Banner. His father, Urikan 武理堪, was in the service of Nurhaci [q. v.] for many years as captain of one of the companies (*niru*) of Banner troops. He died in 1619 from wounds received in a battle with the Ming armies which had been sent by Yang Hao [q. v.]. Ubai, who had already attracted notice by his bravery, succeeded to the post. He took part in the capture of Shên-yang and Liao-yang in 1621, receiving as his reward one thousand prisoners. In 1626 Abahai [q. v.] made him one of the two assistant commanders of the Bordered White Banner. Although arrested in 1630 for being involved with Amin [q. v.] in the loss of four cities, he was freed in consideration of his past service and made a colonel of vanguard troops (*gabsihiyan jalan i janggin*). After six more years of constant fighting he was promoted to the command of the vanguard troops of four Banners (*gabsihiyan gala i amban*), and given a position in the council of state.

Ubai served in all the important engagements of the next eight years. In 1645, a year after the establishment of the Manchu dynasty at Peking, he was made an assistant chamberlain of the Imperial Bodyguard and was given the rank of earl of the second class. Together with his brother, Subai 蘇拜, he was closely associated with the supporters of the regency of Dorgon [q. v.]. Dorgon died on the last day of the year 1650. During the funeral Dorgon's elder brother, Ajige [q. v.], behaved in a suspicious manner, and was accused at a meeting of councilors on January 26, 1651, at which Ubai was present, of attempting to seize the regency. Ajige was arrested, imprisoned, and compelled to commit suicide later in the year. For his part in exposing the plot, Ubai received promotion to the rank of marquis of the third class. About a month later Bolhoi 博爾輝, the chief accuser of Ajige, was condemned to death on the charge of spreading malicious reports. Ubai and his brother were stripped of their ranks and suffered confiscation of all their property. Subai regained an official post shortly afterwards, but Ubai remained in disgrace until 1658 when Emperor Shih-tsu conferred on him the rank of viscount of the first class in memory of his distinguished military services. Ubai died in 1665 and was given the posthumous name Kuo-chuang 果壯. The most prominent of his sons was Langtan [q. v.] who succeeded to the hereditary title and the captaincy of the Banner company.

[1/236/1b; 3/262/9b; 11/6/46a; 34/156/3a; *Tung-hua lu*, Shun-chih period.]

GEORGE A. KENNEDY

ULGUNGGA 烏爾恭阿 (H. 石琴主人), d. 1846, age about 70 (*sui*), prince and poet, was a descendant in the seventh generation of Jirgalang [q. v.]. The latter was the first Prince Chêng (鄭親王), but when his second son, Jidu [q. v.], inherited the princedom, the designation Chêng was altered to Chien 簡. In 1748 the princedom was taken from Jidu's branch of the family and given to Tê-p'ei [q. v.], a great-grandson of Jirgalang's brother. As Tê-p'ei had no heir the rank was given to Citungga 奇通阿 (d. 1763), a grandnephew of Jidu. In 1778 when Citungga's grandson, Jihana 積哈那 (H. 清修道人, 1758–1784), held the title, Emperor Kao-tsung, remembering the services of Jirgalang in founding the empire, decreed that the designation, Chêng, should be restored. Jihana had a bent for literature and possessed some skill as a painter. Ulgungga, eldest son of Jihana, became the third Prince Chêng in 1794 and the twelfth inheritor of Jirgalang's princedom. His long life as a prince was uneventful, but he performed well the duties belonging to his station. He accompanied Emperors Jên-tsung and Hsüan-tsung on some of their tours but, except for journeys to Mukden and Jehol, never went beyond the metropolitan area of Chihli. He spent his life collecting

paintings and antiques, cultivating plants, and composing poems. A small collection of his verse, entitled 石琴室稿 *Shih-ch'in-shih kao*, was printed about the year 1845. The poems were written, for the most part, during his later years.

Two of Ulgungga's sons, Su-shun [*q. v.*] and Tuan-hua (see under Su-shun), were politically active at the close of the Hsien-fêng period and precipitated the *coup d'état* of Empress Hsiao-ch'in and I-hsin [*qq. v.*] in 1861.

[1/167/23b–42a; 1/221/11a; 2/2/34b; 京師坊巷志 *Ching-shih fang-hsiang chih* 5/5a.]

FANG CHAO-YING

W

WAN 萬, d. 1582, known as Wang T'ai 王台, self-styled Han (Khan) of the Hada kingdom, was a member of the powerful Nara clan and a descendant of Nacibulu (for this and the next name see under Bujantai), *beile* of the Ula tribe. His grandfather, Kesina (according to some sources, Suhete), was appointed a *tu-tu* 都督 by the Ming government in the first part of the sixteenth century. One of Kesina's sons, Wangji wailan 旺濟外蘭 (also known as Wang Chung 王忠), uncle of Wan, moved away from the Ula territory along the Sungari river and became chieftain of a group living at Hada ("cliff city") east of K'ai-yüan. He cooperated with the Chinese authorities and earned their gratitude by his capture of a Yehe brigand, Cukungge (see under Yangginu). On his death his nephew, Wan, succeeded to his position. He proved himself a capable leader who extended his authority until it embraced the Hoifa, Ula and Yehe tribes which comprised the Hûlun nation, and gained in addition some territory to the southeast. He gave to Hada the designation of a kingdom and bestowed upon himself the title of 'Han', the Manchu form of the Mongol 'Khan'. One of the daughters of Cukungge became his concubine, and he built houses for himself and tilled the ground, contrary to the practice prevailing among the other nomad tribes. His relations with the Chinese were friendly, and trade, under the usual name of "tribute", was carried on through markets at the Kuang-shun Pass (廣順關) which became known as the South Pass. In 1573 he was forced to make a matrimonial alliance with the Mongols west of K'ai-yüan, but he retained the favor of the Chinese by capturing Wang Kao (see under Nurhaci), chieftain of a Chien-chou tribe, who had frequently combined with the Mongols to harass the Liaotung frontier.

Wan's decline was hastened by the tyrannical behavior of his eldest son, Hûrhan 扈爾干, which alienated many of his allies. Yangginu [*q. v.*], *beile* of the Yehe, who had long been awaiting an opportunity to avenge the murder of his father, Cukungge, took advantage of the situation to secure the secession of both the Ula and Yehe tribes. Wan died in 1582 broken-hearted, it is said, over his failure to hold the Hûlun nation together. After Wan's death Hûrhan and an illegitimate brother, Kanggûru 康古魯, engaged in a dispute over the remnants of the kingdom. The latter was defeated and forced to take refuge with the Yehe. Hûrhan soon died and was succeeded in the position of *tu-tu* by a younger brother, Menggebulu 孟格布祿. Upon his return from exile Kanggûru married his father's former concubine, the aforementioned daughter of Cukungge, sister of Yangginu, and mother of Menggebulu, and claimed a share in the inheritance. The patrimony of Hûrhan was finally divided—his son, Daišan 岱善, and the half-brothers Kanggûru and Menggebulu receiving equal shares. The Chinese continued to support the Hada tribe against the Yehe, and in 1584 Li Ch'êng-liang [*q. v.*] defeated and killed the implacable enemies of the Hada: Yangginu and his brother, Cinggiyanu (see under Yangginu). At this time Nurhaci [*q. v.*] was beginning to attract attention in the southeast. Before Yangginu died Nurhaci formed a matrimonial connection with the Yehe, but to offset this Daišan in 1588 gave Nurhaci a sister for wife in accordance with plans made by his father, Hûrhan. In this same year Menggebulu, having suffered repeated attacks from the Yehe, surrendered to them and joined himself to Narimbulu [*q. v.*], son of the late Yangginu. With their help and in cooperation with his half-brother and step-father, Kanggûru, he attacked Daišan, but the war was brought to an end by Chinese interference and a peaceful settlement was forced on all the contestants.

In 1593 the four Hûlun tribes combined against the growing power of Nurhaci. However, the battles fought at Fulgiyaci in July and at Gure in October resulted in the defeat of the coalition, and four years later a treaty of peace was signed. The Hada tribe, located between Nurhaci's territory and that of the Yehe, had the most direct interest in maintaining peace. Attacked

by the Yehe in 1599, Menggebulu sent hostages to Nurhaci, requesting his aid. This threw the Yehe for the first time into an alliance with the Chinese, an alliance that was maintained for twenty years. As Menggebulu gave signs of reverting also to the protection of the Chinese, Nurhaci attacked him and put him to death. Menggebulu's son, Ulhûda 吳爾古代, was left for a while in nominal power and even given a daughter from Nurhaci's own family for wife, but in 1601 the men of the tribe were incorporated into the Manchu Banner organization, and the Hada "kingdom" founded by Wan came to an end.

[1/229/1a; Hauer, *K'ai-kuo fang-lüeh*, pp. 7, 23–28, 32; *Pa-ch'i Man-chou shih-tsu t'ung-p'u* (see under Anfiyanggû).]

George A. Kennedy

WAN Ching 萬經 (T. 授一 H. 九沙, 小跛), Feb. 4, 1659–1741, Mar. 11, scholar and calligrapher, a native of Yin-hsien, Chekiang, was the son of Wan Ssŭ-ta and grandson of Wan T'ai [*qq. v.*]. He was brought up in Hangchow and later made his home there. Like his father and his paternal uncles, he studied under Huang Tsung-hsi [*q. v.*]. He was instructed in ethics and philosophy by Ying Hui-ch'ien [*q. v.*], in calligraphy by Chêng Fu 鄭簠 (d. 1693), and in geography by Yen Jo-chü [*q. v.*]. After taking the *chin-shih* degree in 1703, he was made a Hanlin compiler. When accusations were lodged against him, after his return from a post as provincial director of education in Kweichow in 1714, he was forced to make amends by supervising the construction of the city wall and moat at Tungchow, Chihli. To complete this work he consumed his entire fortune and finally was reduced to selling his calligraphy to make a living. Declining to accept further official posts, he set himself to the completion of his father's unfinished works on the *Record of Rites* and the *Spring and Autumn Annals*. In addition, he revised and supplemented certain works of his uncle, Wan Ssŭ-t'ung, and his cousin, Wan Yen [*qq. v.*]. When he was eighty-two (*sui*) his house in the north city of Hangchow, east of the bridge known as Shih-hu ch'iao 獅虎橋 (or 師姑橋), caught fire and all these manuscripts were burned. Overcome with disappointment, he died the following year.

A small work by Wan Ching dealing with calligraphy in the *li* style (see under Ho Shao-chi), entitled 分隸偶存 *Fên-li ou-ts'un*, 2 *chüan*, printed in 1744, is said to be the only independent work of his that has survived. A reprint of this work appeared in 1936 in the fourth series of the *Ssŭ-ming ts'ung-shu* (see under Chang Huang-yen). Wan Ching had a share in the compilation of the well-known dictionary, *K'ang-hsi tzŭ-tien* (see under Chang Yü-shu), which was completed in 1716, and also of the local history of Ningpo (*Ning-po-fu chih*) in the edition of 1733.

[2/68/21a; 3/123/15a; 29/3/6b; *Yin-hsien-chih* (1877) 42/19b; Huang Shih-hsün 黃士珣, 北隅掌錄 *Pei-yü chang-lu* (1845) *hsia*/9a; *Ssŭ-k'u* 86/10a.]

Tu Lien-chê

WAN-li. Reign-title of Emperor Shên-tsung (see under Chu Ch'ang-lo).

WAN Shou-ch'i 萬壽祺 (T. 年少, 介若, 內景 H. 明志道人, monastic name 慧壽), 1603–1652, June 8, poet, painter, and man of letters, was a native of T'ung-shan, Kiangsu. His great-grandfather came from Nanchang, Kiangsi, and settled in T'ung-shan, the prefectural city of Hsü-chou, for medical practice. His grandfather was provincial censor of Fukien, and his father, Wan Ch'ung-tê 萬崇德 (*chin-shih* of 1604), served in a number of official positions, including that of provincial censor in Yunnan and Fukien, and assistant judicial commissioner for Shantung. Wan Shou-ch'i became a *chü-jên* in 1630, and three years later printed, in Peking, his first collection of poems. By this time he had made friends with many famous scholars of the period, and became a member of the politico-literary group known as Fu-shê (see under Chang P'u). He made his residence for a time at Huai-an, Kiangsu, but removed to Soochow in 1644. When the Manchus pushed south of the Yangtze, in the following year, he joined several of his friends and their small forces in a vain attempt to stop the invaders. Most of his friends were killed and he himself was captured, but after nearly two months of imprisonment someone effected his release, and he returned to Huai-an. In 1646 he adopted the tonsure and garb of a Buddhist priest, indicating complete retirement from active life. During his two years of residence in Soochow there had been repeated plundering by troops and bandits, with the result that his home was burned and the accumulations of several generations were destroyed—all but the family's stoniest land having to be sold.

Upon his return to Huai-an he supported him-

self and his family by the sale of his paintings and specimens of his calligraphy—continuing at the same time to write poetry. In 1648 he built himself in that district the Hsi-hsi ts'ao-t'ang 隰西草堂, mentioned in the titles of his collected works. In 1643 he printed a collection of sixty-nine of his own poems, giving it the title 內景堂詩 *Nei-ching t'ang shih.* After his death one of his disciples edited one *chüan* of his poems under the title, *Hsi-hsi ts'ao-t'ang shih,* with a preface dated 1685. Most of his extant literary works, however, are included in the *Hsi-hsi ts'ao-t'ang chi* (集), 9 *chüan,* edited by Sun Yün-chin 孫運錦 (a *hsiao-lien fang-chêng* of 1851—see under Lo Tsê-nan), and printed in 1824. This work was reprinted in 1919 in the *Ming-chi san-hsiao-lien chi* (see under Hsü Fang) with supplementary pieces added by Lo Chên-yü (see under Chao Chih-ch'ien). Wan also left a treatise on Chinese ink designs, entitled 墨表 *Mo-piao.* His poems reflect vividly the troubles of the times in which he lived and therefore possess a strong human interest. His calligraphy has been characterized as among the best of the Ming period.

[1/505/4b; 3/471/47a–48; M.59/58/3a; Lo Chên-yü, *Wan Nien-shao hsien-shêng nien-p'u* (1919), with biography by Sun Yün-chin; *Hsü-chou fu-chih* (1874) 22 *shang, chung*/28b, *id.* 8 *shang*/5a; *Hsi-hsi ts'ao-t'ang chi,* with portrait; L. T. C. L. H. M., p. 355, lists 13 specimens of his calligraphy and painting; 國朝畫家書 *Kuo-ch'ao hua-chia shu* (1928) gives a specimen of his calligraphy.]

Dean R. Wickes

WAN Ssŭ-hsüan 萬斯選 (T. 公擇 H. 白雲先生), July 9, 1629–1694, Sept. 28, scholar, native of Yin-hsien, Chekiang, was the fifth son of Wan T'ai [*q. v.*] and a pupil of Huang Tsung-hsi [*q. v.*]. He declined to compete in the examinations, believing that genuine scholarship should be concerned with practical affairs and right human relationships rather than with books and theories. When he died, age sixty-six (*sui*), he was mourned by Huang Tsung-hsi who characterized him as a true scholar, one who put into practise the principles of Liu Tsung-chou [*q. v.*]. His grave and that of his brother, Wan Ssŭ-ch'ang, were repaired in 1935 when the villa, Po-yün chuang, was restored (see under Wan T'ai).

[3/404/37a; *Yin-hsien chih* (1877), 41/18b; see bibliography under Wan T'ai.]

Tu Lien-chê

WAN Ssŭ-pei 萬斯備 (T. 允誠 H. 叉庵), poet and calligrapher, was a native of Yin-hsien, Chekiang. He was the seventh son of Wan T'ai [*q. v.*], son-in-law of Li Yeh-ssŭ 李鄴嗣 (H. 杲堂, original *ming* 文胤, 1622–1680), and a pupil of Huang Tsung-hsi [*q. v.*]. He was chief assistant of Li Yeh-ssŭ in compiling the 甬上耆舊詩 *Yung-shang ch'i-chiu shih,* in 30 *chüan*—an anthology of poems by Yin-hsien authors. Wan Ssŭ-pei is credited with having preserved the works of Liu Tsung-chou [*q. v.*] after the latter became a martyr to the Ming cause. His own collected verse was entitled 深省堂詩集 *Shên-hsing t'ang shih-chi,* included in 1936 in the fourth series of the *Ssŭ-ming ts'ung-shu* (see under Chang Huang-yen).

[3/404/37b; *Yin-hsien chih* (1877), 39/13a; Li Yeh-ssŭ, 杲堂文鈔 *Kao-t'ang wên-ch'ao* (1931).]

Tu Lien-chê

WAN Ssŭ-ta 萬斯大 (T. 充宗 H. 跛翁, 褐夫先生), July 11, 1633–1683, Sept. 16, scholar, native of Yin-hsien, Chekiang, was the sixth son of Wan T'ai [*q. v.*] and father of Wan Ching [*q. v.*]. Like his brothers, he was a pupil of Huang Tsung-hsi [*q. v.*]. He took no interest in the examinations, conceiving it to be his duty to elucidate the Classics, particularly the three *Rites* (*Record of Rites, Decorum Ritual, Institutes of Chou*) and the *Spring and Autumn Annals.* His investigations on the latter filled 242 *chüan,* but these were all destroyed by fire in 1673. He began, in 1681, to retrieve this loss, but when he died two years later only 10 *chüan* of miscellaneous notes, 學春秋隨筆 *Hsüeh Ch'un-ch'iu sui-pi,* were completed. This work, together with four others on the Rites (學禮質疑 *Hsüeh Li chih-i,* 禮記偶箋 *Li-chi ou-chien,* 儀禮商 *I-li shang* and 周官辨非 *Chou-kuan pien-fei*), were printed by his son under the general title *Five Treatises on the Classics,* 經學五書 *Ching hsüeh wu-shu,* whose preface is dated 1758. In addition to the above, Wan Ssŭ-ta compiled a genealogy of the Wan family, 萬氏家譜 *Wan-shih chia-p'u,* in 20 *chüan.*

[2/68/19b; 3/413/26a; *Yin-hsien chih* (1877) 41/19b; *Ssŭ-k'u* 20/5a, 22/1b, 23/5a, 24/5a, 31/2a.]

Tu Lien-chê

WAN Ssŭ-t'ung 萬斯同 (T. 季野 H. 石園先生), Mar. 9, 1638–1702, May 4, historian, a native of Yin-hsien, Chekiang, was the eighth son of Wan T'ai [*q. v.*]. He was seven (*sui*) when

Wan

Peking fell to the Manchus and the Ming dynasty thus came virtually to an end. As a loyalist of the defunct dynasty, his father assisted for a time in the government under the regency of the Prince of Lu (see under Chu I-hai). The early home-life of Wan Ssŭ-t'ung was greatly disorganized—his mother dying when he was eight (*sui*), and his grandmother when he was nine. Owing to political tumoil and family misfortunes, his education was neglected, he being over ten (*sui*) before he had any formal schooling. His father left for Kiangsu and Kwangtung when the son was eighteen (*sui*), and died on his way home two years later (1657). Wan Ssŭ-t'ung himself did not marry until he was twenty-eight (*sui*). His wife died after they had been married five years. During a period of thirty-two years, in his later life, he was compelled to move his residence six times. But despite the disturbed and unsettled conditions of the time, he managed, by following ancestral traditions and the examples set by his elder brothers, and by relying on his own determination and love of learning, to ascend the difficult path of scholarship.

Like his brothers, he was a pupil of Huang Tsung-hsi [*q. v.*], the famous Chekiang scholar, whom he visited for the first time in 1659. He shared Huang's interest in the field of history and, like him, became one of the outstanding members of the so-called Eastern Chekiang School. During the years 1666–67 he and Huang Po-chia (see under Huang Tsung-hsi) studied together in the monastery, Hai-hui ssŭ 海會寺, in the outskirts of his home district. During these years he read through the Official Dynastic Histories, applying himself so diligently that his eyes began to trouble him. Beginning in 1669, he and Huang Po-chia both taught and studied at the home of Chiang Hsi-chê 姜希轍 (T. 二濱 H. 定庵, *chü-jên* of 1642, d. 1698) of K'uai-chi, Chekiang. As the library of the Chiang family contained the official chronicles (*shih-lu*) of fifteen reigns of the Ming period, Wan seized this opportunity to digest their contents and to lay the foundation for his recognized mastery of the history of the defunct dynasty. In 1678, when names of candidates who were to compete in the special examination known as *po-hsüeh hung-tz'ŭ* (see under P'êng Sun-yü) were sent in, he was recommended by Hsü Hung-hsün 許宏勳 (T. 無功), intendant of the circuit of Ningpo and Shaohsing from 1675 to 1679. But Wan insistently declined the honor. When the Historiographical Board for the compilation of the History of the Ming Dynasty (*Ming-shih*) was re-established on a more ample scale in 1679, both Wan Ssŭ-t'ung and his nephew, Wan Yen [*q. v.*], were summoned to assist in the task. Huang Tsung-hsi wrote, as a farewell token, a poem of three stanzas in which he alluded to Wan Yen's literary ability and to Wan Ssŭ-t'ung's wide learning. Wan Ssŭ-t'ung declined the offer of an official post within the Bureau, preferring instead to labor privately in the Peking residence of the chief director, Hsü Yüan-wên [*q. v.*]. In pursuing this course he acted in accordance with a theory to which he was committed—namely, that private historical undertakings are likely to be superior to official ones. Since the latter are often carried out hurriedly by many persons, they are apt to lack coordination and consecutiveness, and sometimes fail to stress the important events of a dynasty. In the summer of 1690 Hsü Yüan-wên retired and went home, but Wan Ssŭ-t'ung was asked by the succeeding directors, Ch'ên T'ing-ching and Wang Hung-hsü [*qq. v.*], to remain with the project—his office being for a time in the Kiangnan Guildhall in Peking. When, in 1694, Wang Hung-hsü was reappointed director of the project, Wan Ssŭ-t'ung transferred his headquarters to Wang's residence. During his sojourn in Peking Wan gained wide recognition for his scholarship; his personality, too, being respected by men of learning and by high officials. For a time he was chief lecturer for a group of scholars who met twice each month.

Among his more intimate friends, were Wang Yüan and Liu Hsien-t'ing [*qq. v.*]. His friendship with Fang Pao [*q. v.*] began in 1691 when the latter came to Peking. In 1701 he first met the northern philosopher, Li Kung [*q. v.*], whom he admired very much. He thus demonstrated his catholicity of interest, and his ability to stand above the controversies of schools and sects. During this period in the capital, when he was occupied with the writing of the *Ming-shih*, we learn from various sources that he went South to visit his home at least three times—once in 1689 (when Huang Tsung-hsi once more wrote a poem to commemorate his return to Peking), and again in 1693 and 1698.

Wan Ssŭ-t'ung remained with the Historiographical Board for thirteen years, despite changes in the directing personnel. During this time he labored exclusively on the History of the Ming Dynasty, actually though not officially as director-in-chief. When he died, in 1702, his draft for the history evidently came into the possession of Wang Hung-hsü who was then director. After his retirement, in 1708, Wang had it re-

edited, with changes, and in 1723 presented it to the throne in a form comprising 310 *chüan*. Thereafter it came to be known as Wang Hung-hsü's "Draft Ming History" (明史稿 *Ming-shih kao*). The National Library of Peiping possesses a manuscript *Ming-shih kao*, in 416 *chüan*, which the officials of the Library attribute to Wan Ssŭ-t'ung, and of which they caused a transcript to be made for the Library of Congress.

Wan Ssŭ-t'ung wrote several other works on history of which perhaps the most celebrated is the 歷代史表 *Li-tai shih-piao*. In this work important historical events are arranged topically and in tabular form. Judging from a preface dated 1676, it was completed before he began his work on the *Ming-shih*, though possibly not in its final form. A printed edition, in 59 *chüan*, is included in the *Kuang-ya ts'ung-shu* (see under Chang Chih-tung). A work entitled 宋季忠義錄 *Sung-chi chung-i lu*, containing biographies of the loyalists living at the close of the Sung dynasty, was printed in 16 *chüan* in the second series of the *Ssŭ-ming ts'ung-shu* (see under Chang Huang-yen). Another biographical work, entitled 儒林宗派 *Ju-lin tsung-p'ai*, in 16 *chüan*, deals with the lives of philosophers of the Confucian school. Wan Ssŭ-t'ung assisted Hsü Ch'ien-hsüeh [*q. v.*] in the compilation of the *Tu-li t'ung-k'ao*, a work on mourning rites (see under Hsü). Fifty-six passages in this work are definitely accredited to Wan. He wrote, among other subjects, on calligraphy. His collected essays and poems, entitled 石園文集 *Shih-yüan wên-chi*, 8 *chüan*, were printed in 1936 in the fourth series of the *Ssŭ-ming ts'ung-shu*. He also left a collection of ballads, or narrative prose poems, relating to incidents of the Ming period, entitled 明樂府 *Ming yüeh-fu*, 2 *chüan*, which was printed in 1925 in the 又滿樓叢書 *Yu-man lou ts'ung-shu*.

Wan Ssŭ-t'ung is credited with having written or compiled more than thirty works, but only the few named here are known to be extant. Some of these, moreover, have circulated under the names of benefactors such as Hsü Ch'ien-hsüeh and Wang Hung-hsü. It was at Wan's suggestion, and perhaps with his assistance, that Wên Jui-lin 温睿臨 (T. 鄰翼 H. 哂園, *chü-jên* of 1705) wrote a history of the southern Ming regimes, entitled 南疆逸史 *Nan-chiang i-shih*. Owing to the recently revived interest in late Ming and early Ch'ing history, the contributions made by Wan Ssŭ-t'ung take on added significance.

[1/489/18a; 3/413/33a; 4/131/2b; 6/44/22a; 32/8/19a; *Yin-hsien chih* (1877) 41/21b; *Ssŭ-k'u; Report of the Librarian of Congress* 1935, pp. 184–85, for further data on the Draft History; Wan Yen's preface to *Li-tai shih-piao*.]

Tu Lien-chê

WAN T'ai 萬泰 (T. 履安 H. 悔庵), Mar. 19, 1598–1657, Nov. 11, scholar, native of Yin-hsien, Chekiang, was the son of Wan Pang-fu 萬邦孚 (T. 汝永 H. 瑞巖, 1554–1628). When he was nineteen (*sui*), he and his friend, Lu Fu 陸符 (T. 文虎, d. 1646 age 50 *sui*), studied under Liu Tsung-chou [*q. v.*]. They together became known as Lu-Wan—two pioneers who set a high standard of scholarship for the region in which they lived. In 1632 Wan T'ai made the friendship of Huang Tsung-hsi [*q. v.*], and his sons thereafter became the latter's pupils. He took the degree of *chü-jên* in 1636. When, in 1645, the Prince of Lu (see Chu I-hai) set up a temporary government at Shaohsing, Wan T'ai was offered a secretaryship in the Board of Revenue. He assisted in that capacity, but declined the title which went with the post. When Shaohsing fell in the following year he retired, indicating his determination never to enter political life by wearing the costume of a Taoist monk. He endeared himself to his contemporaries in a time of turmoil by burying his deceased friends and by saving others from death or imprisonment as political offenders. In 1656 he made a journey to Kwangtung, but died on his way back in the autumn of the following year. His literary collection, 續騷堂集 *Hsü-sao t'ang chi*, contains his writings for the period 1646 to 1650. Another collection, entitled 寒松齋稿 *Han-sung chai kao*, is reported in some catalogues, as well as some writings concerning his journey to Kwangtung, entitled 粵草 *Yüeh-ts'ao*.

Following are the names of his eight sons in the order of their ages; all became scholars and as such were styled the "Eight Dragons of the Wan Family" 萬氏八龍. The four younger became especially well-known.

Wan Ssŭ-nien 萬斯年 (T. 祖繩, 1617–1693) studied under Ch'ien Su-yüeh (see under Huang Tsung-hsi) in his youth.

Wan Ssŭ-ch'êng 萬斯程, 1621–1671, a student of medicine.

Wan Ssŭ-chên 萬斯禎 (T. 正符, 1622–1697), a student of the *Changes*, the *Odes* and the *Spring and Autumn Annals*.
Wan Ssŭ-ch'ang 萬斯昌 (T. 子熾, 1625–1654).
Wan Ssŭ-hsüan [*q. v.*]
Wan Ssŭ-ta [*q. v.*]
Wan Ssŭ-pei [*q. v.*]
Wan Ssŭ-t'ung [*q. v.*]

In 1935 his villa, Po-yün chuang 白雲莊, was restored; the graves of Wan Ssŭ-ch'ang and Wan Ssŭ-hsüan were repaired; and tablets of eighteen members of the Wan family were entered in the shrine. Since the Po-yün chuang is the place where Huang Tsung-hsi lectured, Huang's tablet and those of eighteen of his pupils were likewise entered in the shrine.

[3/470/37; *Yin-hsien chih* (1877) 39/13a; Chronological biography (*nien-p'u*), compiled by Wang Huan-piao, printed in *Fifth Annual Bul. of Kuo-hsüeh Library, Nanking* (1923); *Kao-t'ang wên-ch'ao* (see bibl. under Wan Ssŭ-pei); Hsü Chao-ping 徐兆昺, 四明談助 *Ssŭ-ming t'an-chu* (1828) 24/12a; Ch'ên Hsün-tz'ŭ, "On the Restoration of the Wan Family's Po-yün chuang and the Entry of Their Tablets in the Local Shrine" (in Chinese), *Bul. of the Chekiang Provincial Library*, Hangchow, vol. 4, no. 6.]

Tu Lien-chê

WAN Yen 萬言 (T. 貞一 H. 管村), Aug. 25, 1637–1705, May 8, scholar, son of Wan Ssŭ-nien (see under Wan T'ai), was a native of Yin-hsien, Chekiang. Like his father and his uncles, he was a pupil of Huang Tsung-hsi [*q. v.*] and distinguished himself as an essayist. Appointed an unsalaried licentiate in 1675, he went to Peking in the following year to become an instructor in the school of the Plain Red Banner. About the same time he made the acquaintance of Hsü Yüan-wên [*q. v.*] who in 1679 became the chief director of the reinstituted Historiographical Board, which was ordered to compile the official History of the Ming Dynasty (*Ming-shih*). On the recommendation of the director he assisted in the compilation, and remained in the Board for ten years. He contributed data covering the Ch'ung-chên reign period (1628–1644) which he entitled 崇禎長編 *Ch'ung-chên ch'ang-pien*. An anonymous work of the same name in 2 *chüan*, which, however, begins only in the tenth month of the sixteenth year of Ch'ung-chên (1643), is included in the 痛史 *T'ung-shih*, published in 1911 by the Commercial Press, Shanghai. This is thought by some scholars to be a fragment of Wan Yen's original work. According to the local history, he is the author of another work on Ming history, entitled 明鑑舉要 *Ming-chien chü-yao*, in 17 *chüan*. In 1688 Wan Yen accepted a post as magistrate of Wu-ho, Anhwei. But for some reason he incurred official displeasure and three years later (in 1691) was sentenced to death. After much exertion his son, Wan Ch'êng-hsün 萬成勳 (T. 開遠 H. 西郭, 1670–c. 1730), managed to gather five thousand *taels* silver to get him released in 1694.

Wan Ch'êng-hsün was a grandson-in-law of Huang Tsung-hsi. About the year 1721 he served as sub-prefect of Tz'ŭ-chou, Chihli. He was known as a poet and ranked with Li Tun 李暾 (T. 寅伯 H. 東門, c. 1662–1736), Chêng Hsing 鄭性 (T. 義門 H. 南谿, Jan. 1, 1666–1743, Wan's brother-in-law), and Hsieh Hsü-chang 謝緒章 (T. 漢倬 H. 北溟, 1666–1720), as one of "The Four Comrades of Ssŭ-ming" (四明四友)—Ssŭ-ming being a range of hills southwest of Yin-hsien (Ningpo), their native district. The collected essays of Wan Yen, entitled 管村文鈔內編 *Kuan-ts'un wên-ch'ao nei-pien*, in 3 *chüan*; and those of his son, entitled 千之草堂文鈔 *Ch'ien-chih ts'ao-t'ang wên-ch'ao*, 1 *chüan*, were printed in 1934 (from manuscripts) in the second series of the *Ssŭ-ming ts'ung-shu*, edited by Chang Shou-yung (see under Chang Huang-yen).

[2/68/21a; 3/255/36a; *Yin-hsien chih* (1877) 42/2a, 54/10b; Chu Hsi-tsu, "Notes on an Incomplete Copy of the *Ch'ung-chên ch'ang-pien*" (in Chinese) *Yenching Journal*, no. 3, p. 513; Chêng Hsing, 南谿偶刊 *Nan-ch'i ou-k'an* (1742); *Ch'ien-chih ts'ao-t'ang wên-ch'ao*, p. 39b.]

Tu Lien-chê

WANG An-kuo 王安國 (T. 書城 H. 春圃), June 24, 1694–1757, Feb. 25, official and scholar, was a native of Kao-yu, Kiangsu. For many generations his forefathers were scholars and teachers. After obtaining his *chin-shih* degree with high honors in 1724 he was appointed a compiler in the Hanlin Academy, and in the following year participated in the compilation of the first edition of the *Ta-Ch'ing i-t'ung chih* (see under Hsü Ch'ien-hsüeh and Yung-yen). In 1732 he was appointed a reviser for the compilation of the first edition (1739) of the *Pa-ch'i t'ung-chih* (see under Li Fu). In the same year (1732) he was

in charge of the provincial examination in Fukien, and in the following year became a tutor in the Imperial Academy. In 1735 he was appointed commissioner of education in western Kwangtung, with the designation *Chao-Kao hsüeh-chêng* 肇高學政 as distinguished from the office in eastern Kwangtung, known as *Kuang-Shao* (廣韶) *hsüeh-chêng*. The division of the province for this purpose was put into effect early in 1730, but in 1751 the earlier practice of having one commissioner for the whole province was resumed.

Upon his return to the capital (1739) Wang An-kuo was made vice-president of the Board of Punishments (1739–40). Late in 1740, while serving as vice-president of the Censorate, he charged Wang Mu (see under Wang Yüan-ch'i) governor of Kwangtung, with having illegally appointed a magistrate; and after Wang Mu's dismissal Wang An-kuo was ordered to fill the place. By virtue of his energetic and efficient administration many old rules and traditions in the province were altered. In 1744 he was appointed president of the Board of War, but did not take the post owing to his father's death (1744) and the customary period of mourning. In 1746 he returned to Peking to take the presidency of the Board of Ceremonies, a post he held until 1755. In 1747 he was named to serve concurrently as one of the directors for the compilation of the third edition of the 大清會典 *Ta-Ch'ing hui-tien* or "Collected Statutes of the Empire", and the first edition of the 大清通禮 *Ta-Ch'ing t'ung-li*, or "Collected Rules of Ceremony". The first edition of the *Ta-Ch'ing hui-tien*, in 162 *chüan*, was commissioned in 1684 and completed in 1690. The second edition, in 250 *chüan*, was commissioned in 1724 and completed in 1733. The third edition, in 100 *chüan* (with *tsê-li* 則例, or regulations, in 180 *chüan*), was commissioned in 1747 and completed early in 1767. The fourth edition, in 80 *chüan* (with *shih-li* 事例, or precedents, in 920 *chüan*, and *t'u* 圖, or illustrations, in 132 *chüan*), was commissioned in 1801 and completed in 1818 (see under Yü Chêng-hsieh). The fifth edition, in 100 *chüan*, with *shih-li* in 1,220 *chüan* and *t'u* in 270 *chüan*, was commissioned in 1886 and completed in 1899. The Library of Congress has all five editions. As for the *Ta-Ch'ing t'ung-li*, the first edition, in 50 *chüan*, was commissioned in 1736, completed in 1759 and printed in 1818. An expanded edition in 54 *chüan* was commissioned in 1819 and completed in 1824.

In 1755 Wang An-kuo was appointed president of the Board of Civil Office, but was permitted to resign, late in 1756, on grounds of ill health. Upon his death he was canonized as Wên-su 文肅. He exemplified in his life a long-standing family tradition of strict morality. He was serious-minded and rigorous in the application of his principles, and led a life of extreme simplicity. Though he held many high positions, he remained to the end a poor man, devoted whole-heartedly to the service of his country. By nature a student deeply interested in the classics, he was unable to complete his studies in this field. His ambitions were fulfilled, however, and that handsomely, by his son, Wang Nien-sun, and his grandson, Wang Yin-chih [*qq. v.*].

[3/76/32a; 4/29/11a; 9/21/24b; 20/2/00; 肇慶府志 *Chao-ch'ing fu-chih* (1876) 13/2b; Lo Chên-yü 羅振玉, 高郵王氏遺書 *Kao-yu Wang-shih i-shu* (1925); *Ssŭ-k'u* 68/3b, 81/5a, 82/5b.]

LI MAN-KUEI

WANG Ch'ang 王昶 (T. 德甫 H. 述庵, 蘭泉), Jan. 6, 1725–1806, July 22, scholar and official, was a native of Ch'ing-p'u, Kiangsu. In 1749 he entered the Tzŭ-yang (紫陽) Academy at Soochow. Two years later his poems were included in the anthology of verse by seven students of the Academy (see under Wang Ming-shêng), edited by the principal, Shên Tê-ch'ien [*q. v.*]. In 1754 he went to Peking and was employed by Ch'in Hui-t'ien [*q. v.*] to assist in compiling the latter's work, *Wu-li t'ung-k'ao*. In the same year he passed the examination for *chin-shih*, but as he failed to enter the Hanlin Academy he became disheartened and, after lingering for some time in Peking and in Tsinan, returned to Ch'ing-p'u. Late in 1756 he went to Yangchow and taught the sons and grandsons of Lu Chien-tsêng [*q. v.*], the salt commissioner. In the following year he competed in the special examination granted by Emperor Kao-tsung at Nanking in the course of the latter's second tour of Kiangnan and Chekiang. He received the highest grade at the examination and was appointed a secretary of the Grand Secretariat, a post he assumed late in 1758.

During his stay of about ten years in Peking Wang made the acquaintance of many famous scholars of the time and participated in the compilation of several official works, particularly the 西域同文志 *Hsi-yü t'ung-wên chih*, 24 *chüan* (completed in 1766), a dictionary of the languages of the Eleuths, Mohammedans, Tibetans, and natives of Kokonor. He also served (1767) in a

project for collecting all the incantations or magical formulae 咒 in the *Tripitaka* and editing them in Manchu, Chinese, Mongolian and Tibetan. His task was to help the lamas to choose the appropriate Chinese characters for the transcriptions. This work, entitled 滿漢蒙古西番合璧大藏全咒 *Man Han Mêng-ku Hsi-fan ho-pi Ta-tsang ch'üan-chou*, 88 *chüan*, includes the following appendices: 同文韻統 *T'ung-wên yün-t'ung*, 6 *chüan*, a list of standard works or alphabets used in transliterating from one language to another; 字母讀法 *Tzŭ-mu tu-fa*, 1 *chüan*, an aid to the pronunciation of the alphabets; and 讀咒法 *Tu-chou fa*, 1 *chüan*, about the ways to chant the charms. In the meantime he served in the Grand Secretariat, first as a secretary (1758–59) and then as an extra sub-reader (1759–63). After 1759 he served concurrently as a secretary in the Grand Council. In 1763 he was transferred to the Board of Punishments, and a year later was made a second class secretary. By quick promotion he became, within three years, director of a department (1767). However, in 1768 he was indicted and discharged for divulging state secrets to Lu Chien-tsêng when the latter was being accused of corruption. Involved in the same case were Wang's friends, Chi Yün [*q. v.*] and Chao Wên-chê (see under Wang Ming-shêng). Chi was banished, but Wang and Chao were permitted to redeem themselves by serving in a literary capacity on the staff of A-kuei [*q. v.*], the newly appointed governor-general of Yunnan and Kweichow and successor to Ming-jui [*q. v.*] in directing the campaign against Burma. For three years (1768–71) Wang accompanied A-kuei wherever he went, even on the expedition to Burma in 1769. When A-kuei was discharged in 1771 and Wên-fu (see under A-kuei) appointed in his stead, Wang and Chao were assigned to serve Wên-fu in the same capacity. When the army in Yunnan was transferred to Szechwan to fight against the Chin-ch'uan rebels, Wên-fu took A-kuei, Wang and Chao with him. In 1772 A-kuei was reinstated in officialdom and was made commander of the southern route army while Wên-fu commanded the main army which attacked from the east. Wang accompanied A-kuei while Chao remained with Wên-fu. This was fortunate for Wang because Chao and Wên-fu and a large number of men were killed in the defeat at Mu-kuo-mu (1773). As assistant to A-kuei who then became commander-in-chief, Wang composed most of the latter's memorials to the throne. After several years of fighting, the Chin-ch'uan area was finally conquered in 1776. Wang returned to Peking with the victorious commanders who were received by the Emperor with splendid ceremonies.

While he was living in Yunnan and Szechwan (1768–76) Wang Ch'ang wrote a number of works about his experience in these provinces. The following are in diary form: 滇行日錄 *Tien-hsing jih-lu*, 3 *chüan*, written in 1770; 征緬紀聞 *Chêng-Mien chi-wên*, 3 *chüan*, written in 1770; and *Shu-chiao* (蜀徼) *chi-wên*, 4 *chüan*, written in 1771. His account of the war against the Burmese, *Chêng-Mien chi-lüeh* (略), is an important source on that subject. He also wrote four other accounts of travel, namely: 商洛行程 *Shang-Lo hsing-ch'êng*, written in 1786; 雪鴻再錄 *Hsüeh-hung tsai-lu*, written in 1788; 使楚叢譚 *Shih-Ch'u ts'ung-t'an*, written in 1791; and 臺懷隨筆 *T'ai-huai sui-pi*, written in 1792. These eight works, known collectively as 春融堂雜記 *Ch'un-jung t'ang tsa-chi*, were reprinted with several of his short articles in the *Hsiao-fang-hu chai yü-ti ts'ung-ch'ao* (see under Hsü Chi-yü).

During the Chin-ch'uan war Wang Ch'ang was several times promoted, and before the war ended he held the rank of a department director (appointed in 1774). After he returned to Peking he served first as deputy commissioner of the Transmission Office (1776–77) and then as director of the Court of Judicature and Revision (1777–80). In the meantime he served as one of the three chief compilers of the official history of the Chin-ch'uan war, 平定兩金川方略 *P'ing-ting liang Chin-ch'uan fang-lüeh*, 136 + 17 *chüan*, commissioned in 1776, completed about 1779–80, and printed in 1800. In 1785 he was concurrently appointed one of the chief compilers of the revised edition of the comprehensive gazetteer of the empire, *Ta-Ch'ing i-t'ung chih* (see under Hsü Ch'ien-hsüeh). Early in 1780 he was made a vice-president of the Censorate. Thereafter he held the following posts: provincial judge of Kiangsi (1780), Chihli (1783) and Shensi (1783–86); financial commissioner of Yunnan (1787–88) and Kiangsi (1788–89); and junior vice-president of the Board of Punishments (1789–93). In the last capacity he was several times sent to the provinces to conduct important trials. In 1793, at seventy *sui*, he returned to Ch'ing-p'u on leave, but when he reached Peking late that year he was thought too old for service, and was allowed to retire. Thereafter he went to Peking twice: early in 1796 to attend the banquet of elderly men of the empire, and in 1799 to mourn the death of Emperor Kao-tsung. At this time his eyes and

feet troubled him, but he still made some journeys to cities near Ch'ing-p'u, and headed several Academies, among them the Lou-tung (婁東) Academy at T'ai-ts'ang, Kiangsu (1796–97), and the Fu-wên (敷文) Academy at Hangchow (1800–01). In 1803, owing to a deficit in the provincial finances of Yunnan, he and all the officials who held posts in that province in the preceding twenty years were ordered to make up the arrears—the fine he was ordered to pay amounting to twelve thousand *taels*. After disposing of all his property he could barely raise half the amount. Hence in 1803, then eighty *sui*, he had to live for a time in a temple in Soochow until he was released from further payments through petition of his friends and disciples. He died three years later.

During his official career, lasting some forty years, Wang Ch'ang took part in compiling many works for the government, among which (in addition to those already noted) may be mentioned the following: *Li-tai t'ung-chien chi-lan* (see under Lu Hsi-hsiung), 120 *chüan*, completed in 1768; 青浦縣志 *Ch'ing-p'u hsien-chih*, 40 *chüan*, printed in 1788; 太倉州志 *T'ai-ts'ang chou-chih*, 65 *chüan*, printed in 1803; 陝省律例 *Shan-shêng lü-li*, 50 *chüan*, compiled about 1786; and 銅政全書 *T'ung-chêng ch'üan-shu*, 50 *chüan*, concerning the administration of the copper mines in Yunnan, compiled in 1787 but now listed as lost.

Wang Ch'ang was regarded as an efficient and conscientious official, but he is remembered especially as a poet and a man of letters. His fame as a poet won him many disciples, such as Huang Ching-jên, Ying-ho, Tai Tun-yüan [*qq. v.*] and Yang Fang-ts'an (see under Sun Yüan-hsiang). As a poet he rivalled his contemporary, Yüan Mei [*q. v.*]. His collected works in prose and verse, entitled *Ch'un-jung t'ang chi*, 68 *chüan*, were printed in 1807. Attached to this collection is a biography of him, 述庵先生年譜 *Shu-an hsien-shêng nien-p'u*, in 2 *chüan*, compiled by his son-in-law, Yen Jung 嚴榮 (T. 瑞唐, chin-shih of 1795, d. 1821). Wang also edited an anthology, with biographies, of the poets of his native district, entitled *Ch'ing-p'u shih-chuan* (詩傳), 34 *chüan*; and two anthologies of contemporary writers: one of prose, entitled 湖海文傳 *Hu-hai wên-chuan*, 75 *chüan*, printed in 1839; and one of verse, entitled *Hu-hai shih-chuan*, 46 *chüan*, printed in 1803. For the anthology, *Tz'ŭ-tsung*, of Chu I-tsun [*q. v.*] he prepared a supplement, entitled *Hsü* (續) *Tz'ŭ-tsung*, 2 *chüan*. Relying partly on Chu's unpublished manuscripts, he compiled a *Ming tz'ŭ-tsung* in 12 *chüan*. Then he edited an anthology of *tz'ŭ* of the Ch'ing period, entitled *Kuo-ch'ao* (國朝) *tz'ŭ-tsung*, 48 + 8 *chüan*. These three anthologies of *tz'ŭ* were printed in 1803. In the same year he edited the collected works of the Ming loyalist, Ch'ên Tzŭ-lung [*q. v.*], whom he greatly admired.

In the field of epigraphy Wang Ch'ang won permanent fame for his collection of more than fifteen hundred rubbings of inscriptions on bronze or stone from the earliest times to the end of the Sung Dynasty (1279), entitled 金石萃編 *Chin-shih ts'ui-pien*, 160 *chüan*, printed in 1805. He made this great collection during fifty years of study and travel over the empire, and finally in 1802 asked Chu Wên-tsao 朱文藻 (T. 映漘, 1735–1806) and Ch'ien T'ung (see under Ch'ien Ta-chao) to edit them. The pre-T'ang inscriptions were reproduced in facsimile. Every item in this work is described in full with quotations from various authorities. A collection of inscriptions of the Yüan period in manuscript was found by Lo Chên-yü (see under Chao Chih-ch'ien) who identified it as Wang's supplement to his own work. This manuscript was reproduced by Lo in 1918 under the title *Chin-shih ts'ui-pien wei-k'an-kao* (未刊稿), 3 *chüan*. Many attempts have been made by later scholars to supplement or correct Wang's collection of epigraphs. Among these the best known is the 八瓊室金石補正 *Pa-ch'iung shih chin-shih pu-chêng*, 130 *chüan*, by Lu Tsêng-hsiang 陸增祥 (T. 魁仲 H. 星農, 1833–1889), printed in 1925.

[*Nien-p'u* in *Ch'un-jung t'ang chi;* 1/311/10b; 2/26/48b; 3/92/30a; 7/20/1a; 20/3/00; *Ch'ing-p'u hsien-chih* (1877); *Ssŭ-k'u.*]

Fang Chao-ying

WANG Chêng 王徵 (T. 良甫 H. 葵心, 了一道人), May 12, 1571–1644, scientist, scholar, and Ming official, was a native of Ching-yang, Shensi. His father, Wang Ying-hsüan 王應選 (H. 滸北 d. 1628), was a tutor to private families in his native place and the author of two short works, entitled 算數歌訣 *Suan-shu ko-chüeh* and 滸北山翁訓子歌 *Hu-pei shan-wêng hsün-tzŭ ko*. Wang Chêng took the *chü-jên* degree in 1594, but did not become a *chin-shih* until twenty-eight years later (1622), after failing nine times. His examination papers for this degree are said to be preserved in the Shensi Provincial Library at Sian. Being a youth interested in the applied sciences, he attempted to improve the tools used by farmers, and is said to have constructed a num-

ber of new implements for use on his own farm. An illustrated work by him, entitled 諸器圖說 *Chu-ch'i t'u-shuo*, 1 *chüan*, completed in 1627, describes his improvements in these tools. Because of his repeated visits to Peking to compete in the metropolitan examination, he had an opportunity to become acquainted with Jesuit missionaries, and was baptized under the name Philip 斐理伯. In 1623 he read the work, *Chih-fang wai-chi* (see under Li Chih-tsao), and was pleased to find in it information about mechanical contrivances used in European countries. About the years 1623-24 he was appointed prefectural judge of Kuang-p'ing, Hopei, where he handed down many just and impartial decisions and cleared certain inhabitants of that prefecture who had been falsely accused of connection with the uprising of the White Lotus Sect (1622).

Wang Chêng went back to his native place in 1625 to observe mourning for the death of his stepmother. During his stay there he invited Nicolas Trigault 金尼閣 (T. 四表, 1577–1628) to come from Shansi in order to preach in Shensi. In the meantime he studied Latin under Trigault, and is therefore regarded by some as the first Chinese to study that language. In 1626 he and Han Yün (see under Han Lin) edited and published the 西儒耳目資 *Hsi-ju êr-mu tzŭ*, a key to the pronunciation of Chinese characters, by Trigault. The printing of this work was financed by Wang's fellow-townsmen, Chang Wên-ta 張問達 (T. 誠宇, 德允, 德孚, *chin-shih* of 1583), and the latter's second son, [Paul] Chang Chung-fang 張緟芳 (T. 敬一). Late in 1626 Wang Chêng went to Peking where he met Longobardi (see under Chu Yu-lang), Terrenz (see under Li Chih-tsao), and Schall von Bell (see under Yang Kuang-hsien) who, on recommendation of Hsü Kuang-ch'i [*q. v.*], had been ordered by imperial decree to revise the Chinese calendar. Being an ardent student, Wang Chêng made use of the opportunity to obtain information from the missionaries about various subjects, especially on matters of applied science. After about a month he completed, in collaboration with Terrenz, a translation of European works on mechanical principles and instruments with illustrations drawn by himself, entitled 遠西奇器圖說錄最 *Yüan-hsi ch'i-ch'i t'u-shuo lu-tsui* (commonly known as *Ch'i-ch'i t'u-shuo*), 3 *chüan*, printed in 1627 at Peking. In his preface to this work, dated 1627, Wang Chêng refers to the newly-discovered Nestorian Monument in his native province and points out the similarity of its teachings to the Christian religion.

Wang

In 1830 the *Ch'i-ch'i t'u-shuo* and the above-mentioned *Chu-ch'i t'u-shuo* were reprinted by Wang's fellow-provincial, Chang P'êng-fên 張鵬翂 (H. 補山, *chü-jên* of 1821), and later (1844) were included in the *Shou-shan ko ts'ung-shu* (see under Chang Hai-p'êng). Certainly some of the terminology of mechanics in these two works has entered permanently into the Chinese language. During the years 1627–28 Wang was appointed prefectural judge of Yangchow where he and a fellow-provincial, Lai Fu 來復 (T. 陽伯, *chin-shih* of 1616), intendant of the Huai-Yang Circuit, refused to worship in the newly-erected temple to the notorious Wei Chung-hsien [*q. v.*]. For these scruples they came to be known as "The Two Unyielding Gentlemen from Shensi" (關西二勁). Late in 1628 Wang Chêng went home to mourn the death of his father. Upon the recommendation of Sun Yüan-hua [*q. v.*], governor of Tengchow and Laichow in the Shantung peninsula, he was appointed intendant of the Liao-hai Circuit with headquarters at Tengchow. On August 17, 1631 he took up his post, but half a year later (February 21, 1632) Tengchow fell into the hands of Kêng Chung-ming and K'ung Yu-tê [*qq. v.*]. Sun Yüan-hua was captured and later released by the rebels, but Wang escaped and returned to Shensi. In the following year (1633) he was sentenced to exile for failure to defend Tengchow, but was soon pardoned. Thereafter he engaged in writing and never resumed official life. When Li Tzŭ-ch'êng [*q. v.*] took Sian, in 1643, he invited Wang Chêng to join him, but Wang firmly refused, declaring that he would rather take his life than throw in his lot with the rebels. When he learned of the fall of Peking to Li Tzŭ-ch'êng, which took place on April 25, 1644, he committed suicide, after seven days of starvation. He was given privately, by his disciples, the posthumous name, Tuan-chieh 端節, and later was canonized by Emperor Kao-tsung as Chung-chieh 忠節.

More than thirty works, whose titles are known, are attributed to Wang Chêng, but only a few of these are extant. Aside from those mentioned above, reference should be made to several others which are not so generally known. One, entitled 畏天愛人極論 *Wei-t'ien ai-jên chi-lun*, 1 *chüan* in 56 leaves, written in 1628, is preserved in manuscript in the Bibliothèque Nationale, Paris. A notation states that it was "criticized and punctuated" by Chêng Man [*q. v.*], a scholar who obtained his *chin-shih* degree in the same year as Wang Chêng. Wang wrote the work to make known his hope that Confucianism and

Christianity might be merged into one system under the common principle "Respect Heaven and Love Mankind"—a thought which appears in the wording of the title. There is also a 仁會約 *Jên-hui yüeh* (Rules for the Benevolent Society), 47 leaves, which Wang drew up and published in 1634 for an organization of his friends and relatives for mutual improvement in Christian knowledge and activity. In 1638 he published, under the title 崇一堂日記隨筆 *Ch'ung-i t'ang jih-chi sui-pi*, 1 *chüan*, a number of stories from the West which Adam Schall had recounted to him in conversations they had (before Schall went to Peking in 1630) in the Christian church at Sian, Shensi, known as Ch'ung-i t'ang. During his stay in Sian, Wang helped Étienne Faber (see under Hsü Kuang-ch'i) put into Chinese, under the title 杜奧定先生東來渡海苦跡 *Tu Ao-ting hsien-shêng tung-lai tu-hai k'u-chi*, an account of the hazardous ocean voyage which the missionary, Augustin Tudeschini (1598–1643), made when he came to China in 1631. A collection of official documents which Wang prepared during his official career in Kuang-p'ing and Yangchow he published in 1636 under the title 兩理略 *Liang-li lüeh*, 4 *chüan*.

A great-grandson of Wang Chêng, named Wang Ch'êng-lieh 王承烈 (1660–1730, *chin-shih* of 1709), a scholar and official, rose to be a vice-president of the Board of Punishments.

[Ch'ên Yüan, *Ching-yang Wang Chêng chuan* (a biography in Chinese), *Bulletin of the National Library of Peiping*, vol. VIII, no. 6; *ibidem*, *Wang Chêng i-wên ch'ao* (遺文抄); *Ching-yang hsien-chih* (1911) 11/4b, 14b, 12/40a, 50b; *Shensi t'ung-chih* (1735) 61/44b, (1934) 185/39b; Pfister, *Notices*, pp. 115, 181, 156; 陝西教育月刊 *Shensi chiao-yü yüeh-k'an*, no. 4 (portrait); Wylie, *Notes*, p. 144.]

J. C. Yang
Wang Chung-min

WANG Chi 汪楫 (T. 舟次, 恥人 H. 悔齋), 1636–1699, Sept. 7, writer, official, and envoy, was a native of I-chêng, Kiangsu, whose father had migrated from Hsiu-ning, Anhwei. Wang Chi was recommended to take the special examination of 1679, known as *po-hsüeh hung-tz'ŭ* (see under P'êng Sun-yü), which he passed as fifteenth among the fifty successful candidates. Appointed a corrector in the Hanlin Academy, he served on the editorial staff of the *Ming-shih*. In the latter capacity he offered valuable suggestions as to methods of gathering historical material relating to the close of the Ming period. In 1682 he was sent as envoy of Emperor Shêng-tsu to confirm the title of king upon the ruler of the tributary islands of Loochoo—islands first mentioned in the *History of the Sui Dynasty* (隋書), which has a separate section devoted to them. According to that account, they were sighted in 605 A.D., and a Chinese envoy was dispatched two years later. The *History of the Ming Dynasty* states that the ruler of Loochoo first sent tribute to China in 1372 when regular official intercourse began. Wang Chi was the second envoy of the Ch'ing period to be sent on such a mission. Chu I-tsun wrote an essay, and Wang Shih-chên [*qq. v.*] composed several poems, to commemorate his departure. He set sail from Foochow on July 17, 1683, reaching Na-pa-chiang 那霸港, the metropolis of the islands, on July 20. This was considered the shortest time in which this journey had ever been made, and Wang Chi wrote several poems to commemorate the achievement. A travel diary, 中山傳信錄 *Chung-shan ch'uan-hsin lu* (preface 1721), written by Hsü Pao-kuang 徐葆光 (T. 亮直 H. 澄齋, d. 1723), vice-envoy to Loochoo in 1719, gives the length of time that Wang's predecessors took to make the same journey from Foochow in the years 1534, 1562, 1580, 1605, 1633, and 1663, the time required being 18, 11, 14, 8, 9, and 19 days respectively.

During his sojourn on the islands Wang Chi was requested to write inscriptions for the Palace and for many temples, including the Temple of Confucius, most of which are recorded as having been seen by his successor. Upon his return to China, after a stay of five months on the islands, he wrote two monographs on his experiences: the 中山沿革志 *Chung-shan yen-ko chih*, a work in 2 *chüan* on the history and government of the islands, and the 使琉球雜錄 *Shih Liu-ch'iu tsa-lu*, 4 *chüan*, on the customs which he had observed.

In 1689 Wang Chi became prefect of Honanfu, Honan, where he is said to have dispensed impartial justice, purchased land to support the local Academy—Sung-yang shu-yüan 嵩陽書院—and brought effective relief in time of famine. He was promoted (1693) to the post of provincial judge and later (1695) financial commissioner of Fukien, where he was likewise greatly admired. Summoned to the Court at Peking, he stopped to visit his home on the way, and died there in 1699. His library, which remained in the family for many years, was known

as one of the most complete in the Yangchow area, and Lu Chien-tsêng [*q. v.*] frequently borrowed from it. The *Huai-hai ying-ling chi*, an anthology prepared by Juan Yüan [*q. v.*], reproduces a number of his poems and has a good sketch of his life. Twenty-nine poems by Wang Chi were included in the collection, *Kan-chiu chi*, compiled by Wang Shih-chên. He was also the author of a dramatic work entitled 補天石 *Pu-t'ien shih*.

[3/162/4a; 23/11/4b; 29/2/17b; *I-chêng-hsien chih* (1890) 36/13b *et passim; Sui-shu* 81/10b; M.1/323/1b; Chu I-tsun [*q.v.*], *P'u-shu t'ing chi* 41/2b, 73/8a; Chou Huang (see under Wang Wên-chih), *Liu-ch'iu kuo chih lüeh* (1757) 3/46a; *Kan-chiu chi* 7/30b; Kiangsu *Kuo-hsüeh Library Catalogue* 35/9a; Wang Kuo-wei, 曲錄 *Ch'ü-lu* 2/39a.]

HAN SHOU-HSÜAN

WANG Ch'i-shu 汪啟淑 (T. 秀峯, 愼儀 H. 訒庵, 槐谷), 1728–1799 (?), bibliophile, and collector of ancient seals, regarded Shê-hsien (Huichow), Anhwei, as his ancestral home but, like many well-to-do fellow townsmen, lived in Hangchow where his family had amassed great wealth as salt merchants. In 1745 he was initiated into the poets' club of Hangchow, known as the Hsi-hu yin-shê 西湖吟社, of which Li Ê and Hang Shih-chün [*qq. v.*] were senior members. In the ensuing two or three decades he tried to become an official through the civil service examinations, but failed to obtain even the *chü-jên* degree. Having ample means, he lived, between examinations, a life of leisure, collecting rare books and antiques, and building gardens and country villas. In his mansion in Hangchow he had a studio, Fei-hung t'ang 飛鴻堂, to store his collection of ancient and modern seals. In another building, K'ai-wan lou 開萬樓, he housed his rare books. Occasionally he went to his ancestral town, Huichow, where he maintained a country villa known as Mien-t'an shan-kuan 綿潭山館. He also owned houses in Kashing, Sungkiang, Soochow, and for a time, in Peking.

Finally Wang Ch'i-shu gave up hope of obtaining a degree by way of the examinations and, like other affluent salt merchants of his day, had to content himself with occasional advancement in official rank in return for contributions he made to the imperial treasury to defray the cost of military campaigns. In the seventeen-seventies he held the rank of an expectant assistant department director of a Board; and it was in this capacity that he served, first, in the Board of Works, and then, in the Board of Revenue. Later he was promoted to be a department director in the Board of Revenue and in the Board of War. He seems to have left Peking in 1782.

In the years 1772 and 1773, when the compilation of the Imperial Manuscript Library, *Ssŭ-k'u ch'üan-shu* (see under Chi Yün), was initiated, book collectors of the empire were called upon to loan their rare works to the throne. Emperor Kao-tsung promised that all books so loaned would be returned to the owners as soon as they were copied. From his collection at Hangchow Wang Ch'i-shu selected 524 items which he submitted to the governor of Chekiang for transmission to Peking. Only three other families were able each to submit more than five hundred works (see under Pao T'ing-po, Ma Yüeh-kuan, and Fan Mou-chu) and these, like Wang, were awarded a set of the 1728 edition of the *Ku-chin t'u-shu chi-ch'êng* (see under Ch'ên Mêng-lei). Two rare books were singled out from Wang's contributions as worthy of special notice, and for each of these Emperor Kao-tsung composed a eulogistic poem which was sent to Wang with the books he had loaned. The two works in question are: the 建康實錄 *Chien-k'ang shih-lu*, a work on Nanking, in 20 *chüan*; and the 錢塘遺事 *Ch'ien-t'ang i-shih*, a work on Hangchow, in 10 *chüan*. Later the Emperor bestowed other gifts on Wang and on bibliophiles of equal repute. In 1778 each of them was given a set of engraved illustrations showing the conquest of Ili (see under Chao-hui), and in 1787, a set of illustrations depicting the Chin-ch'uan war (see under A-kuei). It is said that Wang died at the age of seventy-two *sui* in Sungkiang.

Though Wang Ch'i-shu was thus honored as a book collector, he had few friends among his scholarly contemporaries. Possibly the reason was that, unlike them, he obtained his official titles by purchase rather than by the usual examinations. Moreover, his special fields were expensive hobbies in which very few scholars of the time could indulge, however much they might desire to do so. Apparently also he was not on the best of terms with some contemporary collectors. Pao T'ing-po [*q. v.*], for example, recorded his dissatisfaction at the alleged illiberality of Wang in loaning his books.

Wang Ch'i-shu befriended many humble carvers of seals and wrote biographical sketches of the more important ones he had known personally. A collection of these sketches, entitled

Fei-hung t'ang yin-jên chuan (印人傳), 8 *chüan*, was printed in 1789. The Library of Congress possesses a *Fei-hung t'ang yin-p'u* (譜), printed in four series from 1745 to 1757, which contains impressions of the seals which he owned, and also his portrait. Among some twenty works compiled by him on the subject of seals are: 漢銅印叢 *Han t'ung-yin ts'ung*, 12 *chüan*, printed in 1755; and 訒庵集古印存 *Jên-an chi ku-yin ts'un*, 16 volumes. He also left several collections of miscellaneous notes, among them the 水曹清暇錄 *Shui-ts'ao ch'ing-hsia lu*, 16 *chüan*, reprinted in Japan in 1862. A collection of his verse, entitled *Jên-an shih-ts'un* (詩存), 8 *chüan*, was printed in 1772. He reprinted a number of old works, issuing in 1782, for example, the *Shuo-wên hsi-chuan* (see under Wang Hsien and Tuan Yü-ts'ai) by Hsü Ch'ieh (see under Fêng Kuei-fên).

The metropolitan area of Hangchow was, from the Sung period onward, the seat of many famous libraries. This was particularly true in Wang's day, the most prosperous period of the Ch'ing dynasty. Some of the collectors of this region—men like Lu Wên-ch'ao [*q. v.*] and Hang Shih-chün—were not wealthy, but accumulated large libraries by years of unremitting effort. Pao T'ing-po and Wang Ch'i-shu, on the other hand, were men of wealth who, though recorded as belonging to the neighboring town of Shê-hsien, nevertheless had frequent social contacts with collectors in Hangchow, of whom the following may be mentioned: the Chao family (see under Chao I-ch'ing); the Wang family (see under Wang Hsien); Wu Ch'o 吳焯 (T. 尺鳧 H. 繡谷, 蒴園, 1676–1733); Sun Tsung-lien 孫宗濂 (T. 栗忱 H. 隱谷, *chü-jên* of 1744); and Wang Jih-kuei 汪日桂 (T. 一枝, 一之). The last named is the least known, although his library, Hsin-t'o chai 欣託齋, was said by Hang Shih-chün to have contained some 200,000 *chüan*.

The library of Wu Ch'o, known as P'ing-hua chai 瓶花齋, was a frequent meeting-place for local poets. Wu prepared an annotated catalog of his collection, entitled 繡谷亭薰習錄 *Hsiu-ku t'ing hsün-hsi lu*, 8 *chüan*, of which only three *chüan* were salvaged and printed in 1918 in the *Sung-lin ts'ung-shu* (see under Hsü Sung). His sons, Wu Ch'êng (see under Li Ê) and Wu Yü-Ch'ih 吳玉墀 (T. 蘭陵 H. 小谷, *chü-jên* of 1770), were both noted bibliophiles. The library of Sun Tsung-lien was known as Shou-sung t'ang 壽松堂. His son, Sun Yang-tsêng 孫仰曾 (T. 虛白 H. 景高), and Wu Ch'o's son, Wu Yü-ch'ih, each presented more than one hundred items to the throne for the compilation of the Imperial Manuscript Library, and received appropriate rewards.

Two other early Ch'ing bibliophiles of Hangchow were noted for their achievements in textual criticism, namely: Yao Chi-hêng 姚際恆 (T. 立方 H. 源首, b. 1647) and Sun Chih-tsu 孫志祖 (T. 頤谷, 貽穀 H. 約齋, 1737–1801). Yao possessed, in addition to paintings and antiques, a collection of rare books of which the catalog is entitled 好古堂書目 *Hao-ku t'ang shu-mu*, 4 *chüan* (reproduced in 1929 from an early manuscript copy). An exceptionally critical scholar, he refuted the traditional commentaries to the *Classic of Poetry*, and set forth his own views with a high degree of common sense, in a work entitled 詩經通論 *Shih-ching t'ung-lun*, 18 *chüan*, written in 1705 and printed in 1837. He wrote commentaries to the other *Classics*, but these seem to have been lost. Yao was interested also in the genuineness of ancient books, or the detection of forgeries whose age or authenticity had not been adequately studied. He prepared a list of spurious works, entitled 古今僞書考 *Ku-chin wei-shu k'ao* (Forgeries of Ancient and Modern Times), of which a re-punctuated edition, with notes by Ku Chieh-kang (see under Ts'ui Shu) was published in 1929. Though brief, it is one of the landmarks in Chinese historical criticism.

Sun Chih-tsu was a *chin-shih* of 1766 who, after serving a number of years in the Board of Punishments, became a censor (1775). He soon retired, however, and devoted the remainder of his life to study. Like Yao Chi-hêng, he was an exponent of the School of Han Learning (see under Ku Yen-wu) and wrote several works on the *Classics*. His collection of study notes, entitled 讀書脞錄 *Tu-shu ts'o-lu*, 7 *chüan*, printed in 1809, and its supplement, were included in the *Huang-Ch'ing ching-chieh* (see under Juan Yüan). In these works he corrected many mistaken interpretations of the *Classics*.

[6/45/20b, 10a; 3/454/51a; 3/137/14a, 補錄; *An-hwei t'ung-chih* (1934) 列傳 10/23a; *Ssŭ-k'u*, 50/2b, 51/6b; *Chin-ch'êng shu-mu* (see under Ma Yüeh-kuan); Shên Shu-yen 沈叔埏, 頤綵堂文集 *I-ts'ai t'ang wên-chi*, 5/23b; Ch'ien Ch'ên-ch'ün [*q.v.*], *Hsiang-shu chai hsü-chi*, 15/26a; Swann, N. L., "Seven Intimate Library Owners", in *Harvard Journal of Asiatic Studies*, vol. 1 (1936), pp. 363–90; *Wu-lin ts'ang-shu lu* (see under Ting Ping); 6/45/10a; 3/454/51a; 3/137/14a; 6/39/1a; *Ts'ang-shu chi-shih shih* (see under P'an Tsu-

yin) 5/36a; *Sungkiang fu chih* (1884) 83/20b; Wêng Fang-kang [*q.v.*], *Fu-ch'u chai chi-wai shih*, 9/11a, 14/1b, 16/5a.]

FANG CHAO-YING

WANG Chien 王鑑 (T. 圓照 H. 玄照, 湘碧, 染香庵主人), 1598–1677, a native of T'ai-ts'ang, Kiangsu, was a great-grandson of Wang Shih-chên (see under Ch'ên Chi-ju), in recognition of whose distinguished services Wang Chien was made prefect of Lien-chou, modern Ho-p'u-hsien, Kwangtung, during the reign of the last Ming emperor (see under Chu Yu-chien). Although he did not remain at this post for any length of time before retiring to private life, he is commonly known as Wang Lien-chou 王廉州 after the prefecture in which he served. He was fond of painting, and in this art had the great advantage of owning a rich collection of old pictures which he inherited from his great-grandfather. He was a landscape painter in the style of Tung Yüan (see under Tung Pang-ta) and Chü-jan (see under Tung Ch'i-ch'ang), but he also studied the works of many other prominent artists, which he copied diligently. He was thus able to combine many of the best points of other artists with the general style of Tung Yüan. His work shows the care in execution and the exactness and freedom that come with a thorough mastery of all the intricacies of the art.

Wang Chien was a few years younger than Wang Shih-min [*q. v.*] and really belonged to a later generation, but in the field of painting they were the closest of friends. These two distinguished artists were chiefly responsible for carrying the Ming tradition over into the new era of the Ch'ing. They had both received their early training in painting during the last years of the Ming and lived on until the Ch'ing dynasty was firmly established. Both of them believed in thorough training, and in this they laid the foundation for painters of the Ch'ing period. They were generous in giving help to the young artists of their time, among whom Wang Hui [*q. v.*] later became the most celebrated.

A few of Wang Chien's annotations on paintings may be found in the *Hua-hsüeh hsin yin* (see under Wang Hui) under the heading 染香庵畫跋 *Jan-hsiang an hua-pa*.

[1/509/1b; 3/428/35b; 20/1/00 (portrait); 畫史彙傳 *Hua-shih hui-chuan* (1825) 29/3a; Wu Wei-yeh [*q.v.*], *Mei-ts'un chia-ts'ang kao* 19/1a; L. T. C. L. H. M. pp. 69–71.]

JOHN C. FERGUSON

WANG Chih-ts'ai 王之寀 (T. 藎甫, 心一), d. June 2, 1627, was a native of Chao-i, Shensi, who became a *chin-shih* in 1601 and rose to be a secretary in the Board of Punishments. In 1615 he acquired notoriety, and at the same time aroused the enmity of one of the Court factions, for his activity in the so-called "club case" (see under Chu Ch'ang-lo). On May 30 of that year an unidentified man broke into the palace of the Crown Prince and severely injured one of the guards with a club before he could be overpowered and captured. The censor in charge of the investigation pronounced the culprit insane, and this verdict was seconded by Wang's superiors on the Board who were natives of Chekiang. Not satisfied with the decision, Wang visited the prisoner on June 6 and secured from him a story which pointed to a plot, by eunuchs, on the life of the Heir Apparent. He reported the case and requested a retrial at which, despite attempts to suppress the facts, two eunuchs attached to the palace of the Emperor's favorite concubine, Chêng (see under Chu Ch'ang-lo), were implicated. On June 23 the Emperor called a meeting of his ministers in the apartments of the Crown Prince, this being the first audience he had granted them in twenty-five years. He displayed great affection for his son and, in order to dispel further suspicion, ordered the execution of the prisoner and the two eunuchs. Ten years later, when Wang had risen to the post of junior vice-president of the Board of Punishments, the case was revived, and revenge was taken by adherents of the eunuch Wei Chung-hsien [*q. v.*], then in power. Wang was accused of mischief-making and slander, and died in prison.

[M. 1/244/25a; *Chao-i-hsien hou-chih* (1712) 6/10b; 明通鑑 *Ming t'ung-chien* 80/16a.]

GEORGE A. KENNEDY

WANG Ching-ch'i 汪景祺 (T. 無已 H. 星堂), 1672–1726, Jan. 15, victim of a literary inquisition, was a native of Ch'ien-t'ang (Hangchow), Chekiang. His personal name was originally Jih-ch'i 日祺. His father, Wang Pin 汪霦 (T. 昭泉 H. 朝采, 東川), passed in 1679 the special examination known as *po-hsüeh hung-tz'ŭ* (see under P'êng Sun-yü), and served as libationer of the Imperial Academy (1689–1691), and as vice-president of the Board of Revenue (1705–1706), but was dismissed in 1706 on the charge of unfairness in the conduct of the examination for *chü-jên* held in Peking. Wang Ching-ch'i, the second son in the family, was associated as a

young man with such older poets as Chu I-tsun and Mao Ch'i-ling [*qq. v.*]. The latter wrote a preface to a collection of Wang's poems which was entitled 讀書堂詩集 *Tu-shu t'ang shih-chi*, but his collection was never published. About the year 1700 Wang was a student in the Imperial Academy. He took his *chü-jên* in 1714 and, though he made several attempts, was unable to secure a higher degree.

In 1724 he made a journey to Shensi, perhaps in the hope of advancing his fortunes by joining the staff of Nien Kêng-yao [*q. v.*], commander-in-chief of the armies on the northwestern border of China. On the way thither he travelled through Chihli and Shansi and recorded what he saw or heard, in a work entitled 西征隨筆 *Hsi chêng sui-pi*, "Jottings of a Western Journey", in 2 *chüan*. This included a letter and several poems that he had submitted to Nien in praise of the latter's exploits. A manuscript copy of the work was found among the personal effects of Nien Kêng-yao when these were confiscated in 1725 at the time of Nien's imprisonment at Hangchow. Many passages contained criticisms of the government, and ridiculed such famous officials as Hsiung Tz'ŭ-li, Kao Shih-ch'i, Chang P'êng-ko, and Li Fu [*qq. v.*]. Even Emperor Shêng-tsu did not escape Wang's critical notice. One of the chapters dealing with the ungrateful treatment of successful generals by despots of history, might well have been taken as a hint to Nien Kêng-yao either to retire or to revolt. When Emperor Shih-tsung saw the work he was so incensed that he wrote on the cover, "Seditiously false and maniacal to the last degree! Sorry I did not see it earlier. Keep it for later reference. May I never let one like that elude my net!" (悖謬狂亂至於此極惜見此之晚留此以待他日弗使此輩得漏網也). A facsimile reproduction of this inscription appears in the 1928 edition of the *Hsi-chêng sui-pi*. Wang Ching-ch'i, then in Peking, was arrested, and executed early in 1726. His wife and children were banished and enslaved in Heilungkiang, his near relatives were exiled to Ninguta, and others of his kinsmen were deprived of official posts. When Nien Kêng-yao was condemned, his failure to inform the throne about the contents of Wang's work constituted one of his five "crimes of a rebellious nature" (大逆). As an aftermath to this case and that of Cha Ssŭ-t'ing [*q. v.*], who also was a native of Chekiang, the examinations of that province were temporarily suspended, and an official was dispatched "to examine and rectify social abuses" (see under Cha Ssŭ-t'ing).

In the preface to his *Hsi-chêng sui-pi* Wang acknowledges that from youth on he was unduly conscious of his intellectual attainments and of his skill in satire, and that his arrogance and unfriendliness made him many enemies. At fifty *sui* (1721) he felt that though his temperament had improved, he yet could be friends with only a few, and had not learned to restrain himself from criticising others. Perhaps his repeated failure in the examinations induced a feeling of inferiority, particularly in view of the fact that other members of his family became holders of the coveted *chin-shih* degree—his elder brother, Wang Chien-ch'i 汪見祺 (T. 無亢, b. 1670), having obtained it in 1709, and his cousin, Wang Shou-ch'i 汪受祺 (T. 九如), in 1715.

[*Hsi-chêng sui-pi*, published by the Palace Museum, Peking, 1928; *Tung-hua lu*, K'ang-hsi 45: 1, Yung-chêng 3: 8, 3: 12; Chu I-tsun, *P'u-shu t'ing chi* 21/16b; Mao Ch'i-ling, *Hsi-ho ho chi* 27/9b; *Hangchow fu-chih* (1922) 111/16/13b.]

FANG CHAO-YING

WANG Ch'ing-yün 王慶雲 (T. 家鐶, 賢關, H. 樂一, 雁汀), Apr. 14, 1798–1862, Apr. 6, official and scholar, was a native of Min-hsien (Foochow). His family settled at Foochow in the sixteenth century and came to be known as the Hsi-ch'ing Wang-shih 西清王氏. His ancestors were wealthy merchants, but the family fortunes declined owing to his father's delicate health. Graduated as *chü-jên* in 1819 and as *chin-shih* in 1829, Wang Ch'ing-yün became a compiler of the Hanlin Academy (1832). In 1837 he was made educational commissioner of Kweichow, a position he held until the close of the year 1840. During this period he devoted himself to the development of local industry and education under Governor Ho Ch'ang-ling [*q. v.*]. At the same time his reading of the *Huang-ch'ao ching-shih wên-pien*, compiled by the governor, increased his interest in matters of statecraft. After his father's death (late in 1841), he remained for about four years in his native place, and proceeded to Peking in the spring of 1846. In the ensuing five years he held various posts in the Hanlin Academy, the Historiographical Board, etc., where he availed himself of the archives—especially administrative documents which were ordinarily barred to the public. On the basis of these sources he wrote a concise financial history of the Ch'ing Empire, which is regarded as one of the best of its kind in the Ch'ing period. It later became popular and was

many times printed, in 6 *chüan*, under the alternative titles: 石渠餘紀 *Shih-ch'ü yü-chi* and 熙朝紀政 *Hsi-ch'ao chi-chêng*.

Early in 1851 Wang Ch'ing-yün was made acting prefect of the Metropolitan area, and five months later was promoted to the senior vice-presidency of the Board of Revenue—a post in which he greatly assisted Ch'i Chün-tsao [*q. v.*]. Appointed governor of Shensi at the close of the year 1853, he was busily engaged in garrisoning the fortress of Tungkuan in that province against the Taiping forces of Lin Fêng-hsiang [*q. v.*] when these invaded Honan. Early in 1855 he was transferred to Shansi, and two years later was promoted to the governor-generalship of Szechwan, where he not only cleared the province of bandits, but defended it against the invasion of insurgents from Kweichow. In May 1859 he was ordered to proceed to Canton as governor-general of Kwangtung and Kwangsi, but on his way to this post he relinquished the position in order to recover his health at Sian. In the following year he retired to his garden, styled Hui-ch'ing yüan 匯清園, which he built in a village about fifteen *li* northwest of Fenchow, Shansi. Early in 1862 he was appointed president of the Board of Works, but died before he went to the capital. He was given the posthumous name, Wên-ch'in 文勤 and was enshrined (1864) in Shansi. His second son, Wang Ch'uan-ts'an 王傳璨 (T. 流謙, 子恆, 1826–1882), wrote his *nien-p'u*, which was published in 1933 under the title *Wang Wên-ch'in kung nien-p'u*.

A grandson, Wang Jên-k'an 王仁堪 (T. 可莊, 忍庵, H. 行定, 1849–1893), obtained fame as a model official. Graduating as *chin-shih* with highest honors in 1877, he was made a first-class compiler of the Hanlin Academy. When Ch'ung-hou [*q. v.*] concluded his humiliating treaty with Russia in 1879, Wang Jên-k'an was one of twenty-four high-spirited officials who denounced him. After several promotions, he was made prefect of Chinkiang (1891) and when he arrived at his post he suppressed anti-Christian rioters who were molesting churches in that city. During the following years, through his efforts, thousands of reservoirs and hundreds of irrigation ditches were dredged in this prefecture, these having been in disuse since the British occupation in 1842. In 1893 he was transferred to Soochow, where he died late in the same year. He was also a good calligrapher. His collected works were published in 1934, in 12 *chüan*, under the title 王蘇州遺書 *Wang Su-chou i-shu*, a supplement being issued in 1936. The former contains information about his life, including a chronological biography, *Wang Su-chou nien-p'u*, compiled by his sons.

[1/432/1a, 485/16a; 2/46/43b, 77/46b; *Hsi-ch'ing Wang-shih tsu p'u* (族譜, 1935).]

HIROMU MOMOSE

WANG Chung 汪中 (T. 容甫, original *ming* 秉中), Jan. 22, 1745–1794, Dec. 11, scholar and bibliographer, was a native of Chiang-tu, Kiangsu. His great-grandfather, Wang Hao-ching 汪鎬京 (T. 快士 H. 西谷, 1634–1702), was a poet and calligrapher whose work, 紫泥法 *Tzŭ-ni fa*, on the method of making red ink for Chinese seal impressions, was printed in 1697 in the 檀几叢書 *T'an-chi ts'ung-shu* and was later reproduced in several other collectanea. At the age of seven (*sui*) Wang Chung lost his father, Wang I-yüan 汪一元 (T. 兆初, 1708–1749), who was known for his filial piety. The family was poor and had no means to send Wang Chung to school, so it was necessary for him to obtain his early education at home with his mother. During his teens he was employed in book stores, and this experience gave him a familiarity with literature which perhaps compensated for his lack of formal education. In 1763, owing to his unusual literary ability, he took highest honors in the Chiang-tu district examination and was made a licentiate of the first class. Hang Shih-chün [*q. v.*], who was at this time director of the local Academy known as An-ting Shu-yüan 安定書院, encouraged him in the study of the classics and history. He failed, however, to pass in the provincial examination held at Nanking in 1768. His reluctance to compete again for a higher degree, he attributed to a certain nervousness.

Wang Chung then secured employment as secretary on the staffs of various officials. In 1770 he was with Shên Yeh-fu 沈業富 (T. 既堂, 1732–1807, *chin-shih* of 1754), then prefect of T'ai-p'ing, Anhwei. Later he served on the secretarial staff of Chu Yün [*q. v.*] at Tang-t'u, Anhwei, where many scholars of note gathered and where, in 1772, he made the acquaintance of Wang Nien-sun [*q. v.*]. About the years 1774–75 he was in Ningpo with Fêng T'ing-ch'êng 馮廷丞 (T. 均弼 H. 康齋, 1728–1784, *chü-jên* of 1752) who was *tao-t'ai* of the Ning-Shao-T'ai Circuit, Chekiang. Later he was in Nanking for a time and then at Huai-an, Kiangsu (1782). During his sojourn in Nanking his scholarship was regarded highly by Hsieh Yung 謝墉 (T. 崑城 H. 金圃, 東墅, 1719–1795, *chin-shih* of

1716), commissioner of education of Kiangsu; and in 1777 he was made a *pa-kung*, or senior licentiate of the first class. In 1783 he was again in Nanking assisting in the preparation of the account of Emperor Kao-tsung's trip to the South in 1780. This work, entitled 南巡盛典 *Nan-hsün shêng-tien*, in 100 *chüan*, compiled under Sa-tsai 薩載 (d. 1786, governor-general of Liang-Kiang, 1779–86), was presented to the throne in 1784, but apparently was never printed; the Palace Museum in Peiping possesses the original manuscript copy. While on a visit to Chu Kuei [*q. v.*] in Hangchow, early in 1787, Wang Chung was asked about the history of Kuang-ling (Chiang-tu). In reference to this inquiry he wrote a famous essay, entitled 廣陵對 *Kuang-ling tui*, which he later expanded into a work, entitled *Kuang-ling t'ung-tien* (通典), 10 *chüan*, first printed in 1823. In 1789 he went to Wuchang, Hupeh, to join the secretarial staff of Pi Yüan [*q. v.*]. Upon his return home from Wuchang in the summer of the following year he was invited to check for accuracy that copy of the *Ssŭ-k'u ch'üan-shu* which was deposited in the Wên Tsung Ko at Chinkiang—other sets being deposited about the same year (1790) in the Wên Hui Ko at Yangchow and in the Wên Lan Ko at Hangchow (for details see under Chi Yün and Lu-fei Ch'ih). For about two years Wang Chung carried on this work in the Wên Tsung Ko and it seems that he also did the checking for the Wên Hui Ko at Yangchow. Meanwhile, in 1792, his collected prose, entitled 述學 *Shu-hsüeh*, in 4 *chüan*, (a supplement of 2 *chüan* was added later by his son), was first printed. The *Shu-hsüeh* is regarded highly by scholars, not only for its literary quality but for its contributions to many lines of scholarship, such as the classics, ancient philosophy and etymology. In 1794 he was invited to go to Hangchow to undertake similar work at the Wên Lan Ko. He set out for this new task on October 22, 1794, but died in Hangchow on December 11 at the age of fifty-one (*sui*).

Wang Chung produced several works which are not extant—among them a catalogue of his library, 問禮堂書目 *Wên-li t'ang shu-mu*, and an historical atlas of Nanking, 金陵地圖考 *Chin-ling ti-t'u k'ao*, which was probably never completed. He was a collector of inscriptions copied from stone and bronze, and of these he is said to have possessed a large number. He was also an accomplished calligrapher. It was once supposed by some critics of the novel, *Ju-lin wai-shih* (see under Wu Ching-tzŭ), that the character K'uang Ch'ao-jên 匡超人 of that novel refers to Wang Chung, but this identification is rejected by Hu Shih (see under Ts'ui Shu) in his *nien-p'u* of Wu Ching-tzŭ [*q. v.*].

Wang Chung's only son, Wang Hsi-hsün 汪喜荀 (T. 孟慈, original *ming* 喜孫, 1786–1847, *chü-jên* of 1807), who was only nine *sui* when his father died, also achieved fame as a scholar. This son edited and printed his father's works and wrote several books himself, including a chronological biography of his father, entitled 汪容甫先生年譜 *Wang Jung-fu hsien-shêng nien-p'u*. The collectanea, 江都汪氏叢書 *Chiang-tu Wang-shih ts'ung-shu*, printed in 1915, contains 13 titles—8 by the father and 5 by the son.

[1/487/29; 3/420/37a; 4/134/7a; 20/4/00 (portrait); 29/6/11a; *Yangchow fu-chih* (1810) 51/37b; *Ts'ang-shu chi-shih shih* (see under P'an Tsu-yin) 5/50; Huang Hsien-chün, "The Life and Scholarly Activities of Wang Chung" (in Chinese) in *Kuo-wên chou-pao* (see bibl. under Ting Pao-chên) vol. 8, nos. 35, 36.]

TU LIEN-CHÊ

WANG Ch'ung-chien 王崇簡 (T. 敬哉), Dec. 10, 1602–1678, Dec. 30, official, was a native of Wan-p'ing (Peking). He became a *chin-shih* in 1643 at the last of the civil service examinations held under the Ming dynasty. When Peking fell to the Manchus in the following year he moved his family to Kiangnan. Returning to the capital in 1645, he submitted to the new regime and in the ensuing year was made a bachelor in the Kuo-shih yüan 國史院. He became sub-chancellor of the Kuo-shih yüan in 1656 and his son, Wang Hsi [*q. v.*], was made sub-chancellor of the Hung-wên yüan 弘文院 in the following year—a rare coincidence in Chinese officialdom. In 1658 he became president of the Board of Ceremonies. Retiring in 1661, he spent the rest of his life in quiet seclusion, often making pleasure trips to the Western Hills outside the walls of Peking. His son built for him the famous "Garden of Felicity", or I-yüan 怡園, which was located in the southwestern part of Peking, outside the gate popularly known as Shun-chih Mên, in the street called Shêng-chiang hu-t'ung 繩匠胡同. This garden, planned by Chang Jan [*q. v.*], was a favorite topic for contemporary poets. He was canonized as Wên-chên 文貞. His literary collection, entitled 青箱堂集 *Ch'ing-hsiang t'ang chi*, printed in 1676 and reprinted in 1689, contains 33 *chüan* of verse, 12 *chüan* of essays, and 1 *chüan* consisting of an

autobiographical *nien-p'u*. Two collections of miscellaneous notes, entitled 冬夜箋記 *Tung-yeh chien-chi* and 談助 *T'an-chu*, attributed to Wang Ch'ung-chien, appear in the collectanea, 說鈴 *Shuo-ling*, published (1702–05) by Wu Chên-fang (see under Ku Yen-wu). But since the first of these two works contains a passage about the destruction of the tomb of Wei Chung-hsien [*q. v.*] in 1701, it is evidently not entirely from Wang's hand.

Wang Ch'ung-chien had six sons. The eldest, Wang Hsi, was a Grand Secretary. The third, Wang Jan 王然 (b. 1647), rose from magistrate to governor of Chekiang (1706–1709, Jan.). The fourth, Wang Chao 王照 (1650–1693), served as salt intendant of Yunnan (1687–92). The fifth, Wang Yen 王燕 (T. 子喜 H. 个庵, 1652–1708), held the following posts: prefect of Chin-kiang, Kiangsu (1685–92); provincial judge of Kiangsu (1692–94); financial commissioner of Hupeh (1694–98); and governor of Kweichow (1698–1703). One daughter of Wang Ch'ung-chien married Mi Han-wên (see under Mi Wan-chung), and another married Sun Tao-lin 孫道林, a son of Sun Ch'êng-tsê [*q. v.*].

Four generations of this family were represented in the Hanlin Academy. They were, aside from Wang Ch'ung-chien himself: his son, Wang Hsi; his grandson, Wang K'o-hung 王克弘 (T. 能四 H. 龍四, *chin-shih* of 1721); and his great-grandson, Wang Ching-tsêng 王景曾 (T. 帖瞻, 霽巖 H. 枚孫, b. 1682, *chin-shih* of 1700). The last-mentioned rose to be a vice-president of the Board of Ceremonies (1723–25).

[4/9/1a; 27/1/8a; *Ch'ing-hsiang t'ang chi* (1689 ed.); *Nien-p'u* of Wang Hsi.]

FANG CHAO-YING

WANG Fu-ch'ên 王輔臣, d. Oct. 10, 1681, general, was a native of Tatung, Shansi. It is reported that he came from a family named Li 李 of Honan, and that at the close of the Ming period he attached himself to a band of outlaws. Later he joined the general, Chiang Hsiang [*q. v.*], and was adopted by a man named Wang Chin-ch'ao 王進朝, hence the surname by which he is now known. He was tall and of light complexion and was known by the nickname, Ma yao-tzŭ 馬鷂子, "The Eagle Who Preys on Horses". When Chiang Hsiang rebelled against the Manchus in 1648 Wang was a colonel in Chiang's army and became celebrated for his bravery in fighting the besieging army under Ajige [*q. v.*]. In 1649 he surrendered to the Manchus and served under the Plain White Banner. Before long he was made an Imperial Bodyguard. In 1653 he was sent to serve under Hung Ch'êng-ch'ou [*q. v.*] in fighting the remnant Ming forces in Southwest China. For his exploits he was given the title of a brigade-general and in 1659 was appointed brigade-general in command of the armies in eastern Yunnan. At this time Wu San-kuei [*q. v.*] was given civil and military control of Yunnan and Wang, being his subordinate, was on intimate terms with him.

In 1670 Wang Fu-ch'ên was promoted to be provincial commander-in-chief of Shensi with headquarters at P'ing-liang, Kansu. In 1673 Wu San-kuei rebelled in Yunnan and sent a messenger to Wang, calling on him to join the rebellion. Wang delivered the message and the messenger to Peking and, for this manifestation of loyalty, was rewarded by Emperor Shêng-tsu with the rank of a third-class viscount. He was greatly disappointed, however, when an offer to lead his men to Hunan to fight Wu San-kuei was rejected; and when Molo 莫洛 (posthumous name 忠愍, d. 1675) was appointed commander-in-chief of the armies in Shensi and Szechwan. Late in 1674 Molo ordered Wang to accompany him in an advance to Szechwan from Shensi. Molo, it is said, had treated Wang condescendingly. On December 30, 1674, while Molo was camping near Ning-ch'iang, Wang fell on him and killed him. Thus Wang became at one stroke a partisan in Wu's rebellion, and received from Wu 200,000 taels silver, in addition to titles and ranks. In a short time Wang got control of many cities in Kansu and Shensi. Only General Chang Yung [*q. v.*] in western Kansu, and the Manchu armies at Sian, checked his further advance. In the meantime Emperor Shêng-tsu sent warm letters to Wang, promising him pardon if he would repent immediately. Wang's revolt, of course, had caused a serious setback to Emperor Shêng-tsu's military plans, so that even southern Shensi was lost to Wu's men. Hence the emperor ordered Dongge 洞鄂 (d. 1706, seventh son of Dodo *q. v.*), to command the troops at Sian and to coordinate the attack on Wang Fu-ch'ên. After fighting for more than a year, Wang's territory was reduced to a small area round P'ing-liang which then was besieged. In 1676 Tuhai [*q. v.*] was made commander-in-chief to press the siege. After several victories Wang was forced to surrender to that general. As Emperor Shêng-tsu was then tempting Wu San-kuei's partisans to surrender, he did not punish Wang, but re-invested him with his former ranks

and titles. He also gave him the new title, Ching-k'ou Chiang-chün 靖寇將軍, and ordered him to serve under Tuhai at Han-chung. But Wang, feeling unsafe, attempted, without success, to hang himself; and his wives committed suicide. Late in 1681, after Wu San-kuei's rebellion had ended, Tuhai was ordered to escort Wang to Peking. Wang, however, was aware of the retribution awaiting him and strangled himself at Sian (October 10). Thereupon his hereditary rank was abolished and his family was incorporated in the Plain White Banner.

According to Liu Hsien-t'ing [*q. v.*], Wang Fu-ch'ên did not himself wish to rebel, but was forced to do so by his subordinates. Liu also asserts that when Tuhai returned to Peking the latter was severely rebuked by Emperor Shêng-tsu on the ground that he had shown himself to be a partisan of Wang. Consequently Tuhai committed suicide. The only one who profited by Wang's revolt was his adversary, Chang Yung.

[2/80/15a; *P'ing-ting San-ni fang-lüeh* (see under Han T'an); Liu Hsien-t'ing, *Kuang-yang tsa-chi* 4/16a.]

Fang Chao-ying

WANG Fu-chih 王夫之 (T. 而農 H. 薑齋, 船山, 一瓠道人, 夕堂), Oct. 7, 1619–1692, Feb. 18, philosopher and classicist, was a native of Hêng-yang, Hunan. His father, Wang Ch'ao-p'in 王朝聘 (T. 逸生, 修侯, 武夷先生, 1570–1647), a proponent of the philosophy of Chu Hsi (see under Hu Wei), studied in the Imperial Academy during the years 1621–26 and 1628–31. Wang Fu-chih's eldest brother, Wang Chieh-chih 王介之 (T. 石子, 石崖 H. 耐園, 鑑齋, privately canonized as 貞獻, 1607–1686, *chü-jên* of 1642), was a voluminous writer who left among other works a commentary, entitled 春秋四傳注 *Ch'un-ch'iu ssŭ-chuan chu*, 2 *chüan*, of which there are manuscript copies in the Seikadō Library, Tokyo, and in the Kuo-hsüeh Library, Nanking. This scholarly background probably had some influence on Wang Fu-chih. He was a precocious youth, with the reputation of being able to read ten times faster than the average person. At the age of twenty-three (1642) he passed the official examination for the *chü-jên* degree. Two years later Peking fell into the hands of the bandit leader, Li Tzŭ-ch'êng [*q. v.*] and finally was taken by the Manchus.

An ardent patriot, Wang Fu-chih was deeply distressed by the loss of the capital and by the martyrdom of Emperor I-tsung (see under Chu Yu-chien). He gave up all hope of taking the *chin-shih* degree and with his father sought refuge for four years (1644–48), during which he studied the classics intensively. Late in 1648 he raised an army at Hêng-shan, Hunan, which was defeated by Ch'ing troops. He then fled to Chao-ch'ing, Kwangtung, where he joined the Ming remnants under the Prince of Kuei (see under Chu Yu-lang). During the succeeding two years he followed the Prince to various places in Kwangtung and Kwangsi. He was respected by Ch'ü Shih-ssŭ [*q. v.*], but his ardent enthusiasm and his outspoken criticism of the factions that wasted their time in quarreling aroused the hatred of the dominant politicians, and they plotted his death. Realizing the hopelessness of the Ming cause, Wang abandoned the Prince of Kuei in the spring of 1650. On the basis of his experience, and the sources he had access to in these years, Wang later wrote the 永曆實錄 *Yung-li shih-lu* ("Veritable Records of the Yung-li Reign Period"), 26 *chüan*, consisting of biographies of the Prince, of his ministers, soldiers and others. Early in 1651 he returned to his native place and devoted himself to study, declining to have any dealings with the Manchus. He pursued his studies for the next forty years.

The passion of Wang Fu-chih for learning was exceeded only by his industry. His collected works, which were published recently, comprise seventy titles in 358 *chüan* (see below). Primarily an adherent of the Sung philosophy, he, like most of the early Ch'ing scholars, was violently opposed to the doctrines of Wang Shou-jên, usually known as Wang Yang-ming (see under Chang Li-hsiang). But he differed from most of his contemporaries in his adherence to the view-points of Chang Tsai (see under Chu Shih) whom he regarded as the greatest philosopher of the Sung period. His elaborate 張子正蒙注 *Chang-tzŭ chêng-mêng chu*, 9 *chüan*, elucidates both his and Chang's philosophy. Like the Sung scholars, he was learned in Buddhistic and Taoistic writings, but he did not make a secret of it as did his Sung predecessors. His commentary on the book of *Chuang-tzŭ*, entitled 莊子解 *Chuang-tzŭ chieh*, 33 *chüan*, is one of the best works on the subject. In addition, he composed two works on Buddhistic philosophy.

The most popular works of Wang Fu-chih are perhaps his 讀通鑑論 *Tu T'ung-chien lun*, 30 + 1 *chüan*, and his 宋論 *Sung-lun*, 15 *chüan*, in which he passes judgment on the main events of

Chinese history as stated in the *Tzŭ-chih t'ung-chien* (see under Yen Yen) and other works. These writings are marked by shrewd judgment and critical acumen and embody at the same time his political philosophy. Perhaps no other person has demonstrated so clearly the differences between the institutions of the feudal period and those which came after. Wang dismissed with contempt the view of those Confucianists who argued that the *ching-t'ien* 井田 and other similar systems were put into practice after the feudal institutions were abolished. He supported the theory that the state is organized for the sake of the people, and not for their rulers—the best form of government being, in his opinion, the one which can be of the greatest service to the people. Nevertheless he believed that the people, being incapable of ruling themselves, need kings to carry out the will of Heaven. His works, being nationalistic in tone, stress the view that no alien is entitled to rule China. National heroes like Yüeh Fei (see under Yüeh Chung-ch'i) and Tsung Tsê 宗澤 (T. 汝霖, 1059–1128) are exalted, and traitors like Ch'in Kuei 秦檜 (T. 會之, 1090–1155) are unsparingly denounced. His political philosophy is even more systematically expressed in his 黃書 *Huang-shu* and his 噩夢 *Ê-mêng*, each consisting of 1 *chüan*.

As a classical scholar Wang Fu-chih was primarily concerned with the meaning of obscure terms and phrases which he analyzed by historical and philological methods. In this field he left more than thirty works, among them the 四書訓義 *Ssŭ-shu hsün-i*, 38 *chüan*, on the *Four Books*, and the 禮記章句 *Li-chi chang-chü*, 48 *chüan*, on the *Record of Rites*. But he was primarily a patriot, compelled to write because there was no means left to him for the expression of his nationalistic convictions. Hence all his works are dominated by a strong love of country. In this he resembles Ku Yen-wu and Huang Tsung-hsi [*qq. v.*] with whom, though they were contemporaries, he had no direct contact because of his self-imposed seclusion.

Wang Fu-chih was also celebrated as a poet, leaving eighteen collections of his own verse, in various forms; four collections of literary criticism; and seven anthologies of poets, from ancient times to the end of the Ming period. A drama, entitled 龍舟會 *Lung-chou hui*, is attributed to him. A collection of his short prose writings is entitled 薑齋文集 *Chiang-chai wên-chi*, 10 *chüan*, with a supplement (補遺 *pu-i*), 2 *chüan*.

Wang Fu-chih never received, during his lifetime, the recognition that was his due, owing to the fact that his works were not then published. Although about ten of them—chiefly on the classics—were printed by the middle of the nineteenth century, most of them lay in manuscript for about two centuries—a circumstance that shielded his anti-Ch'ing pronouncements from the literary inquisition of later times. The significance of his writings was first recognized by Têng Hsien-ho (see under Tsou Han-hsün) who, on the basis of printed works and manuscript copies preserved by Wang's descendants, printed at Changsha in 1840–42 the collected works of Wang Fu-chih under the title 船山遺書 *Ch'uan-shan i-shu*. This collection contains 18 titles, comprising 150 *chüan*—the editorial work being done by Tsou Han-hsün [*q. v.*]. In 1842 Wang's *Ssŭ-shu hsün-i* (see above) was printed by the Shou-i-ching Shu-wu 守遺經書屋, the library of a Wang 王 family at Hsiang-t'an, Hunan. The printing-blocks of these two editions were destroyed during the Taiping Rebellion, but when Tsêng Kuo-fan [*q. v.*] established the Kiang-nan Printing Office in Nanking (1864–66), that office reprinted the *Ch'uan-shan i-shu*. This edition, consisting of 58 titles in 288 *chüan* (not including the *Ssŭ-shu hsün-i*), was edited by Liu Yü-sung [*q. v.*] and other scholars. At the same time Liu compiled a chronological biography of Wang Fu-chih, entitled 王船山先生年譜 *Wang Ch'uan-shan hsien-shêng nien-p'u* 2 *chüan*, which was printed with a preface by Liu dated 1865. This *nien-p'u* was corrected and supplemented by Lo Chêng-chün 羅正鈞 (H. 劬盦), a Hunanese *chü-jên* of 1885, but Lo's edition seems not to have been printed. Lo was the author of a work about the friends and teachers of Wang Fu-chih, which he entitled *Ch'uan-shan shih-yu chi* (師友記), 17 *chüan*, printed in 1907. Liu Jên-hsi 劉人熙 of Liu-yang, Hunan, printed between the years 1897–1917 several works by Wang Fu-chih which had not appeared in Tsêng's edition. Early in this century the leaders of the anti-Ch'ing movement found support for their program in Wang's writings, thereby calling attention also to his other works. A third, definitive edition of the *Ch'uan-shan i-shu*, consisting of 70 titles in 358 *chüan*, appeared in 1933 in Shanghai. About the year 1915 there was established at Changsha an institute for the study of Wang's writings, known as the Ch'uan-shan Hsüeh-shê (學社). In the periodical *Ch'uan-shan hsüeh-pao* (報), published by this Institute, there is a *nien-p'u* of Wang written in 1934–35 by Wang Chih-ch'un 王之春. A work, entitled *Ch'uan-shan hsüeh-p'u* (譜), 6 *chüan*, printed in

1934, contains a detailed study of Wang's scholarship and a *nien-p'u* compiled by Wang Yung-hsiang 王永祥.

[1/486/5b; 3/403/27a; 4/130/13a; 7/27/14b; *Nien-p'u* (see above); Appendix to the *Ch'uan-shan i-shu* (see above).]

S. H. Ch'i

WANG Hsi 王熙 (T. 子雍 and 胥庭 H. 慕齋), Aug. 7, 1628–1703, Mar. 14, official, eldest son of Wang Ch'ung-chien [*q. v.*], was a native of Wan-p'ing (Peking). Taking his *chin-shih* in 1647 at the age of nineteen, he was made a bachelor of the Kuo-shih yüan 國史院 where he was taught the Manchu language. Appointed a corrector two years later, he distinguished himself by mastering both spoken and written Manchu. After successive promotions he was appointed a sub-chancellor of the Hung-wên yüan 宏文院 at a time when his father was holding a similar sub-chancellorship in the Kuo-shih yüan. In 1658, when the Hanlin Academy was re-established along lines that prevailed in the Ming period, Wang Hsi was made its first chancellor. Thereafter he was much in Emperor Shih-tsu's councils, and in 1661 was summoned to draft his last will. The will was destroyed for political reasons (see under Fu-lin) and Wang never revealed its contents. He rose successively to the presidencies of the Censorate in 1666, the Board of Works in 1668, and the Board of War in 1673. Holding the last post when Wu San-kuei [*q. v.*] rebelled in south China, he persuaded Emperor Shêng-tsu, in 1674, to order the execution of Wu Ying-hsiung, son of the rebel leader, despite the fact that this son was the husband of one of the Emperor's great-aunts (for details see Wu San-kuei). This drastic action put an end to rumors of a threatened uprising in Peking, and stopped the exodus of many of the residents from the city gates. In the same year Wang Hsi was entrusted with the reading of confidential memorials on military matters.

During the latter part of this so-called San-fan Rebellion, which lasted from 1673 to 1681, he stayed at home to mourn the death of his father, which occurred in 1678. Four years later he became a Grand Secretary. After Mingju [*q. v.*] was stripped of his rank in 1688, Wang Hsi was recognized as the most influential official in the empire. Nevertheless, he was prudent and thoughtful and was liked by all. Only after four refusals was he permitted to retire, in 1701, with the added title of Junior Tutor. In the following year he was given an honorary tablet, or *pien* 扁, inscribed by the Emperor's own hand with the words, "Long Life and Abiding Virtue" (耆年舊德). He died in 1703 and was canonized as Wên-ching 文靖. His collected essays and poems in 24 *chüan*, entitled *Wang Wên-ching kung wên-chi* (also called 寶翰堂集 *Pao-han-t'ang chi*), were printed in 1707. In contemporary Jesuit accounts, Wang Hsi's name is spelled "Vam Hi".

[*Wang Wên-ching kung tzŭ-chuan nien-p'u* (自撰年譜); 1/256/5b; 3/4/1a; 4/12/1a; *T'oung Pao*, 1924, p. 365; Wang Wan, *Tun-wêng lei-kao*, 33/1a.]

Fang Chao-ying

WANG Hsi-hou 王錫侯 (T. 韓伯 H. 濱洲), 1713–1777, Dec. 27, scholar whose work drew the wrath of Emperor Kao-tsung, was a native of Hsin-ch'ang, Kiangsi. He graduated as *chü-jên* in 1750 but failed to qualify for the *chin-shih* degree. He wrote, or compiled, a number of works, including poems of his own, comments on poems written in the T'ang dynasty, collections of essays by fellow-provincials, etc., but a number of these were destroyed in the inquisition that resulted in his death. Among those that survive may be mentioned: an anthology of Ch'ing poetry in two series, entitled 國朝詩觀 *Kuo-ch'ao shih-kuan*; a local history, 望都縣志 *Wang-tu hsien-chih*, in 11 *chüan*, compiled in 1771 in collaboration with others; a work on calligraphy, entitled 書法精言 *Shu-fa ching-yen*; a work on history, entitled 經史鏡 *Ching shih ching*; and a dictionary, entitled 字貫 *Tzŭ-kuan*, which was printed in 1775 in 40 *chüan*.

The book which brought Wang Hsi-hou into imperial disfavor (November 20, 1777), was the dictionary, *Tzŭ-kuan*. In it he is said to have criticized the great imperial dictionary, the *K'ang-hsi tzŭ-tien* (see under Chang Yü-shu). The latter work, as the title shows, was sponsored by, and named for, Emperor Shêng-tsu, and therefore was morally beyond criticism. In the introduction to the dictionary, Wang used, for illustrative purposes, the personal names of Confucius and of the Ch'ing emperors, Shêng-tsu, Shih-tsung, and Kao-tsung, but failed to observe the taboos connected with those names. To write in full the prohibited characters of an Emperor's personal name was "treasonous". Whenever the use of such characters was unavoidable it was required that the last stroke of each character be omitted. Apparently Wang merely listed the characters to warn the users of the dic-

tionary against writing or printing them in that form. When he realized his error he had the words cut from the printing blocks but, before this was done, unexpurgated copies had passed into circulation, and these were his undoing. Another count against him was a claim made in the genealogy of the Wang family (王氏通譜), to direct descent from the mythical Emperor Huang-ti, and from the first king of the house of Chou.

Wang Hsi-hou was executed (December 27, 1777), and twenty-one members of his immediate family were arrested and taken to Peking. His property was confiscated and all his publications were consigned to the flames. His three sons and four grandsons were sentenced (January 21, 1778) to imprisonment to await execution in the autumn, but later two of the sons and three of the grandsons had their sentences commuted to enslavement in Heilungkiang. The Emperor was so irritated with the initial handling of the case that he dismissed three of the high officials of Kiangsi province, including the governor, Hai-ch'êng (see under Hao Shuo). Another high official, Li Yu-t'ang (see under Li Fu), was deprived of all offices and rank for having written a poem in praise of the dictionary in question.

It is worth noting that copies of this dictionary are preserved in Japan, one being in the Cabinet Library, Tokyo (Naikaku Bunko). The catalogue of Japanese and Chinese books in the Library of the Tokyo Imperial University, compiled in 1900, lists one printed copy and one in manuscript. Whether these survived the earthquake of 1923 is not known. A reprint, entitled 字貫提要 *Jikan-teiyō*, also in 40 *chüan*, is listed in the catalogue of Chinese books in the Naikaku Bunko, (1914). The *Tzŭ-kuan* is an encyclopaedic dictionary in which the words are arranged under thirty-five categories.

[*Chang-ku ts'ung-pien* (see under Hung Ch'êng-ch'ou), nos. 1–3; *Tung-hua lu*, Ch'ien-lung 42: 10–11; *Ch'ing-pai lei-ch'ao* (see bibl. under Liu Lun), vol. 8, 25/125; *Wang-tu hsien-chih* (1934) 12/37a; *I-ching* (see bibl. under Ts'ên Yü-ying), no. 5 (May 5, 1936) 10–11.]

L. Carrington Goodrich
Hiromu Momose

WANG Hsiang-ch'ien 王象乾 (T. 子廓 and 霽宇), d. 1630, age 85 (*sui*), Ming official, was a member of the celebrated Wang family of Hsin-ch'êng, Shantung, which produced, between the years 1562 and 1610, ten successful candidates for the *chin-shih* degree. Of eight sons and nineteen grandsons of one member of this family, named Wang Ch'ung-kuang 王重光 (*chin-shih* of 1541), almost all rose to positions of importance in the government. Wang Hsiang-ch'ien, one of these grandsons, received his *chin-shih* in 1571 and became magistrate at Wên-hsi, Shansi. Shortly thereafter he entered the Board of War and rose to be a department director. After a term as prefect at Paoting he was assigned in 1589 to the post of junior assistant to the lieutenant-governor of the frontier district of Hsüan-fu 宣府 where he achieved success in diplomatic negotiations with the Mongols. Becoming governor in 1594, he kept the border quiet for the following seven years. After the suppression of the rebellion of Yang Ying-lung 楊應龍 (executed January 29, 1601) in Szechwan, Wang was sent to that province to replace Li Hua-lung 李化龍 (T. 于田, 1554–1611) as commander of the military forces, but retired in 1605 after a disagreement over policy regarding the Miao aborigines of Kweichow. In 1608 he was appointed commander of the forces in Liaotung and northeastern Chihli which were menaced by Mongol raids. Because of his successes he was promoted in 1612 to the presidency of the Board of War with the honorary title of Senior Guardian of the Heir Apparent.

He resigned in 1614 on account of illness and remained in retirement until 1621 when he was recalled at the age of seventy-six (*sui*) to head the Board of War and command the armies in Liaotung where the Manchus had recently captured the cities of Shên-yang and Liao-yang. In concert with Wang Tsai-chin [*q. v.*] he favored the creation of a Mongol buffer state outside Shanhaikuan, and proposed an annual expenditure of about a million taels in the form of doles to keep the Mongol tribes in order. Opposed in this policy by Sun Ch'êng-tsung, Yüan Ch'ung-huan [*qq. v.*] and others, Wang again resigned, remaining in retirement until 1628 when an invasion of northern Shansi by Lingdan Khan 林丹汗 of Chahar resulted in his recall to act as mediator. Unable to carry out his plan of conciliating the Mongols, owing, it is said, to the opposition of other officials, he finally retired in 1629 and died at home in the following year. He

Wang

was honored with the posthumous title of Grand Preceptor.

[M. 3/228/1a; MS Ming History in Library of Congress, 221/1a; *Hsin-ch'êng hsien-chih* (1933) 24/9a–37b; *Tsinan fu-chih* (1841) 51/19a.]

George A. Kennedy

WANG Hsiang-chin 王象晉 (T. 子進 H. 藎臣, 康宇), 1561–1653, grandfather of Wang Shih-chên [*q. v.*], was a native of Hsin-ch'êng, Shantung. His elder brother, Wang Hsiang-ch'ien [*q. v.*], was one of the governor-generals in command of Ming troops who resisted the Manchus. Wang Hsiang-chin became a *chin-shih* in 1604 and was appointed a secretary of the Grand Secretariat. In 1613 he was transferred to a secretaryship in the Board of Ceremonies. In the following year he asked for sick leave but in 1617, while still at home, he was degraded for offending several censors. Interested in botany and gardening, he was content to remain in retirement and compile, largely from earlier sources, a botanical work, 羣芳譜 *Ch'ün-fang p'u*, in 30 *chüan*, which was first printed in the T'ien-ch'i period (1621–28) and reprinted by Mao Chin [*q. v.*] about 1630. In the K'ang-hsi period four Hanlin compilers, including Wang Hao (see under Tai Ming-shih), and Chang I-shao (see under Chang Yü-shu), expanded it by imperial command to 100 *chüan*, and in 1708 this enlarged edition was printed under the title, *Kuang* (廣) *Ch'ün-fang p'u*.

Early in the sixteen-twenties Wang Hsiang-chin was appointed an assistant commissioner in the Office for the Transmission of Imperial Messages (行人司), and after several promotions was, in 1628, made intendant of the Huai-an and Yangchow circuit of Kiangnan. Six years later he became provincial judge of Honan where he cleared a number of persons who had unjust charges brought against them. In 1635 he was made financial commissioner of Chekiang. Two years later he retired, and despite the years of chaos following the Manchu conquest of China, lived quietly at his home till his death at the age of ninety-three (*sui*).

Mao Chin printed, in addition to the *Ch'ün fang-p'u*, several of Wang's minor works, some of which were reprinted in the *Yü-yang san-shih-liu chung* (see under Wang Shih-chên). The *Hsin-ch'êng hsien-chih* of 1933 lists a number of his works, mostly no longer extant. One of his cousins, Wang Hsiang-ch'un 王象春 (T. 季木, 1578–1633), a *chin-shih* of 1610, left a collection of poems, 問山亭遺詩 *Wên-shan t'ing i-shih*, which was reprinted in 1928 in the *Hsi-yung hsüan ts'ung-shu* (see under Ch'ên Hung-shou).

[*Hsin-ch'êng hsien-chih* (1693) 7/31b; M.2/348/12b; M.3/228/6a; M.40/59/22a; Wylie, *Notes*, p. 152; Hui Tung [*q. v.*], *Yü-yang shan-jên nien-p'u*, *shang* 4a, 7a, 8a, 11b; Ch'ien Ch'ien-i [*q. v.*], *Mu-chai ch'u-hsüeh chi*, 66/3b.]

Fang Chao-ying

WANG Hsien 汪憲 (T. 千陂 H. 魚亭), 1721–1771, Sept. 17, bibliophile, was a native of Hangchow, Chekiang. Though he obtained his *chin-shih* degree in 1745, it was not until 1758 that he entered government service as a second-class secretary in the Board of Punishments. During that interval he and his younger brother stayed at home with their parents, and thus he became widely known for his filial piety. He did not hold his official post long, for, on the plea that his parents were aging, he retired from government service in the following year in order to look after them. Upon the death of his father in 1770, and of his mother in 1771, he ate nothing but plain food and dressed only in coarse fabrics. Being himself never in robust health, these successive bereavements apparently undermined his constitution so that he took ill and died in 1771 in his fifty-first year.

Many of Wang Hsien's forebears were scholars of note, and he himself was an inveterate book-lover. Coming as he did from a family of means, he was wont to acquire rare items, almost irrespective of cost. He would pore over his acquisitions and engage indefatigably on the collation of the various editions. His collection, comprising some 10,000 *chüan*, was housed in a studio, called Chên-ch'i t'ang 振綺堂, which became for nearly half a century a symbol of conscientious and intelligent book-collecting. He generously opened his library to fellow-scholars in Hangchow and the vicinity; and a section of his home, called Ching-chi tung-hsüan 靜寄東軒 and noted for its beauty, was the rendezvous of the élite of Hangchow. There he entertained distinguished guests who joined him in composing poems and collating books.

Among his fellow bibliophiles who shared the facilities which his library afforded, were Chao Yü (see under Chao I-ch'ing), Wang Ch'i-shu, Pao T'ing-po [*qq. v.*], Sun Tsung-lien (see under Wang Ch'i-shu), and many others. These schol-

ars, most of them natives of Hangchow, or domiciled in that city, used to consult each other concerning the books they acquired. They also instituted a system of inter-library loan which made it possible to transcribe each other's rarities.

In the field of classical scholarship Wang Hsien's specialty was the *Classic of Changes* on which he produced a work entitled, 易說存悔 *I-shuo ts'un-hui*, in 2 *chüan*. He made a critical study of the 說文繫傳 *Shuo-wên hsi-chuan*, by Hsü Ch'ieh (see under Fêng Kuei-fên) of the Sung period, entitling it *Shuo-wên hsi-chuan k'ao-i* (考異). He also wrote a comprehensive treatise on mosses, entitled 苔譜 *T'ai p'u*, in 4 *chüan*, including all available literary allusions. All three of these works are described in the *Imperial Catalogue* (see under Chi Yün). Another work, entitled 寒燈絮語 *Han-têng hsü-yü*, consists of Wang's miscellaneous notes and impressions. There are two collections of his literary works; those in prose, entitled *Chên-ch'i t'ang kao* (稿), and those in verse, *Chên-ch'i t'ang shih-ts'un* (詩存).

A few years after the death of Wang Hsien his eldest son, Wang Ju-li 汪汝瑮 (T. 坤伯 H. 滌原), offered some six hundred items from his father's library for the use of the editors of the *Ssŭ-k'u ch'üan-shu* (see under Chi Yün). For his generous offer he was given a copy of the *P'ei-wên yün-fu* (see under Ts'ao Yin) and two bolts of silk. As further encouragement, the Emperor commented on several important works in Wang's collection, singling out two rare items for special mention, namely the 曲洧舊聞 *Ch'ü-wei chiu-wên*, 10 *chüan*, by Chu Pien 朱弁, and the 書苑菁華 *Shu-yüan ching-hua*, 20 *chüan*, by Ch'ên Ssŭ 陳思—both works of the Sung period.

An early account of the Wang family library appears in the annotated catalogue compiled by Chu Wên-tsao (see under Wang Ch'ang), entitled *Chên-ch'i t'ang shu-lu* (書錄), in which the bibliographical data are carefully recorded. This catalogue was subsequently revised and brought up to date by Wang Lu 汪璐 (T. 仲連 H. 春園, 1746–1813), second son of Wang Hsien. A son of Wang Lu, named Wang Hsien 汪諴 (T. 孔皆 H. 十村, *chü-jên* of 1794), was, like his grandfather, an enthusiastic collector of books, and even up to his old age continued to enlarge the library. The enriched collection was described by him in a catalogue, called *Chên-ch'i t'ang shu-mu* (書目), which contains 3,300 titles in upwards of 65,000 *chüan*. After the death of Wang Hsien (汪諴) his collection was in turn passed on to his six sons, of whom Wang Yüan-sun 汪遠孫 (T. 久也 H. 小米, 1794–1836) was the most celebrated. Another catalogue was compiled by the other sons, but later was re-edited by Ch'ên Huan 陳奐 (T. 碩甫 H. 師竹, 1786–1863), at the request of the owners.

When Hangchow was sacked by the Taiping forces in 1860–61 (see under Ting Ping), most of the Wang family library was dispersed or destroyed, and after order was restored only a fraction of the original collection was recovered. The last catalogue of this once-famous library, also bearing the title, *Chên-ch'i t'ang shu-mu*, 4 *chüan*, was compiled in 1886 by a nephew of Wang Yüan-sun, named Wang Tsêng-wei 汪曾唯 (T. 識曾), with the assistance of the former's grandson, Wang K'ang-nien 汪康年 (T. 穰卿, 1860–1911). This catalogue lists works that had been dispersed or destroyed. Wang K'ang-nien was editor of the collectanea, *Chên-ch'i t'ang ts'ung-shu* (叢書), in two series. He rose to be a secretary of the Grand Secretariat and is now best known as a pioneer in Chinese journalism. After the Sino-Japanese War (1894–95) he strongly advocated modernization and reform. To achieve this goal he started in August 1896 the newspaper 時務報 *Shih-wu pao*, published in Shanghai, with Liang Ch'i-ch'ao (see under T'an Ssŭ-t'ung) as editor, he himself serving in the capacity of manager. Printed by lithograph, it appeared once every ten days, and in 1898 became for a time an official organ. Wang K'ang-nien then began another paper, the 昌言報 *Ch'ang-yen pao*, which was likewise short-lived.

[2/72/6b; Yeh Ch'ang-ch'ih (see under P'an Tsu-yin), *Ts'ang-shu chi-shih shih*, 5/20b; *Chên-ch'i t'ang shih-ts'un*, prefatory biographical sketch by Ch'ien Ch'ên-ch'ün [*q. v.*]; *Hangchow fu-chih*, 1922, 146/4b; *Chên-ch'i t'ang shu-mu*, postscript by Wang Tsêng-wei; Ting Shên, *Wu-lin ts'ang-shu lu* (see under Ting Ping) *hsia* 15a.]

K. T. Wu

WANG Hsü-ling 王頊齡 (T. 顓士 H. 瑁湖, 松喬老人), 1642–1725, official, was a native of Hua-t'ing, Kiangsu. His father, Wang Kuang-hsin 王廣心 (T. 農山, 伊人, d. 1691), was a *chin-shih* of 1648 who served as a censor. Wang Hsü-ling, the eldest of three sons, became a *chin-shih* in 1676. Three years later he passed the special examination known as *po-hsüeh hung-tz'ŭ* (see under P'êng Sun-yü) and was named a compiler of the Hanlin Academy, taking part in the compilation of the official history of the Ming Dynasty. He later served for more than a year

as commissioner of education in Szechwan. In 1689, when he was serving in the capacity of an expositor in the Grand Secretariat, he was charged with bribery and cashiered (see under Kuo Hsiu and Wang Hung-hsü); but within a month he was specially pardoned and ordered to remain at his post. Thereafter he held the following offices: vice-director of the Imperial Clan Court (1700–03); a vice-president of the Board of Ceremonies (1703–12), and of the Board of Civil Office (1712–13); president of the Board of Works (1713–18); and a Grand Secretary (1718–25).

Wang Hsü-ling enjoyed the favor of both Emperors Shêng-tsu and Shih-tsung. The former honored him by twice (1705, 1707) visiting his garden, Hsiu-chia yüan 秀甲園, at Sungkiang, Kiangsu. Emperor Shih-tsung conferred various honors on him because of his services and in deference to his advanced age. After he died in office, aged eighty-four (*sui*), he was canonized as Wên-kung 文恭. His collected works are entitled 世恩堂集 *Shih-ên t'ang chi*, 32 *chüan*.

Wang Hsü-ling had five sons, of whom the eldest, Wang T'u-ping 王圖炳 (T. 麟照 H. 澂川, *chin-shih* of 1712, Hanlin compiler), served as a vice-president of the Board of Ceremonies (1730–31). A grandson of Wang Hsü-ling, named Wang Tsu-kêng 王祖庚 (d. 1765), became a *chin-shih* in 1727 and served as prefect of Ning-kuo-fu, Anhwei (1764–65). Three great-grandsons of Wang Hsü-ling became members of the Hanlin Academy: Wang Chia-tsêng 王嘉曾 (T. 漢儀 H. 寧叔, 史亭, *chin-shih* of 1766), Wang Shao-tsêng 王紹曾 (T. 衣聞 H. 蓴鄉, *chin-shih* of 1757, prefect of Ningpo), and Wang Hsien-tsêng 王顯曾 (T. 周謨 H. 文園, *chin-shih* of 1760, a censor).

Wang Hsü-ling had two younger brothers, Wang Chiu-ling 王九齡 (T. 子武 H. 薜澱, *chin-shih* of 1682, d. Jan. 1710), and Wang Hung-hsü [*q. v.*]. These two, like himself, were also members of the Hanlin Academy, and attained high offices. Wang Chiu-ling served as a vice-president of the Board of Civil Office (1704–08), and as president of the Censorate (Jan. 1708–10). His collected works, in 5 *chüan*, were entitled 艾納山房集 *Ai-na shan-fang chi*. He had a studio known as Yung-ssŭ t'ang 永思堂.

[1/273/9a; 3/12/21a; 3/58/25b; *Lou-hsien chih* (1786); *Tz'ŭ-lin chi-lüeh* (see under Shên T'ing-fang); *Sungkiang fu-chih* (1884) 72/42b.]

TU LIEN-CHÊ

WANG Hua-chên 王化貞 (T. 肖乾 H. 乾山), d. 1632, Ming official, a native of Chu-ch'êng, Shantung, received his *chin-shih* degree in 1613, and started his career as a second class secretary in the Board of Revenue. In 1620 he assisted in the defense of Kuang-ning, in Liaotung, where he earned praise for his compromises with the Mongol invaders. In the following year he was raised to the post of military administrator at Kuang-ning and delighted the Court officials with impressive projects for recovering the territory lost to the Manchus. His plans for fortifying the left bank of the Liao river, for hiring 400,000 Mongol mercenaries, and for attacking the Manchus through Korea (see under Mao Wên-lung), were all bitterly opposed by Hsiung T'ing-pi [*q. v.*], and his undertakings uniformly went down in failure. When Kuang-ning was taken in March 1622 and the Chinese troops fled through Shanhaikuan, he was put under arrest and condemned to death. His execution was postponed by friends at Court, but was finally carried out in 1632. The only literary works attributed to him appear to be treatises on medical science, and these seem not to have been preserved.

[M.1/259/12a; *K'ai-kuo fang-lüeh; Ming t'ung-chien* (see bibl. under Wang Chih-ts'ai) 78/1a; *Chu-ch'êng hsien-chih* (1764) 32/2b, 13/3a.]

GEORGE A. KENNEDY

WANG Hui 王翬 (T. 石谷 H. 耕煙散人, 清暉主人 and 烏目山人), Apr. 10, 1632–1717, Nov. 15, was a native of Ch'ang-shu, Kiangsu. His great-great-grandfather, Wang Po-ch'ên 王伯臣 (T. 鑑汝 H. 劍池), was a painter of birds and flowers who was highly praised by a contemporary artist, Shên Chou 沈周 (T. 啟南 H. 石田, 1427–1509). His father also painted. Coming from a family of painters, he inherited a natural gift in the art of painting and devoted his whole life to it. As his family was not wealthy his opportunities for study and for seeing good paintings were very limited until he was about twenty when he first met the celebrated painter, Wang Chien [*q. v.*]. Wang Hui, having learned of the visit of Wang Chien to Ch'ang-shu, presented him, through a friend, with a fan which he had painted. Wang Chien was greatly pleased with the picture and immediately asked to see the young artist. In their interview Wang Chien arranged to accept Wang Hui as a pupil and on his return took Wang Hui with him to T'ai-ts'ang where he first taught him calligraphy and

then showed him sketches of pictures as well as noted specimens of old paintings. This proved to be such a great stimulus to Wang Hui's latent genius for painting that his progress was unusually rapid. Later he was introduced by Wang Chien to another great painter, Wang Shih-min [*q. v.*]. The latter was so pleased with the young man's work that, in the hope of developing him to his fullest extent, he put him up in his country villa, about four miles west of the city of T'ai-ts'ang, and gave him the opportunity to study his rich collection of the old masters. In addition to being a great painter, Wang Shih-min was also a careful critic and was frequently invited by connoisseurs of neighboring districts to see their treasures. On these trips Wang Shih-min always took Wang Hui with him, thus giving him a chance to see paintings in other collections. This period of training lasted twenty years, at the end of which Wang Hui had become a really great painter. His reputation reached the Court and he was invited to Peking in connection with the painting of a picture known as the 南巡圖 *Nan-hsün t'u*, depicting a tour of Emperor Shêng-tsu to South China. He was placed at the head of a group of noted artists for the execution of this important work. The general idea of the picture was to cover all of the important aspects of the country visited by the Emperor. This was a difficult matter, and it was Wang Hui who laid out the general plan of the different scenes, while the other artists worked as he directed. The Emperor was pleased with the picture and offered to give Wang Hui an appointment at the capital, but he declined, since he preferred the unrestricted life of a private painter, which he enjoyed until his death at the age of eighty-six (*sui*).

In painting, Wang Hui exhibited the work of a genius who had in addition a thorough training. According to him, a landscape can be considered perfect only when it has a combination of the vigor in brushstrokes of the Yüan, the delicacy in composition of the Sung, and the vitality of the work of T'ang artists. He was strongly opposed to the way in which painters divided into schools, for it was his opinion that a painter should not confine himself to a particular style, but should study the works of all the great masters of the past. His work had attained such a high degree of refinement that when Wang Chien saw it in later years he remarked that it was not necessarily true that a teacher can always excel his pupil. Wang Shih-min was so satisfied with Wang Hui that he considered it a rare opportunity to have met this great painter during the closing days of his life, and only deplored the fact that Tung Ch'i-ch'ang [*q. v.*], with whom he himself had studied painting, did not have the same privilege. Yün Shou-p'ing [*q. v.*] had been a landscape painter until he met Wang Hui, but he then became so deeply impressed with the excellent qualities of Wang's work that he decided to devote himself to the painting of flowers, leaving the field of landscape painting to Wang Hui, on the ground that he was better in this realm than himself. During the first years of the Ch'ing dynasty Wang Shih-min and Wang Chien were the two great painters and were known as The Two Wangs (二王). The number of Wangs was increased to three with the advent of Wang Hui, and the three of them were ranked together as The Three Wangs (三王), despite the fact that the two senior Wangs were much older and also higher in social standing than Wang Hui. With the later addition of Wang Yüan-ch'i [*q. v.*], a grandson of Wang Shih-min, and Yün Shou-p'ing and Wu Li [*q. v.*], they formed the six celebrated painters of the dynasty—the Four Wangs, Yün and Wu.

Wang Hui had a wide circle of friends among the literary men of his time who were generous in writing eulogistic compositions in his honor as well as annotations and verses in praise of his paintings. A collection of these writings was made by Wang himself and published in 10 *chüan* under the title 清暉贈言 *Ch'ing-hui tsêng-yen*. This collection was reprinted in 1836 by Wang Yüan-chung 王元鍾, one of his descendants in the sixth generation. A collection of letters addressed to Wang Hui from noted men of his time, such as Kao Shih-ch'i, Chou Liang-kung, Wu Wei-yeh, Sung Lao and Wang Hung-hsü [*qq. v.*], was assembled and published by Pi Lung 畢龍 (T. 澗飛 H. 竹癡, younger brother of Pi Yüan, *q. v.*), in 2 *chüan*, under the title 清暉閣贈貽尺牘 *Ch'ing-hui ko tsêng-i ch'ih-tu*, reprinted in 1911. Some of Wang's own annotations may be found in the 畫學心印 *Hua-hsüeh hsin-yin* under the heading *Ch'ing-hui hua-pa* (畫跋).

[1/509/3b; 3/431/26a; 20/1/00 (portrait); 26/1/13b; 27/4/1a; L.T.C.L.H.M., pp. 63–68.]

JOHN C. FERGUSON

WANG Hui-tsu 汪輝祖 (T. 煥曾 H. 龍莊, 歸廬), Jan. 21, 1731–1807, May 1, historian and administrator, was a native of Hsiao-shan, Chekiang. His father, Wang K'ai 汪楷 (T. 南有, 皆木), was prison warden of Ch'i-hsien, Honan,

for eight years, beginning in 1732. He died in Canton in 1741 (January 31) at the age of forty-six (*sui*). At the time of his father's death Wang Hui-tsu was only eleven (*sui*). Being poor, he was forced at an early age to struggle for a living and also to support his family. At the age of seventeen (*sui*) he was made a *hsiu-ts'ai*, and in the following year began teaching. Two years later (1749) he was married, and in 1752 became secretary to his father-in-law, Wang Tsung-min 王宗閔 (T. 坦人), who was then magistrate of Chin-shan, Kiangsu. In those days private secretaries (幕客 or 幕友) of officials were generally of three types: those who helped in judical matters, those who were concerned with revenue, and those who engaged in literary tasks of the kind we now associate with that office. Those whose activity was primarily judicial (as in the case of Wang Hui-tsu) were the highest paid. It was chiefly for economic reasons that Wang trained himself for this type of work. He applied himself to it for thirty-four years, working in this capacity under sixteen different officials who were stationed at various places in Kiangsu and Chekiang. At the same time he competed in the examinations, finally becoming a *chü-jên* in 1768, after failing eight times. In 1775, at the age of forty-six (*sui*), he took his *chin-shih*, after failing three times. In 1786 he received an appointment as magistrate of Ning-yüan, Hunan, a mountainous district where the legendary Emperor Shun was supposed to have been buried. His experience of more than thirty years as secretary to other administrators enabled him to be a very competent official. In 1788 he became acting magistrate of the neighboring district of Hsin-t'ien, and in 1790 acting department magistrate of Tao-chou, in the same province. But owing to the intrigue of certain individuals who resented his uncompromising fairness, he was dismissed from office in the following year. After remaining for a time in Changsha, he retired (1793) to his home district where he kept aloof from public life and devoted himself to more scholarly pursuits.

On the basis of his long experience as an administrator, Wang Hui-tsu wrote two celebrated works on government which, until the establishment of the Republic (1912), were regarded as indispensable guides to local administrative officials: the 佐治藥言 *Tso-chih yao-yen*, and the 學治臆說 *Hsüeh-chih i-shuo*. The former was first printed in 1785 by his friend, Pao T'ing-po [*q. v.*], in the twelfth series of the *Chih-pu-tsu chai ts'ung-shu*; the latter first appeared in print in 1793.

Wang Hui-tsu was a practical historian—one of the first to realize the importance of indexes and other tools to facilitate historical research. Handicapped by poverty in early life, he had but little opportunity to pursue historical studies, hence it was not until 1769, a year after he was made a *chü-jên*, and while waiting in the capital to compete in the metropolitan examination, that he first bought a copy of the *Han-shu* (History of the Former Han Dynasty) and became familiar with its contents. Thereafter he took a deep interest in history and slowly managed to obtain copies of all the *Twenty-four Dynastic Histories*. From these fundamental sources he compiled an index of all the biographies there incorporated, the proper names being arranged under the prevailing syllabary of rhymes as in the case of the well-known phrase dictionary, *P'ei-wên yün-fu* (see under Ts'ao Yin). This index, entitled 史姓韻編 *Shih-hsing yün-pien*, in 64 *chüan*, remained for more than a century an indispensable tool for the study of the dynastic histories. It was completed in 1783. Wang compiled, along the same lines, the 九史同姓名略 *Chiu-shih t'ung hsing-ming lüeh* in 74 *chüan*, and the 遼金元三史同姓名錄 *Liao Chin Yüan san-shih t'ung hsing-ming lu* in 40 *chüan*, both dealing with identical names borne by different people mentioned in these official histories. The former was first printed in 1790, the latter in 1801. Both now appear in the *Kuang-ya ts'ung-shu* (see under Chang Chih-tung). During the years 1796–1800 Wang Hui-tsu made a careful study of the *Yüan-shih* (the older of the two histories of the Yüan Dynasty) and produced a work, entitled 元史本證 *Yüan shih pên-chêng*, in 50 *chüan*, in which he attempted by textual criticism to eliminate discrepancies in that history. This work which was supplemented by his fourth son, Wang Chi-p'ei 汪繼培 (b. 1775, *chin-shih* of 1805), was printed in 1802 and in 1891 was included in the 紹興先正遺書 *Shao-hsing hsien-chêng i-shu*.

Wang Hui-tsu became paralyzed in 1795 and began then to write his autobiography entitled 病榻夢痕錄 *Ping-t'a mêng-hên lu*, "Traces of Dreams from a Sick-bed". Although it was first printed in 1796, he continued to supplement it until early in 1806. Events of the following year were filled in by his sons after his death. This supplement bears the title *Ping-t'a mêng-hên yü* (餘) *lu*. The autobiography, the afore-mentioned works on government, and Wang Hui-tsu's

advice to his sons and grandsons, 雙節堂庸訓 *Shuang-chieh t'ang yung-hsün*, were printed together by Chang Yüeh (see under Tuan-fang) in 1886 under the title 汪龍莊先生遺書 *Wang Lung-chuang hsien-shêng i-shu*.

Wang Hui-tsu made friends with many well-known scholars of his time, among them: Shao Chin-han, [*q. v.*] whom he first met in 1767; Chang Hsüeh-ch'êng [*q. v.*] and Lo Yu-kao 羅有高 (T. 臺山, d. 1779, age 46 *sui*), both of whom he met in Peking in 1769; Chu Yün [*q. v.*] whom he visited in 1769, styling himself the latter's pupil; Lu Chiu-kao 魯九皋 (T. 絜非 H. 山木, original *ming* 仕驥, 1732–1794); and the famous bibliophile, Pao T'ing-po.

[1/483/15b; 3/242/8a; Ch'ü Tui-chih 瞿兌之, *Wang Hui-tsu chuan-shu* (傳述, 1935); *Nien-p'u* by Ch'ên Jang in *Fu-jên hsüeh-chih* (see bibl. under Liu Pao-nan), vol. 1, no. 2; Hirth, F., "Bausteine zu einer Geschichte der chinesischen Literatur", *T'oung Pao*, VI, p. 319; Tanaka Suiichirō, "On Reading Wang Hui-tsu's Literary Remains" (in Japanese), *Mitagakkai zasshi*, vol. XIII, no. 7.]

Tu Lien-chê

WANG Hung-hsü 王鴻緒 (T. 季友 H. 儼齋, 橫雲山人, original *ming* 度心), Sept. 22, 1645–1723, Sept. 14, official and calligrapher, was a native of Hua-t'ing, Kiangsu. He was the youngest brother of Wang Hsü-ling [*q. v.*]. After taking the *chin-shih* degree and becoming a Hanlin compiler in 1673, he held various official posts at Court and educational positions in the provinces. In 1682 he was made one of the chief editors of the official history of the Ming Dynasty (明史 *Ming-shih*) with which he was connected off and on for the ensuing forty years. After mourning the death of his father, he returned to Peking in 1689 but was soon ordered to retire owing to a charge of corruption brought against him by the president of the Censorate, Kuo Hsiu [*q. v.*]. Kuo accused him of being in collusion with Kao Shih-ch'i [*q. v.*], Wang Hsü-ling, and others who had received bribes. In 1694 Wang Hung-hsü was recalled to Peking as a co-director for the compilation of the *Ming-shih*. Not long after, he was made president of the Board of Works, and in 1708 president of the Board of Revenue. During this time and in later years he acted as a spy for Emperor Shêng-tsu, submitting secret reports about other officials, sometimes with scandalous details. However, early in 1709 he was again forced to retire, this time for having taken the side of Maci [*q. v.*] in support of Yin-ssŭ [*q. v.*] on the question of the succession to the throne.

In 1714 Wang Hung-hsü submitted to the throne 208 *chüan* of biographical sketches intended for the *Ming-shih*, which he had compiled at home with a staff under his direction. The next year he was recalled to Peking for editorial work. In a private capacity, during the following years, he expanded his draft of the *Ming-shih* to include not only biographies but also other sections, using, without recognition, the manuscripts of many historians, especially that of Wan Ssŭ-t'ung [*q. v.*], who had died in 1702 after almost completing a draft of the history. In 1723 Wang submitted to the throne his draft of the *Ming-shih*, entitled *Ming-shih kao* (稿), 310 *chüan*. Although the work was based on the labors of Wan and other historians, Wang treated it as his own work and had his name inscribed on the margin of every page of the manuscript as though it constituted a part of his collected works. He did spend some time in editing it, but the changes and omissions which he made were frequently unwarranted.

Wang Hung-hsü was a celebrated calligrapher. His collected poems, entitled 橫雲山人集 *Hêng-yün-shan-jên chi*, 27 *chüan*, were printed in 1719.

[1/277/3a; 3/58/16a *pu-lu*; 29/2/12a; *Hua-t'ing hsien-chih* (1879) 16/14a; *Wên-hsien ts'ung-pien* (see bibl. under Dorgon), nos. 2, 3; Ch'ên Shou-shih, "A Study of the *Ming-shih kao*" (in Chinese), *Kuo-hsüeh lun-ts'ung* (Chinese Classical Review, Tsinghua University), 1927; Li Chin-hua, *Ming-shih tsuan-hsiu k'ao* (A History of the Compilation of the Ming Dynastic History), *Harvard-Yenching Monograph Series*, no. 3 (1933).]

Tu Lien-chê

WANG I-jung 王懿榮 (T. 廉[蓮]生, 正孺), 1845–1900, Aug. 15, official and scholar, was a native of Fu-shan, Shantung. His grandfather, Wang Chao-ch'ên 王兆琛 (T. 叔玉 H. 獻甫, 西舫, d. 1852), was a *chin-shih* of 1817 who rose in his official career to governor of Shansi (1846), but was denounced for bribery and exiled to Sinkiang (1849). His father, Wang Tsu-yüan 王祖源 (T. 淵慈, 蓮塘, 老蓮, original *ming* 伯濂, 1822–1887), was a senior licentiate (*pa-kung*) of 1849, who, after holding minor positions in Szechwan, became acting governor of that province (1879). His sister became the wife of Chang Chih-tung [*q. v.*]. Wang I-jung himself became a *chü-jên* in 1879, and in the following year a *chin-shih* and a member of the Hanlin

Wang

Academy. In the winter of 1880–81 he returned to his native place and then visited his father at Chengtu. In 1883 he was made a compiler of the second class, but retired from office upon the death of his father in 1887.

When the period of mourning was over (1889) he reported at the capital and was entrusted with the management of the festivities incidental to the wedding of Emperor Tê-tsung (see under Tsai-t'ien). Thereupon he was given the rank of a sub-expositor. In 1893 he was chief examiner for the Honan provincial examination. Promoted a year later to be sub-reader in the Hanlin Academy, he was ordered to serve in the Imperial Study (1895) and concurrently as acting libationer in the Academy. When, in the course of the Sino-Japanese War (1894–95), his native province of Shantung was menaced, he begged leave to return home to organize volunteers. Though permission was granted, peace was soon concluded and he returned to the capital where he was reappointed libationer. Upon the death of his mother, in 1896, he returned home to observe the period of mourning. Two years later he went to Peking and was again made libationer of the Imperial Academy. In 1900 he took the opportunity of an audience with the Emperor and the Empress Dowager to protest against reliance on the help proffered by the Boxers, but their activities were already beyond control. He and a fellow provincial, Li Tuan-yü 李端遇 (*chin-shih* of 1863), then junior vice-president of the Board of Works, were appointed to organize a volunteer corps. He accepted the post, realizing however that resistance was hopeless. About a month later (July 12) Tientsin fell to the Allied troops; on August 14 the Allies entered Peking, and on the following day the court fled to Shensi. On that same day Wang I-jung committed suicide, first taking poison and then leaping into a well. He left a note stating that when a monarch is humiliated his ministers should die. He was canonized as Wên-min 文敏.

Wang I-jung was a connoisseur of ancient stone and bronze objects of which he possessed a good collection, many of the items being gathered in the course of his journeys. His notes on these objects, and on the rare books in his library, brought together under the title 天壤閣雜記 *T'ien-jang ko tsa-chi*, 1 *chüan*, appear in the *Ling-chien ko ts'ung-shu* (see under Ho Ch'iu-t'ao). A catalogue he compiled concerning extant inscriptions derived from stones of the Han period, entitled 漢石存目 *Han-shih ts'un-mu*, 2 *chüan*, was first printed in 1889. Supplemented and re-edited by Lo Chên-yü (see under Chao Chih-ch'ien), it was reprinted in the *Hsüeh-t'ang ts'ung-k'o* (see under Ting Yen). A similar catalogue by him, relating to the Six Dynasties, 南北朝石存目 *Nan-Pei ch'ao shih ts'un-mu*, 8 *chuan*, is preserved in manuscript in the Kyoto Institute of the Academy of Oriental Culture. A series of rubbings of ancient coins, which Wang entitled 古泉精選 *Ku-ch'üan ching-hsüan*, 1 *chüan*, was reproduced in facsimile by the Shên-chou Kuo-kuang shê 神州國光社. In 1855–1884 his family printed a collectanea, entitled *T'ien-jang ko ts'ung-shu* (叢書), which contains twenty-three items on various subjects by both ancient and contemporary authors, including selections from the works of his grandfather and his father. In the *Ssŭ-k'u ch'üan-shu chien-ming mu-lu piao-chu* (see under Shao I-ch'ên), there are many bibliographical notes by him. A collection of his memorials, entitled *Wang Wên-min kung tsou-i* (奏議), was printed in 1911.

Wang I-jung was one of the earliest collectors of inscribed oracle bones of the Yin period, which were discovered about 1899 in the An-yang district of Honan. In the autumn of that year a dealer in antiques, named Fan Wei-ch'ing 范維卿, of Wei-hsien, Shantung, sold to him twelve specimens. Thereafter he and his friend, Liu Ê [*q. v.*], began to take an interest in collecting inscribed bones of this type. In the spring of 1900 he purchased from Fan eight hundred such pieces, among them an entire tortoise shell. After Wang's death his son, Wang Ch'ung-lieh 王崇烈 (T. 翰甫), a *chü-jên* of 1894, sold all of his father's antiques in payment of debts—the inscribed bones, numbering about one thousand pieces, coming in 1902 into the possession of Liu Ê.

The Library of Congress possesses a 1494 movable type print of the 錦繡萬花谷前後續集 *Chin-hsiu wan-hua ku ch'ien hou hsü chi*, 36 volumes, and also a 1531 woodcut edition of the 初學記 *Ch'u hsüeh chi* which, according to the seals, were once in Wang I-jung's library.

[1/474/2b; 2/65/52b; 6/33/11a; Chin-liang, *Chin-shih jên-wu chih* (see under Wêng T'ung-ho), p. 200; Fêng Shu, *Kêng-tzŭ hsin-hai chung-lieh hsiang-tsan* (see bibl. under Ch'ung-ch'i), portrait; *Fu-shan hsien-chih* (1931), 7 (2) /29a; *Ts'ang-shu chi-shih shih* (see under P'an Tsu-yin) 7/10a; Tung Tso-pin, *Chia-ku nien-piao* (see bibl. under Liu Ê); Shao Tzŭ-fêng, *Chia-ku shu-lu chieh-t'i* (see

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bibl. under Liu Ê); Menzies, J. M., 甲骨研究 *Chia-ku yen-chiu* (1933).]

Tu Lien-chê

WANG Ming-shêng 王鳴盛 (T. 鳳喈, 禮堂 H. 西莊, 西沚), 1722–1798, Jan. 18, scholar, was a native of Chia-ting, Kiangsu. His grandfather, Wang Hun 王焜 (T. 大生 H. 卓人), was a *chü-jên* of 1696; and his father, Wang Êr-ta 王爾達 (T. 通侯 H. 慮亭, 1693–1768), was a scholar and teacher. From youth on Wang Ming-shêng was regarded as exceptionally brilliant. He became a licentiate at the age of seventeen (*sui*) and was then accepted as a student in the Tzŭ-yang 紫陽 Academy, Soochow. He passed the provincial examination for *chü-jên* in 1747, but failed in the following year to pass the metropolitan examination. Later he and a group of young students from Soochow continued their studies under Shên Tê-ch'ien [*q. v.*] who had retired from official life in 1749 and had accepted in 1751 the directorship of the Tzŭ-yang Academy. In the collection of verse by seven of his young pupils, which Shên compiled under the title *Wu-chung ch'i-tzŭ shih-hsüan* (see under Shên Tê-ch'ien), Wang Ming-shêng is one of the contributors—the other six being Ch'ien Ta-hsin, Wang Ch'ang [*qq. v.*], Ts'ao Jên-hu 曹仁虎 (T. 來殷, 1731–1787), Chao Wên-chê 趙文哲 (T. 升之, 1725–1773), Wu T'ai-lai 吳泰來 (T. 企晉 H. 竹嶼, *chin-shih* of 1760, d. 1788), and Huang Wên-lien 黃文蓮 (T. 芳亭, *chü-jên* of 1750). Wang Ming-shêng studied the classics under Hui Tung [*q. v.*], and this fact may account for his strong stand in favor of the critical School of Han Learning (see under Ku Yen-wu). After taking his *chin-shih* degree in 1754, with second-highest honors, he was made a compiler in the Hanlin Academy. In 1759, while he was directing the provincial examination in Fukien, he learned that he had been promoted to be a sub-chancellor of the Grand Secretariat. But, on his return to Peking, he was denounced for having abused the privilege of using post-station horses, and on this charge he was degraded (1760) to a director of the Banqueting Court. Three years later (1763) his mother died, and after the period of mourning was ended he remained at home in retirement on the plea of looking after his aged father. At the age of sixty-eight (*sui*) he was stricken with blindness, but two years later (1791) regained his sight.

Wang Ming-shêng's major contribution to scholarship, the 十七史商榷 *Shih-ch'i shih shang-chüeh*, "A Critical Study of the Seventeen Dynastic Histories", in 100 *chüan*, was first printed in 1787 and later incorporated in the *Kuang-ya ts'ung-shu* (see under Chang Chih-tung). A work, entitled 尙書後案 *Shang-shu hou-an*, 30 *chüan*, first printed in 1780, was written to uphold the view of Yen Jo-chü [*q. v.*], Hui Tung, and others that the so-called "ancient text" of the *Classic of History* is a forgery. This study, and another on the *Institutes of Chou* 周禮軍賦說 *Chou-li chün-fu shuo*, 4 *chüan*, (preface dated 1771), were reprinted in the *Huang Ch'ing ching-chieh* (see under Juan Yüan). His miscellaneous notes, classified under ten heads and entitled 蛾術編 *I-shu pien*, comprised in manuscript about 95 *chüan*, but when first printed (1841) appeared in 82 *chüan*. His literary works, composed before 1763, were printed about the year 1766 under the title 西莊始存稿 *Hsi-chuang shih-ts'un kao*, 30 *chüan*. Those composed during the latter part of his life were published in 1823 under the title 西沚居士集 *Hsi-chih chü-shih chi*, 24 *chüan*.

A younger brother of Wang Ming-shêng named Wang Ming-shao 王鳴韶 (T. 夔律, 鶚起 H. 鶴谿, original *ming* 廷諤, 1732–1788), was a scholar, calligrapher, and painter. He is reported to have written on the classics (particularly on the *Spring and Autumn Annals*) and to have left a literary collection. A sister, Wang Shun-ying 王順媖 (T. 正仲, 1728–1767), married in 1750 the well-known scholar, Ch'ien Ta-hsin, who came from the same locality.

In 1926 a descendant of the family, named Wang Yüan-tsêng 王元增, printed a collection of short literary works by his ancestors under the title 先澤殘存 *Hsien-tsê ts'an-ts'un*, with a supplement (續編). It reproduces, among others, three works by Wang Ming-shêng, entitled: 練川雜詠 *Lien-ch'uan tsa-yung*, 謝橋詞 *Hsieh-ch'iao tz'ŭ*, and 耕養齋遺文 *Kêng-yang chai i-wên*; and two by Wang Ming-shao, entitled 鶴谿賸稿遺什 *Ho-hsi shêng-kao i-shih* and 簑笠軒遺文 *So-li hsüan i-wên*.

[1/487/19a; 3/92/1a, 439/10a; 20/3/00 (portrait); 26/2/41b; *Chia-ting hsien-chih* (1880) 16/49b, 19/34b; L.T.C.L.H.M. 50, lists two paintings attributed to Wang Ming-shao; Ch'ien Ta-hsin, *Ch'ien-yen t'ang wên chi* (*Ssŭ-pu ts'ung-k'an* ed.) 43/5b, 50/12b; *Yenching Journal of Chinese Studies*, no. 3, pp. 467–69 for a partisan refutation of Wang's views on the ancient text of the *Classic of History*.]

Tu Lien-chê

WANG Nien-sun 王念孫 (T. 懷祖 H. 石臞, 石渠), Apr. 25, 1744–1832, Feb. 25, official, scholar, son of Wang An-kuo [*q. v.*], was a native of Kao-yu, Kiangsu. His talent was recognized early, and he soon became known as an inspired or precocious youth (神童). Though only fourteen (*sui*) when his father died, he managed alone to transfer his father's remains from Peking to the ancestral home in Kao-yu. Thereafter he devoted himself to serious study. In 1765 Emperor Kao-tsung, then on his fourth tour of South China, conferred on him, without examination, the degree of *chü-jên*. After failing four times in the metropolitan examination he went in 1772 to Anhwei where he lived in the home of Chu Yün [*q. v.*] who was then commissioner of education in that province. In the following year he accompanied Chu to the capital and there, too, lived in Chu's residence, known as Chiao-hua yin-fang 椒花吟舫, in the south city, Peking. In 1775 Wang became a *chin-shih* and was made a bachelor in the Hanlin Academy, but requested leave to retire in order to pursue his studies. Thereafter, for some four years, he lived in solitude in the Hu-pin Ching-shê 湖濱精舍, a residence adjacent to the ancestral temple of his family in Kao-yu.

In 1780 he again made his way to the capital and in the following year was appointed a second class secretary in the Department of Waterways and Dikes of the Board of Works. He was an ardent student of geography and river control, and two essays by him on this subject, both entitled 導河議 *Tao-ho i*, are highly praised. While serving on the *Ssŭ-k'u* Commission (see under Chi Yün) he was ordered to participate in the compilation of the 河源紀略 *Ho-yüan chi-lüeh*, 36 *chüan*—a work on the sources of the Yellow River, which was commissioned in 1782 and was completed two years later. After filling various posts in the Board of Works, he became a censor (1788) and retained that position until 1800. After the death of Emperor Kao-tsung in 1799, he was the first censor secretly to memorialize the throne against the abuses of Ho-shên [*q. v.*]. In 1800 he was appointed *tao-t'ai* in charge of conservancy work on the Yung-ting River. Although efficient in his work, he failed in his efforts to prevent damage by floods which occurred in the following year. He was dismissed, but was soon ordered to resume his duties, without pay. In 1803 he was made a second class secretary of a commission which made a tour of Chihli to inspect waterways, and to formulate plans for river control. Later in the same year he was sent in the same capacity to Honan and then to T'ai-chuang, Shantung. In 1804 he was appointed *tao-t'ai* for control of the Grand Canal in Shantung where he built dikes, and deepened the Niu-t'ou River (牛頭河)—projects which are still regarded as serviceable. In 1809 he was reappointed to the Yung-ting River administration, but in the following year that region again was flooded. He presented himself for punishment, and was ordered to retire. Thereafter he lived with his son, Wang Yin-chih [*q. v.*], in the capital—except for two years (1814–16) at Tsinan, Shantung, where the latter was commissioner of education. He devoted the remainder of his long life to study and writing.

The most notable contribution of Wang Nien-sun as a scholar lay in the field of phonetics and etymology. In his youth he was a student of Tai Chên [*q. v.*] and from him he acquired his detailed and exact methods in this field. He maintained that in order to grasp the meaning of the Classics one should first acquire a knowledge of etymology. His study in this field resulted in two works of great significance, namely: 讀書雜誌 *Tu-shu tsa-chih*, 82 *chüan*, printed 1812–31 in series, with a supplement 志餘 of 2 *chüan*, printed in 1832; and 廣雅疏證 *Kuang-ya shu-chêng*, 10 *chüan*, compiled in the years 1788–96, the last *chüan* being completed by his son, Wang Yin-chih. The first of these two works consists of annotations and emendations of difficult passages in such ancient texts as the 史記 *Shih-chi*, 漢書 *Han-shu*, 管子 *Kuan-tzŭ*, 墨子 *Mo-tzŭ*, and 荀子 *Hsün-tzŭ*. In all his exegetical work he was careful to indicate his sources and to generalize only on a basis of wide study. The *Kuang-ya shu-chêng* consists of annotations, corrections, and amplifications with further examples, of the dictionary, 廣雅 *Kuang-ya*, compiled by Chang I 張揖 (T. 稚讓) during the T'ai-ho reign-period (227–232 A. D.). He revised the work, but did not succeed in reprinting it. His emendations and additions, numbering some five hundred, were reassembled and published by Lo Chên-yü (see under Chao Chih-ch'ien) under the title *Kuang-ya shu-chêng pu-chêng* (補正), with a postscript dated 1928. While working on the *Kuang-ya*, Wang Nien-sun also corrected the pronunciations given in the *Kuang-ya yin* (音), a work compiled by Ts'ao Hsien 曹憲 who lived at the close of the sixth and the beginning of the seventh centuries. Other studies by Wang Nien-sun in phonetics appear in his 古韻譜 *Ku-yün p'u*, 2 *chüan*, in which he divides ancient rhymes—on the basis of examples drawn from

various classics—into twenty-one categories which by further study he later raised to twenty-two. His method was apparently more detailed than that of Ku Yen-wu and Tuan Yü-ts'ai [*qq. v.*] who had divided ancient rhymes into ten and seventeen classes respectively. In this work are also recorded the results of his studies on the four tones (particularly the *ju-shêng* 入聲) in which he made significant discoveries. The work was not printed until 1925 when it was published by Lo Chên-yü in the 高郵王氏遺書 *Kao-yu Wang-shih i-shu*, 8 *ts'ê* 册, together with other writings by members of the Wang family. Certain unpublished manuscripts of Wang Nien-sun on the subject of rhymes, once owned by Lo Chên-yü, are now preserved in the National Library of Peiping. A list of some of the titles appears in the *Bulletin of the National Library of Peiping*, vol. 4, no. 1, (Jan.–Feb. 1930). The following two fragments of Wang Nien-sun's studies are also found in the *Kao-yu Wang-shih i-shu*: 釋大 *Shih-ta*, 8 *chüan*, an etymological study of the character for "large" (*ta* 大) with its related meanings, and with examples drawn from various texts of antiquity; and 方言疏證補 *Fang-yen shu-chêng pu*, 1 *chüan*, written in 1787. In it he attempts to amplify Tai Chên's comments on the *Fang-yên* (see under Ch'ien Ta-chaö), but he scarcely completed one *chüan*. Other minor studies by Wang Nien-sun in phonetics and etymology appear in various *ts'ung-shu*.

Wang Nien-sun had two sons: the afore-mentioned Wang Yin-chih, and Wang Ching-chih 王敬之 (H. 寬甫, 1778–1856). The latter was a *hsiu-ts'ai* and the author, among others, of two collections of verse, entitled: 三十六湖漁唱 *San-shih-liu hu yü ch'ang*, 3 *ts'ê*; and 小言集 *Hsiao-yen chi*, 6 *ts'ê*.

[3/212/48a; 13/5/24a; 20/3/00; Liang Ch'i-ch'ao, *Chung-kuo chin san-pai-nien hsüeh-shu shih* (see bibl. under Hui Tung), pp. 328–74; *Hu Shih wên-ts'un* (see bibl. under Li Ju-chên), series 3 (1930) pp. 320–38; Lu Tsung-ta, "Notes on Two Manuscripts of Wang Nien-sun Preserved in the Peking National University" (in Chinese), *Kuo-hsüeh chi-k'an* (Journal of Sinological Studies), vol. 3, no. 1 (1932) pp. 163–74, vol. 5, no. 2, pp. 129–74; *Pan-li Ssŭ-k'u ch'üan-shu tang-an* (see bibl. under Chi Yün), *passim*; *Nien-p'u* by Liu P'an-sui in *Nü shih-ta hsüeh-shu chi-k'an* (Women's Normal University Quarterly, Peking), vol. 1, no. 3 (1930); *Nien-p'u* by Min Êr-ch'ang (1931).]

Li Man-kuei

WANG Shan 王掞 (T. 藻儒 H. 顓庵), Feb. 3, 1645–1728, official, the eighth son of Wang Shih-min [*q. v.*], was a native of T'ai-ts'ang, Kiangsu. Taking his *chin-shih* in 1670, he was selected a bachelor of the Hanlin Academy and later was given the rank of compiler. He served for a term as commissioner of education of Chekiang (1684–87) and several times as examiner in provincial examinations. After several promotions he was appointed junior vice-president of the Board of Revenue (1694) and thereafter held the following posts: a vice-president of the Board of Revenue (1698–99), and of the Board of Civil Offices (1699–1704); president of the Board of Punishments (1704–08), of the Board of Works (1708–10), of the Board of War (1710) and of the Board of Ceremonies (1711–12); and Grand Secretary (1712–23).

In 1712, a few months after Wang Shan became Grand Secretary, he witnessed the imprisonment of Yin-jêng [*q. v.*], the one-time Heir Apparent to the throne. Five years later he memorialized Emperor Shêng-tsu on the importance of designating a successor to Yin-jêng. The Emperor was displeased, but did not make an issue of the matter. Later in the same year (1717) eight censors jointly memorialized the throne to the same effect. The Emperor, suspecting them of having formed a coalition with Wang Shan at their head, reprimanded them. In 1721, in a memorial congratulating the Emperor on the sixtieth year of his reign, Wang Shan, still undaunted, entreated the Emperor to appoint an Heir Apparent. Soon afterwards eleven censors importuned the Emperor on the same subject, three of whom had done so four years previously. The Emperor, now highly incensed, accused Wang of definitely creating a faction to effect the release and restoration of Yin-jêng as Heir Apparent, in the hope that when the latter became Emperor he would elevate them all to positions of power and responsibility. Ten of the censors were banished, Wang was imprisoned forthwith, but was soon released. Had it not been for his age, he would have been banished to Sining to assist the armies that were fighting the Eleuths. His son, Wang I-ch'ing 王奕清 (T. 幼芬 H. 拙園, *chin-shih* of 1691, d. 1736?, age 73 *sui*), was however sent in his stead. Another son, Wang I-hung 王奕鴻 (T. 樹先, *chin-shih* of 1709, d. 1754?, age 82 *sui*), voluntarily resigned his post as intendant of a circuit in Hunan to accompany and console his brother. In 1722 Wang Shan was pardoned and reinstated as Grand Secretary, but he displeased

the succeeding Emperor Shih-tsung by requesting to retire shortly after the latter ascended the throne. Although the request was granted (1723), he was reprimanded and was forbidden to return to his home. Two years later, when Nien Kêng-yao [*q. v.*] was indicted, Wang Shan was charged with having encouraged his sons, I-ch'ing and I-hung, who were subordinates to Nien, to seek the latter's approbation. To signify his displeasure, the Emperor decreed that the two sons be banished still farther into western Mongolia, thus depriving Wang himself of the pleasure of seeing them before he died. The two brothers were recalled from exile when the succeeding Emperor Kao-tsung ascended the throne. Wang I-hung served as intendant of the Ch'uan-tung circuit in Szechwan from 1737 to 1739 and then retired.

The family of Wang Shan was distinguished for producing two famous Grand Secretaries, the first one being his great-grandfather, Wang Hsi-chüeh (see under Wang Shih-min). Several brothers and nephews of Wang Shan were painters or poets (see under Wang Yüan-ch'i). Wang Shan himself is credited with having left a collection of memorials, entitled 西田奏議 *Hsi-t'ien tsou-i*, and a collection of literary works, entitled *Hsi-t'ien chi* (集), in 4 *chüan*. The existence of both works is questionable.

[1/292/1a; 3/11/24a; *T'ai-ts'ang chou-chih* (1919) 20/11a, *passim*; Wang Ch'ang [*q. v.*], *Hu-hai wên chuan* 33/7b; 康熙建儲案 *K'ang-hsi chien-ch'u an* in *Wên-hsien ts'ung-pien* (see bibl. under Dorgon) no. 4; *Tung-hua lu*, K'ang-hsi 56:11; 60:3; 3/135/27a; Chao-lien [*q. v.*], *Hsiao-t'ing tsa-lu* 4/9b.]

FANG CHAO-YING

WANG Shih-chên 王士禛 (T. 子貞, 貽上 H. 阮亭, 漁洋山人), Oct. 19, 1634–1711, June 26, poet and official, came from a family of note in Hsin-ch'êng, Shantung. He was born at Kaifeng, Honan, where his grandfather, Wang Hsiang-chin [*q. v.*], was then serving as provincial judge. A precocious child, he is said to have composed poetry at the age of eight (*sui*). By 1648, when he was fifteen (*sui*), his first volume of verse was published, under the title 落箋堂初稿 *Lo-chien t'ang ch'u-kao*. He passed the metropolitan examination in 1655, becoming a *chin-shih* three years later. In 1659 he was named police magistrate of Yangchow, assuming that office the following year. In this capacity he served for five years (1660–65), during which he cleared up a number of difficult cases and passed out just sentences which won the applause of many people. Always busily occupied with official duties, he yet found time to become acquainted with many poets of Kiangsu and to attend their gatherings; he received in particular the encouragement of Ch'ien Ch'ien-i and Mao Hsiang [*qq. v.*]. Recommended highly by his superiors, he was promoted in 1664 to be a secretary in the Board of Ceremonies, an office which he assumed in September 1665. Two years later he was raised to an assistant department director and from 1669 to 1670 he served as superintendent of customs at Ch'ing-chiang-p'u, Kiangsu. In 1671 he was transferred to the Board of Revenue. A year later he was sent to Szechwan to direct the provincial examination, but on his way back he learned of the death of his mother and hurried home. In 1676 he returned to Peking to resume his post in the Board of Revenue.

Having then only light official duties, Wang Shih-chên spent much of his time in the company of scholars and poets who were gathered in the capital from many parts of the country. He came to be recognized as one of the leading poets of his day and his name was mentioned to Emperor Shêng-tsu. Although he had failed to enter the Hanlin Academy when he became a *chin-shih* (1658), he was favored in 1678 with an imperial audience and was appointed a sub-reader in the Academy. Early in 1681 he was promoted to be libationer of the Imperial Academy, and three years later was named junior director of the Supervisorate of Instruction. Early in 1685 he was sent to Kwangtung to offer sacrifices to the Spirit of the South Seas. Later in that year his father died; he returned home to observe the period of mourning. Thereafter he served as: a vice-president of the Censorate (1690), of the Board of War (1690–92), and of the Board of Revenue (1692–98); and as president of the Censorate (1698–99), and of the Board of Punishments (1699–1704). He officiated concurrently as a director of the State Historiographer's Office and in the compilation of the classified dictionary, 淵鑑類函 *Yüan-chien lei-han*, 454 *chüan* (completed in 1702, printed in 1710). In 1696 he served as commissioner to offer sacrifices to the Spirit of the Mountains of the West.

In 1704 it was found that Wang Shih-chên and other officials of the Board of Punishments had meted out to a murderer a very light sentence. For his part in the mistrial, Wang was

deprived of all his ranks and offices. This was his forty-fifth year in official life, and he was seventy-one (*sui*). Though he might have cleared himself and remained in office, he took the opportunity to retire, living quietly at his home for the remaining seven years of his life. But half a year before his death his former titles were restored to him by special decree. According to Chao-lien [*q. v.*], Wang was not accorded any posthumous honors because Emperor Shêng-tsu did not approve of his close relations with the one-time Heir Apparent, Yin-jêng [*q. v.*]. Not until fifty-four years after Wang's death did Emperor Kao-tsung, in recognition of his standing as the foremost poet of the Dynasty, confer on him the posthumous name, Wên-chien 文簡. After 1722 the third character of his name (禛) was written 正 *chêng*, to avoid the personal name of Emperor Shih-tsung, but early in 1775 Emperor Kao-tsung ordered it to be written 禎 *chên*, which differs only slightly from the original writing.

Wang Shih-chên was a prolific writer, having to his credit, as author or editor, about a hundred titles. He is best remembered, however, for his poems which appeared in about twenty collections printed during his lifetime, and in various anthologies. Shortly before his death he edited a complete collection of his poems and essays, under the title 帶經堂集 *Tai-ching t'ang chi*, 92 *chüan*, printed in 1711 by his disciple, Ch'êng Chê 程哲 (T. 聖跂). But the most popular collection is the 漁洋山人精華錄 *Yü-yang shan-jên ching-hua lu*, 10 *chüan*, edited by himself. It was copied by hand by Lin Chi [*q. v.*] and printed in facsimile about the year 1700 at Yangchow. There are a number of editions of this work, with annotations by various scholars, but the one most prized was printed in the 1720s and reprinted in 1767, with annotations by Hui Tung [*q. v.*].

Wang also edited a number of anthologies of poetry, among them the following: 古詩選 *Ku-shih hsüan*, 32 *chüan*, printed in 1697 (also known as 五七言詩鈔 *Wu-ch'i-yen-shih ch'ao*); 唐賢三昧集 *T'ang-hsien san-mei chi*, 3 *chüan*, printed in 1688; *Yü-yang shan-jên kan-chiu chi* (感舊集), 16 *chüan*, printed in 1752 by Lu Chien-tsêng [*q. v.*] and Ma Yüeh-lu (see under Ma Yüeh-kuan); and 倚聲初集 *I-shêng ch'u-chi*, 24 *chüan*, printed in 1660. The last mentioned is an anthology of verse in irregular metre (known as *tz'ŭ*), in which Wang was interested early in his career.

Wang Shih-chên was one of the noted critics of poetry in his day; his views on this subject appearing, among others, in the following collections: *Yü-yang shih-hua* (詩話), 3 *chüan* (1710) and *Wu-tai* (五代) *shih-hua*, 12 *chüan*, both edited by Huang Shu-lin [*q. v.*]. The most complete collection of his criticisms of earlier and contemporary poets is one edited by Chang Tsung-nan 張宗柟 (T. 汝楠 H. 含厂, 1704–1765) with the title, *Tai-ching t'ang shih-hua*, 30 *chüan*, printed in 1760. Several short works on the technique of writing poetry are attributed to Wang, four of them containing notes taken down by his disciples. They are: 詩問 *Shih-wên*, 4 *chüan* (1676); 燃燈紀聞 *Jan-têng chi-wên*; 律詩定體 *Lü-shih ting-t'i*; and 古詩平仄論 *Ku-shih p'ing-tsê lun*. These were reprinted in 1793, with annotations by Wêng Fang-kang [*q. v.*], and can be found in the latter's *Hsiao-shih-fan t'ing chu-lu*. Wang's poetic theories are also recorded in the writings of his critic, Chao Chih-hsin [*q. v.*].

According to Wang Shih-chên, the essence of poetry is a mysterious spiritual harmony (called by him *shên-yün* 神韻) which lies behind and beyond the words. By this he apparently meant that the appeal of poetry is to the imagination and the feelings rather than to the reason. Some critics attempted to dispute the view that he originated the theory, maintaining that earlier writers had advanced it as part of the conception of sudden enlightenment held by Ch'an Buddhists. As to the technique of writing poetry, Wang laid down, in the introduction to a collection of his poems (written about 1661), the following four basic principles: (1) 典 *tien*, employing words and expressions which have previously appeared in classical works; (2) 遠 *yüan*, choosing words, not with a view to asserting explicitly the meaning of the poem, but to suggest it "from a distance"; (3) 諧音律 *hsieh yin-lü*, composing the poem with special regard to rhythm and rhyme; and (4) 麗以則 *li i-tsê*, bringing out all the beauty that is possible within the bounds of convention. These principles are well illustrated in a poem of four stanzas, entitled 秋柳 *Ch'iu-liu* (Willows in Autumn), which Wang composed at a gathering of poets in Tsinan, Shantung, in 1657. The poem won him immediate nation-wide recognition and soon became a popular piece for recitation. It is safe to say, however, that most of those who profess to enjoy it really enjoy its musical effect, for though the phrases and idioms allude to willows, the references are meaningless without extensive research. There are at least six works annotating the words

of this poem and attempting to expose the hidden meanings of the author. The annotators seem to agree that the author's "distant" intention was to lament the fall of the Ming Court at Nanking in 1645. Indeed, a censor in the Ch'ien-lung period attempted to have all of Wang's works suppressed on the strength of the hidden meaning in this poem; but he failed, owing to Emperor Kao-tsung's personal appreciation of Wang's poetry. Recent promoters of vernacular literature have criticized his elaborate poetic puzzles on the ground that they appeal only to the privileged few who can afford the time or the works of reference necessary to understand them. Wang, however, did not always cultivate this recondite style; some of his verses are plain, comprehensible and moving. Moreover, his stress on the musical effect makes them always pleasant to recite.

Wang Shih-chên wrote several accounts of his travels to Szechwan, Kwangtung, and elsewhere. The following works contain miscellaneous notes, comments, and criticisms: 池北偶談 *Ch'ih-pei ou-t'an*, 26 *chüan* (1691); 居易錄 *Chü-i lu*, 34 *chüan* (1701); 香祖筆記 *Hsiang-tsu pi-chi*, 12 *chüan* (1702); 古夫于亭雜錄 *Ku-fu-yü-t'ing tsa-lu*, 6 *chüan* (1706); and 分甘餘話 *Fên-kan yü-hua*, 4 *chüan* (1709). He also compiled a list of posthumous names of the early Ch'ing period, entitled 國朝謚法考 *Kuo-ch'ao shih-fa k'ao*. He was the owner of a large collection of books. So ardent was he as a bibliophile that when he was granted a short leave from Peking in 1701, he is reported to have brought back with him, not the usual valuables that officials accumulated in his day, but several cart-loads of books. This episode was the theme of a painting by Yü Chih-ting [*q. v.*] and of several poems by Wang's friends. The painting and the poems were reproduced in a volume entitled *Yü-yang tsai-shu t'u shih* (載書圖詩). This devotion to book-collecting gave rise to the legend that one of his young admirers who, after several calls, had failed to find him at home, was finally advised by Hsü Ch'ien-hsüeh [*q. v.*] to look for him, not at his home, but in the monastery, Tz'ŭ-jên ssŭ (see under Ku Yen-wu), in the South City, Peking, where booksellers displayed their treasures in those days. On following this advice the young man actually found the poet there.

Wang Shih-chên was the youngest of four brothers. His eldest brother, Wang Shih-lu 王士祿 (T. 子底 H. 西樵, 1626–1673), a *chin-shih* of 1652, left a collection of verse entitled 十笏草堂詩選 *Shih-hu ts'ao-t'ang shih-hsüan*, 11 *chüan*. The third brother, Wang Shih-hu 王士祜 (T. 叔子, 子側 H. 東亭, Jan. 7, 1633–1681), was a *chin-shih* of 1670. The writings of these and other members of the family were included in a collectanea, entitled *Yü-yang san-shih-liu chung* (三十六種), which comprises for the most part works by Wang Shih-chên. It was printed from time to time during the years 1669–1710.

[*Yü-yang shan-jên nien-p'u* (年譜); 1/272/6a; 3/51/1a; 20/1/00, with portrait; *Tsinan fu-chih* (1840); Chao Chih-hsin, *T'an-lung lu*; Lun Ming, "Bibliography of Wang Shih-chên" (in Chinese), *Yenching hsüeh-pao* (Yenching Journal of Chinese Studies), no. 5, pp. 934–64; Chu Tung-jun, "Wang Shih-chên on the Principles of Poetry" (in Chinese), *Wu-han Journal of Liberal Arts*, vol. 3, no. 2, pp. 435–76; Wêng Fang-kang, *Fu-ch'u chai chi*, 8/6a.]

FANG CHAO-YING

WANG Shih-min 王時敏 (*ming* before 1603 贊虞, T. 遜之 H. 烟客, 偶諧道人, 懦齋, 西田主人, 歸村老農, 西廬老人), Sept. 18, 1592–1680, July 12, landscape painter and calligrapher, was a native of T'ai-ts'ang, Kiangsu. He came of a distinguished family; his grandfather, Wang Hsi-chüeh 王錫爵 (T. 元馭, *chin-shih* of 1562, posthumous name 文肅, 1534–1611), was a Grand Secretary in the Ming period; and his father, Wang Hêng 王衡 (T. 辰玉 H. 緱山, *chin-shih* of 1601, 1561–1609, Mar. 4), was a compiler in the Hanlin Academy and was also known as a dramatist. As a boy Wang Shih-min was brought up by his grandfather and received instruction from the famous painter and calligrapher, Tung Ch'i-ch'ang [*q. v.*]. His grandfather, who was a well-known collector of paintings, was delighted with his talents and collected a large number of masterpieces for him to imitate. Wang Shih-min was especially fond of the works of the eminent landscape painter of the Yüan period, Huang Kung-wang (see under Tung Ch'i-ch'ang), and penetrated his art deeply. He was also a noted calligrapher, being skilled in the *li-shu* style (see under Ho Shao-chi). Because of his grandfather's merits, he was appointed in 1614 a secretary to the Keeper of Seals (尙寶司), and in 1624 was made Keeper. In this capacity he went to different provinces to present seals to the feudal princes or to their descendants. In 1636 he was promoted to the post of sub-director of the Court of Sacrificial Worship which he held for three years, and then

retired because of illness. The fall of the Ming dynasty in 1644 did not greatly disturb his routine. The Prince of Fu (see under Chu Yu-sung) twice summoned him to be director of the Court of Sacrificial Worship at Nanking but he declined. He lived in peaceful contemplation of nature, engaged in painting and in writing verse. In 1663 he asked Chang Jan [*q. v.*], the landscape artist, to replant his garden, where he intended to spend his last days. At this time he also maintained as family actors a group of boys who were taught by the famous teacher of dramatic singing and acting, Su K'un-shêng 蘇崑生, a name made immortal in the drama, *T'ao-hua shan* (see under K'ung Shang-jên).

In the history of Chinese painting Wang Shih-min is recognized as one of the great masters of the early Ch'ing period. He is known to artists as one of the Four Wangs (四王), the other three being Wang Chien, Wang Hui, and Wang Yüan-ch'i [*qq. v.*]. The first of the three was a relative; the last was his grandson. Most of his nine sons were poets as well as painters. His second son, Wang K'uei (see under Wang Yüan-ch'i), was a *chin-shih* of 1655, and his eighth son, Wang Shan [*q. v.*], was a famous Grand Secretary in the late K'ang-hsi period.

The collected works of Wang Shih-min, entitled 西田集 *Hsi-t'ien chi*, have perhaps never been printed. A collection of his colophons, entitled 烟客題跋 *Yen-k'o t'i-pa*, in 2 *chüan*, was edited by Li Yü-fên 李玉棻 and printed in 1910. A short article, 奉常家訓 *Fêng-ch'ang chia-hsün*, being Wang's instructions to his family in 1670, was printed in the collectanea 婁東雜著 *Lou-tung tsa-chu* (latest preface 1839).

[西廬先生年譜 *Hsi-lu hsien-shêng nien-p'u* (unpublished), condensed by Ku Wên-pin 顧文彬 (T. 子山 H. 蔚如, 1811–1889), and printed in 過雲樓書畫記 *Kuo-yün lou shu-hua chi* (1882); 1/509/1a; 2/70/44b; 3/426/33a; 3/428/35a; 20/1/21a, (with portrait); 國華 *Kokka*, vol. 24, no. 285, p. 191; Waley, *An Index of Chinese Artists*, p. 95; *Tomioka Kenzō* 富岡謙藏, 四王呉惲 *Shiō-goun* (not consulted). L.T.C.L.H.M., p. 41; *T'oung Pao* (1909) p. 518.]

R. O. Suter

WANG Shih-to 汪士鐸 (original *ming* 鏊, T. 振庵, 晉侯, 梅村 H. 悔翁, 芝生, 無不悔翁), July 14, 1802–1889, Aug. 3, scholar, was a native of Nanking. His father, Wang Chün 汪均 (T. 治平, 1765–1832), was a follower of Neo-Confucianism and a strict disciplinarian. When Wang Shih-to was young he was taught to read nothing but Neo-Confucian books. Though the family was very poor, his father resolutely declined to seek the help of relatives. When Wang Shih-to was fifteen *sui*, and again when he was sixteen *sui*, he was compelled by poverty to become an apprentice to a dealer in second-hand clothes. His last employer having become bankrupt, Wang lived precariously at home improving his calligraphy. In June 1818 he became an apprentice in a cake-shop, but after three months his employer, perceiving that the youth showed promise as a student, sent him home to pursue his studies. But at home he endured the ridicule of neighbors for being, in their eyes, a failure, even as an apprentice. Baffled at every turn, there was then nothing for him to do but to improve his knowledge of the *Four Books* and to practice writing the official examination essays. Impressed by his studious habits, his grandmother and his uncle—on his mother's side—provided him with occasional funds to continue his studies. It is reported that when he married in 1827 his wedding presents consisted entirely of books. His wife, Tsung Chi-lan 宗繼蘭 (T. 楚卿, 1801–1847), being much interested in his studies, is said to have pawned her trousseau and other items of dress in order to help him purchase the books he needed. She died in 1847 after an illness of seven years.

From 1821 to 1858 Wang Shih-to spent most of his time teaching in private schools or in families of affluence. By making the most of his opportunities to borrow books and to come into contact with eminent scholars he managed to obtain a good grasp of the rites, history, poetry, philology, geography, mathematics, calligraphy and painting. In 1840 he became a *chü-jên*, his chief examiner being Hu Lin-i [*q. v.*] who later took an important part in suppressing the Taiping Rebellion. In 1848–49 he was engaged by a patron of means to compile the 南北史補志 *Nan-Pei shih pu-chih*, 14 *chüan*, printed in 1878—a supplement to the official histories of the Period of Division between the North and the South (420–589 A. D.). His two elder daughters assisted him in compiling his references which relate chiefly to astronomy, geography, strange happenings, and rites.

When the Taiping Rebels took Nanking on March 19, 1853, Wang Shih-to did not flee the city. His eldest daughter, Wang Shu-ch'in 汪淑近 (T. 伯敬, 1829–1856), was forced to act as a clerk to the Taiping leader, Yang Hsiu-

ch'ing [q. v.], but later committed suicide. His younger daughter, Wang Shu-p'in 汪淑蘋 (T. 仲循, 1832–1853), also committed suicide, owing to alleged mistreatment at the hands of her stepmother. On October 4 Wang Shih-to declined to accept a post from the Taipings, and on December 17 succeeded in escaping from Nanking to Chi-ch'i, Anhwei, where, for the ensuing six years, he made his living as a teacher in private schools. Fortunately he kept a diary of his experiences in Nanking under the Taipings and also a diary covering the years 1855–56. Three manuscripts of this diary were edited by Têng Chih-ch'êng 鄧之誠 (T. 文如) into a three *chüan* book, entitled 乙丙日記 *I-ping jih-chi*, printed in 1936. In it Wang praises the ability of the Taiping leaders, Yang Hsiu-ch'ing, Shih Ta-k'ai and Li Hsiu-ch'êng [qq. v.], and concludes that the fundamental cause of the uprising was over-population and poor government by the Manchus. The remedies he proposed included birth-control, the destruction of female infants, and ruthless measures against the rebels.

On February 10, 1859, Wang Shih-to was invited by Hu Lin-i to Wuchang to assist the latter in his post as governor of Hupeh. But as Wang declined to accept any official title, Hu provided him and other scholars with quarters to compile the compendium on military tactics known as *Tu-shih ping-lüeh* (see under Hu Lin-i). Feeling sympathy for the impoverished and aging scholar, Hu printed (1860) his *Shui-ching chu t'u* (圖), 2 *chüan*—charts on the *Classic of Waterways* (see under Chao I-ch'ing), including two treatises, entitled 漢志釋地略 *Han-chih shih-ti lüeh* and *Han-chih chih-i* (志疑), which are his critical notes on the geographic section of the History of the Earlier Han Dynasty. Hu provided a preface to the work in which he dilates on Wang's career, his personal characteristics, his extensive knowledge of various subjects, and the many books he compiled, most of which were destroyed in the turmoil of the Rebellion. Despite Wang's preoccupation with scholarly matters, Hu Lin-i often consulted him on civil and military matters, and when Hu was in charge of the Anhwei campaign they had almost daily correspondence on current affairs. Nor did Wang's ability escape the notice of Tsêng Kuo-fan [q. v.] who, when hard-pressed at Ch'i-mên (1860–61), Anhwei, received from Wang numerous suggestions, many of which were accepted. After the recapture of Anking (September 5, 1861), Wang offered to both Tsêng and Hu suggestions for winning over some of the Taiping leaders, and also plans which led to the final recovery of Nanking. After Hu's death, on September 30, 1861, Wang wrote a detailed account of his administration as governor of Hupeh, entitled 胡文忠公撫鄂記 *Hu Wên-chung kung fu-Ê chi*, 6 (some sources say 20) *chüan*, completed in 1862. Unfortunately the manuscript of this work has not yet been discovered. After the recapture of Nanking on July 19, 1864, Wang returned to that city, but declined to accept an official post, though his lowly habitation was frequented by eminent visitors and by such officials as Tsêng Kuo-fan and Liu K'un-i [q. v.]. Later Wang was asked to be a compiler of the 同治上江兩縣志 *T'ung-chih Shang-Chiang liang-hsien chih*, a local history of Shang-yüan and Kiang-ning which was printed in 1874. In 1880 he was editor-in-chief of the 續纂江寧府志 *Hsü-tsuan Chiang-ning fu-chih*, a supplementary history of the prefecture of Nanking (1881). At the same time his collection of prose and verse was published by his friends and disciples under the title 汪梅村先生集 *Wang Mei-ts'un hsien-shêng chi*, 12 + 1 *chüan* (1881). In 1883–84 a pupil published more of his verse under the titles, 悔翁詩鈔 *Hui-wêng shih-ch'ao*, 15 *chüan*, and *Hui-wêng tz'ŭ-ch'ao* (詞鈔), 5 *chüan*; and his notes, *Hui-wêng pi-chi* (筆記), in 6 *chüan*. In 1885 Wang's achievements were brought to the notice of the Emperor who bestowed upon him the title, Preceptor of the Imperial Academy. He died at the age of eighty-eight (*sui*).

By his first wife Wang Shih-to had five daughters and one son, and by his second, three sons. But all of his children died young, except his third daughter, Wang Shu-ling 汪淑苓 (b. 1834), who married a fellow-townsman named Wu Jung-k'uan 吳榮寬 (T. 栗 [笠, 立] 生). The latter seems after 1877 to have taken his family to Shansi where he remained. In recent years a number of Wang's unpublished manuscripts have been discovered in Taiyuan, Shansi, where his son-in-law had probably taken them. Some of these manuscripts are in the possession of Têng Chih-ch'êng who edited from them, in addition to the *I-ping jih-chi* and other works, a supplementary volume of poems, entitled *Wang Hui-wêng shih hsü-ch'ao* (續鈔), of which the latest preface is dated 1925.

[5/74/20a; Chronological Biography in *Shih-hsüeh nien-pao* (see bibl. under Li Wên-t'ien), vol. 2, no. 3 (1936); Tsêng Kuo-fan [q. v.], *Tsêng Wên-chêng kung ch'üan-chi*; Hu Lin-i [q. v.], *Hu Wên-chung*

kung i-chi; Têng Chih-ch'êng, *Ku-tung so-chi* (see bibl. under Lang T'ing-chi); 國朝金陵文鈔 *Kuo-ch'ao Chin-ling wên-ch'ao*, 15/69a.]

TÊNG SSŬ-YÜ

WANG T'ai. See under Wan.

WANG T'ao 王韜 (T. 紫詮 [銓], 子潛 H. 仲弢, 天南遯叟, 弢園老民), Nov. 10, 1828–?, scholar, one of the founders of modern journalism in China, was born in the town of Fu-li-chên 甫里鎮 (also given as Lu-li 甪里), Kiangsu. The eastern section of this town was under the jurisdiction of K'un-shan, the western part under Yüan-ho, in the present Wu-hsien. In 1845 Wang T'ao, under the name Wang Li-pin 王利賓 (T. 蘭卿), became a *hsiu-ts'ai* in the district school of Hsin-yang, in the present K'un-shan. Thereafter, for some years, he took the name Wang Han 王瀚 (T. 懶今, 蘭君). He competed once for the *chü-jên* degree in the provincial examination at Nanking (1846) but failed, and seems not to have tried again. In February 1848 he went to Shanghai to visit his father, Wang Ch'ang-kuei 王昌桂 (T. 肯堂, 雲亭, d. 1849), who was then teaching in that city. There he met, among other missionaries, Walter Henry Medhurst 麥都思 (1796–1857), of the London Missionary Society, who was then in charge of the mission press, known as Mo-hai Shu-kuan 墨海書館. After his father's death in the summer of 1849 he accepted, in the following autumn, Medhurst's invitation to become the Chinese editor for the Mission Press. Apparently he continued in this work after Medhurst left Shanghai for England in 1856. He lived in Shanghai until 1861 in close association with the mathematician, Li Shan-lan [*q. v.*], and Kung Ch'êng (see under Kung Tzŭ-chên); and had, as another intimate friend, the writer, Chiang Tun-fu 蔣敦復 (T. 純甫 H. 劍人, other names 金和 T. 純甫, 爾謂 T. 子文, monastic name 鐵岸, 1808–1867). Wang, Li, and Chiang were known as the "Three Friends of Shanghai" (海天三友). Chiang was the scholar who assisted William Muirhead 莫維康 (1822–1900) in the translation of the latter's 大英國志 *Ta Ying-kuo chih*, 8 *chüan*, "History of England", printed in 1856 and reprinted in Japan in 1861.

In 1860 the Taiping forces, in a burst of renewed activity under Li Hsiu-ch'êng [*q. v.*], took Soochow and the territory lying toward Shanghai. In the autumn of that year Wang helped the local authorities of Chu-chai 諸翟, west of Shanghai, to organize the town's militia for defense against the Taipings. Wang records in his diary (MS in National Library of Peiping), under the date March 11, 1861, that Joseph Edkins (see under Li Shan-lan) invited him to accompany a party of missionaries to Nanking, then the capital of the Taipings. This journey, taken in March and April 1861, is described in detail by Edkins in his *Narrative of a Visit to Nanking*. Apparently Wang became a friend of Liu Chao-chün 劉肇均, Taiping governor of Soochow, possibly the 'Lieu' mentioned in Edkins' *Narrative* as an official of Soochow whom the party met on the journey. To him Wang submitted a long document, dated the Taiping equivalent of February 3, 1862. This document he presented under the alias, Huang Wan 黃畹—using a seal carved with this name and the *tzŭ*, Lan-ch'ing 蘭卿, which he had used when he became a *hsiu-ts'ai*. The character 王 was tabooed by the Taipings, hence the surname Wang was written either as Huang 黃 or as Wang 汪. The personal name Wan he doubtless chose from its affiliation with the character Lan 蘭 in the ancient poem known as 離騷 *Li-sao*. The seal gives his province as Su-fu Shêng 蘇福省, the Taiping equivalent for Kiangsu. In later years Wang T'ao disclaimed authorship of this document, but the penmanship and the phrasing accord with his other compositions. Wang's ostensible purpose in writing it was to submit plans for the taking of Shanghai. He proposed, among other expedients, to take the city by surprise, filling it with soldiers disguised as civilians, and ruining the trade by inducing the boatmen to desert on promise of tax-free entry elsewhere. He insisted, however, on caution, and made a great point of the power of the foreigners at the moment. He urged the Taiping leaders to press their northward conquest and deal first with the Ch'ing forces, after which the Shanghai problem would solve itself. He remarked on the Chung Wang's presence in Soochow, and expressed an ardent hope that his proposals be submitted to that leader. Naturally there is abundant flattery, and one infers that Wang T'ao was currying the favor of the Taipings in the hope of obtaining a post in their régime in the event of victory. But he was scarcely a sincere partisan of their cause.

This document fell into the hands of the Ch'ing forces barely a month after its submission, and was considered of sufficient importance to be forwarded to Peking where it has recently been found in the archives and published in facsimile in the 太平天國文書 *T'ai-p'ing t'ien-kuo wên-*

shu (1933). It disclosed Wang T'ao as a rebel of a kind particularly offensive to the imperialists. Hence after the Taipings retired, his life was in danger. When he came out of hiding he went to Shanghai on invitation of William Muirhead who had obtained from the intendant of the Shanghai district assurance that no ill would befall him in that city. But on Wang's arrival in Shanghai he barely escaped arrest at the hands of the intendant, being saved only through the help of Muirhead and Walter Henry Medhurst (1823–1885), son of the aforementioned Medhurst and acting British Consul at Shanghai. For at least four and a half months he was a refugee in the British Consulate. In the meantime notes were exchanged in Peking between Prince Kung (see under I-hsin), head of the Foreign Office, and Sir Frederick Bruce (1814–1867), the British Minister, concerning the extradition of Wang. Bruce refused to instruct Medhurst to deliver Wang to the intendant and accused that official of deliberately misleading Muirhead to believe that Wang would come to no harm. Though the case was probably still unsettled when Wang embarked for Hong Kong, it was never re-opened by the Chinese authorities. However, it was more then twenty-one years before he again made his home in Shanghai.

On October 4, 1862 Wang T'ao left for Hong Kong where he began his long and intimate association with James Legge 理雅各 (1815–1897), whom he assisted for more than ten years in the translation of the Chinese Classics. In the beginning he was paid twenty dollars a month, Hong Kong currency. Legge had already published (1861) his translation of the *Analects*, the *Great Learning*, the *Doctrine of the Mean*, and *Mencius*, so that Wang's aid began with the *Shoo King*, or *Classic of History*, printed in 1865 as Volume III of *The Chinese Classics*. As for the *Odes* (*She-King*, Vol. IV of *The Chinese Classics*, printed in 1871), Legge mentions in his bibliography a manuscript by Wang T'ao which he had used. This is the 毛詩集釋 *Mao-shih chi-shih*, 30 *chüan*, of which the original draft, presented to Legge with an accompanying letter written about 1864, is now in the New York Public Library, which possesses many of Legge's books. Wang wrote five treatises for Legge's use in translating the *Ch'un-ch'iu* and *Tso-chuan* (Vol. V, printed in 1872). Three of these, all printed about the year 1889, and dealing with the eclipses and the calendar of the *Ch'un-ch'iu* period, were prepared under the influence of John Chalmers 湛約翰 (1825–1899), a missionary at Canton. The three works are entitled 春秋朔閏考辨 *Ch'un-ch'iu shuo-jun k'ao-pien*, 3 *chüan; Ch'un-ch'iu chih-shuo piao* (至朔表); and *Ch'un-ch'iu jih-shih t'u-shuo* (日食圖說), each in 1 *chüan*.

Early in 1867 the translation work at Hong Kong was interrupted by Legge's return to his family in Great Britain. Wang received an invitation from Legge, however, to join him in Scotland, and in the company of European friends he sailed from Hong Kong on December 15, 1867, via Suez, Cairo, Alexandria and Marseilles. During his two years in Great Britain he stayed most of the time with Legge's family at Dollar, Clackmannanshire, Scotland, where he assisted him in the translation of the *Odes*, the *Book of Changes* (*Yi King*, being Vol. 26 of *The Sacred Books of the East*, 1882) and the *Rites* (*Li Ki*, being Vols. 27 and 28 of the same series, 1885). Wang again prepared various commentaries on the *Rites* and the *Changes*, entitled respectively 禮記集釋 *Li-chi chi-shih*, and *Chou-i* (周易) *chi-shih;* both manuscripts are preserved in the New York Public Library. The former title is mentioned by Legge in the preface to the *Li Ki*, but the latter, being shorter and inferior to Wang's previous compilations for Legge, is not referred to in the *Yi King*.

It seems that Wang T'ao, though homesick, greatly enjoyed his sojourn abroad. In the account of his travels, entitled 漫游隨錄 *Man-yu sui-lu*, he mentions frequent trips to various places in Scotland where he invariably met with hospitality, especially from former friends in China, particularly William Muirhead. In Bedford he again met Mrs. Medhurst. In Paris he made the acquaintance of the French sinologist, Stanislas Julien 儒蓮 (1799–1873), and subsequently he published biographical sketches of both Julien and Legge. Once (1868) he lectured at Oxford University, speaking in Chinese, probably with Legge as interpreter. He notes that when he had concluded the lecture the students clapped their hands and stamped their feet. On leaving England, he presented his collection of Chinese books, numbering 11,000 *chüan*, to a museum.

Wang T'ao and Legge returned to Hong Kong in 1870 and continued for some time the work of translation. But in 1873 Legge returned to England and three years later assumed the chair of Chinese at Oxford, never again to return to China. By this time Wang was already launched on his publishing career. About the year 1871 he and Huang Shêng (Wong Shing) 黃勝 (T. 平甫), one of the first three Chinese students to

study in America (see under Jung Hung), purchased the printing equipment of the London Mission, which was then no longer used by Legge. In 1872 Wang issued the 普法戰記 *P'u-Fa chan-chi*, 14 *chüan*, an account of the Franco-Prussian War, in which he was aided by a translator named Chang Tsung-liang 張宗良 (T. 芝軒), who gathered materials from foreign periodicals. This work was reprinted by the Japanese Army Department in 1878. Later Wang had this account expanded to 20 *chüan* and printed it in 1886 under the same title. It at once brought him fame as one who understood foreign affairs.

By 1873 Wang T'ao had begun his newspaper activities, exercising in this field such a pioneer influence that he may justly be regarded as one of the founders of modern Chinese journalism. In his editorials, which he seems to have popularized in China, he advocated reforms, and expressed much resentment at the Japanese annexation of the Loochoo Islands (see under Li Hung-chang). Soon he became the editor of the 近事編錄 *Chin-shih pien-lu*, a daily newspaper which had been printed at Hong Kong since 1864. In 1873 or 1874 he and Huang Shêng founded at Hong Kong the *Tsun Wan Yat Pao* (循環日報 *Hsün-huan jih-pao*) which still exists. Associated in this enterprise was the future diplomat, Wu T'ing-fang 伍廷芳 (T. 秩庸, 1842–1922). By 1875 Wang had published at Hong Kong several of his own works: a book of stories, entitled 遯窟讕言 *Tun-k'u lan-yen*, 12 *chüan*, printed in 1875 and reprinted in 1880; various accounts of Shanghai, entitled 瀛壖雜誌 *Ying-juan tsa-chih*, 6 *chüan*, printed in 1875; and reflections on contemporary affairs, foreign countries, and the Taiping rebellion, entitled 甕牖餘談 *Wêng-yu yü-t'an*, 8 *chüan*. The *Tun-k'u lan-yen* was so popular that it was pirated by a printer in Kiangsi, under the title 閒談消夏錄 *Hsien-t'an hsiao-hsia lu*. In 1879 he made a trip to Japan, recording his impressions in a work, entitled 扶桑遊記 *Fu-sang yu-chi*, 3 *chüan*, reprinted in Japan in 1880. In Japan he was well received, both as a scholar and as a reformer. On his return he stopped briefly at Shanghai to fraternize with some officials, but perhaps deemed it still unsafe to settle there. Nevertheless, after two subsequent visits, in 1882 and 1883, he finally (1884) made Shanghai his home. By this time he had saved about Mex. $5,000. and had accumulated a library of 100,000 *chüan*. There he continued his book-writing, and his journalism in the form of steady contributions to the *Shun Pao* (申報 *Shên Pao*), whose editor, Ch'ien Chêng 錢徵 (T. 昕伯), was his son-in-law. He resumed his association with foreigners in Shanghai, notably with Alexander Wylie (see under Li Shan-lan) and John Fryer (see under Wei Yüan), who invited him to be dean of the Chinese Polytechnic Institute known as Ko-chih Shu-yüan 格致書院. This organization, founded by private subscription in 1874, had a reading room and subsequently a scientific book depot. The Institute was later transferred to the Shanghai Municipal Council and became the Polytechnic Public School for Chinese. The general object of these undertakings by Dr. Fryer was the spread of scientific education, to lay a basis for the modernization of China in the field of applied science. To this Wang T'ao and some other Chinese of his day were sympathetic, but as a reformer Wang went much further in openly favoring the adoption of many political institutions of the West. Nevertheless he accepted the view of the time that these institutions—particularly the franchise and constitutional government—were implicit in the Chinese classics and existed in the alleged Golden Age of antiquity. Wang's ideas of reform are chiefly set forth in the 弢園文錄外編 *T'ao-yüan wên-lu wai-pien*, 12 *chüan*, printed in 1882 at Hong Kong, and in his letters which are in two collections, one entitled *T'ao-yüan ch'ih-tu* (尺牘), 12 *chüan*, printed in 1886, the other entitled *T'ao-yüan ch'ih-tu hsü-ch'ao* (續鈔), 6 *chüan*, printed in 1889.

Wang T'ao's writings cover a wide field including, in addition to the above-mentioned items: verse, works on optics, mechanics, and on the history of Western institutions. Particularly popular, and widely reprinted, are his compositions written in a style, half fiction and half fact, usually turning upon his travels and following the pattern of P'u Sung-ling's [*q. v.*] *Liao-chai chih-i*. His 淞隱漫錄 *Sung-yin man-lu*, 12 *chüan*, printed in 1887, and his 淞濱瑣話 *Sung-pin so-hua*, 12 *chüan*, printed 1887, are examples of this type. His collected poems, entitled 蘅華館詩錄 *Hêng-hua kuan shih-lu*, 5 *chüan*, were printed in 1880. After a journey to Shantung (1889) he hoped to realize an ideal held in mind since 1884, namely to found a publishing house of his own, to be known as the T'ao-yüan Shu-chü 弢園書局. In a prospectus printed in 1889 he outlined his plan, offering shares at Mex. $25.00 and listing his works under thirty-six titles. He states that twelve of these works were already printed in

book form, and that several others were in the press. One source asserts that he died on May 2, 1890, but several of his works bear prefaces of a later date—namely 1895 and 1897.

Wang T'ao was fond of discoursing on the status of woman—a topic to which he devoted several long articles. While in Scotland, he wrote to a friend in praise of the beauty and chastity of Western women. His first wife, *née* Yang 楊 (T. 夢蘅), died in 1850 leaving a daughter named Wang Wan 王婉 (T. 苕仙, 1847–1878?), who married Ch'ien Chêng. Later, in Shanghai, he married Lin Lêng-lêng 林冷冷 (T. 懷蘅) who bore him a daughter who lacked the power of speech. This wife is reported to have had a jealous nature which evoked from Wang some rather vehement complaints.

[Hung Shên, "Wang T'ao" (in Chinese), in 文學 *Wên-hsüeh*, vol. 2, no. 6 (June 1, 1934); Ko Kung-chên, *Chung-kuo pao-hsüeh shih* (History of Journalism in China, 1927), pp. 76, 121; Ch'ên Chên-kuo, "Wang T'ao" (in Chinese), *I-ching* (see bibl. under Jung-lu), no. 33 (July 5, 1937); 吳縣志 *Wu-hsien chih* (1933) 23 *shang* 10b; Hsieh Hsing-yao, "Wang T'ao's Memorial to the Taiping Government" (in Chinese), *Kuo-hsüeh chi-k'an* (Journal of Sinological Studies), vol. 4, no. 1 (1934); Lo Êr-kang, "Huang Wan's Memorial to the Taipings" (in Chinese) *ibid.*, vol. 4, no. 2; *Wên-hsien ts'ung-pien* (see bibl. under Dorgon) no. 20.]

Roswell S. Britton

WANG Tsai-chin 王在晉 (T. 明初), 1564–1643, Ming official and scholar, was a native of T'ai-ts'ang, Kiangsu, and a *chin-shih* of 1592. In his official career, he rose to the post of governor of Shantung. In 1620 he was transferred to the Board of War as senior vice-president, becoming its president in 1622. On April 18, 1622, he was sent to Liaotung as generalissimo, replacing Hsiung T'ing-pi [*q. v.*]. The cornerstone in his policy for that territory consisted in an extensive settlement of the land by Mongol tribes to act as a buffer state between China and the Manchus, and in the withdrawal of the defenses to a point just outside Shanhaikuan where he advocated the erection of a second wall. These projects were opposed by Yüan Ch'ung-huan and Sun Ch'êng-tsung [*qq. v.*], and in consequence Wang was recalled on September 21, 1622. After holding a series of minor posts, he was again made president of the Board of War for six months in 1628, but owing to dismissal in connection with a bribery case, he remained thereafter in retirement until his death.

The index of banned books drawn up during the Ch'ien-lung period contains the titles of ten works by Wang Tsai-chin, of which two are known to be extant. The 三朝遼事實錄 *San-ch'ao Liao-shih shih-lu*, first printed in 17 *chüan* in the Ch'ung-chên period (1628–1644) and reprinted by the Kuo-hsüeh Library of Nanking in 1931, treats in chronological order and in detail the history of events in Liaotung from 1618 to the end of 1627. A group of Wang's memorials on administrative policy in Liaotung comprise *chüan* 32–40 of his 寶善堂集 *Pao-shan t'ang chi*. Others of his works, which deal with Liaotung, seem so far not to have been recovered.

[M.1/257/9b; *T'ai-ts'ang chou-chih* (1919) 19/18a; *Ch'ing k'ai-kuo shih-liao k'ao* (see bibl. under Abahai), 3/3b, 4/12b.]

George A. Kennedy

WANG Tuan 汪端 (T. 允莊 H. 小韞), Feb. 28, 1793–1839, Feb. 1, poetess, a native of Ch'ien-t'ang (Hangchow), was the wife of Ch'ên P'ei-chih 陳裴之 (T. 孟楷 H. 小雲, 朗玉山人, 1794–1826), official and poet. Her mother was a daughter of Liang Tun-shu (see under Liang Shih-chêng), and her father, Wang Yü 汪瑜 (T. 季懷 H. 天潛, d. 1809), was a son of the famous bibliophile, Wang Hsien [*q. v.*]. She is said to have begun reading in infancy and to have written poetry at the age of seven (*sui*). After the death of her parents she was cared for by her aunt, Liang Tê-shêng (see under Hsü Tsung-yen). When she married Ch'ên P'ei-chih she became not only his wife but also his collaborator in the writing of poetry; and her father-in-law, Ch'ên Wên-shu [*q. v.*], greatly admired her verse. When Ch'ên P'ei-chih died at Hankow (see below) their only son, Ch'ên Pao-yung 陳葆庸, overcome by the news, became seriously ill and thereafter was mentally deranged. To assuage her grief Wang Tuan took consolation in Taoism to which her father-in-law was devoted. She assumed the Taoist names, Lai-han 來涵 and Hsin-ch'ê 心澈.

The literary works of Wang Tuan were collected and printed in 1839 under the title 自然好學齋集 *Tzŭ-jan-hao-hsüeh chai chi*, 4 *chüan*. Her anthology of verse from thirty poets of the Ming period, entitled 明三十家詩選 *Ming san-shih chia shih-hsüan*, in 2 series, each in 8 *chüan* (reprinted in 1873); and the supplement con-

taining selections from seventy minor poets of the same period, reveal unusual literary taste and independance of judgment. She had courage even to disagree with such critics as Ch'ien Ch'ien-i and Shên Tê-ch'ien [*qq. v.*]. At the same time she was interested in history. Her notes on historical episodes of the Yüan and Ming periods were brought together in a work entitled 元明逸史 *Yüan-Ming i-shih*, 80 *chüan*, but the manuscript of this work she later destroyed.

Ch'ên P'ei-chih, her husband, was well-known as a poet. As a *hsiu-ts'ai* he purchased the rank of a second-class sub-prefect. While awaiting appointment he worked at Yangchow in charge of river transportation and was highly applauded by his superiors. About 1825 he was named second-class sub-prefect of Yunnanfu which he declined. While stopping at Hankow in expectation of appointment to another post, he died, at the age of thirty-three *sui*. An early collection of his verse was entitled 春藻堂初集 *Ch'un-tsao t'ang ch'u-chi*. His collected works were edited and published by Wang Tuan in 1828 under the title 澄懷堂集 *Ch'êng-huai t'ang chi*, 14 *chüan*. He is noted for his memoirs of his beautiful and talented concubine, Wang Tzŭ-lan 王子蘭 (T. 紫湘 H. 畹君, 1803–1824), a work entitled 香畹樓憶語 *Hsiang-wan lou i-yü*. These memoirs include a sketch of Wang Tzŭ-lan's life by Ch'ên Wên-shu, eulogies of her by many friends, including Wang Tuan, and a collection of *tz'ŭ*, or poems in irregular meter, by Ch'ên P'ei-chih, entitled 夢玉詞 *Mêng-yü tz'ŭ*. These were published in 1824 under the collective title 湘煙小錄 *Hsiang-yen hsiao-lu*.

[1/513/19a; 2/73/8b; 5/85/1a; 20/4/00, portraits of Wang Tuan and Ch'ên P'ei-chih; 21/8/1a; *Liang-Chê yu-hsüan hsü-lu* (see under Juan Yüan) 54/1a.]

LI MAN-KUEI

WANG Wan 汪琬 (T. 苕文 H. 鈍庵, 堯峯, 玉遮山樵), Mar. 5, 1624–1691, Jan. 8, writer, was a native of Ch'ang-chou (Soochow), Kiangsu. A *chin-shih* of 1655, he was made (1658) a secretary in the Board of Revenue and later (1660) rose to be a department director in the Board of Punishments. In 1661 he was named one of several thousand delinquents in the tax payment case of Kiangnan (see under Yeh Fang-ai) and was degraded to a police magistrate in the north city of Peking. In this post he was much praised by the common people for his justice and for the help he rendered to the poor and oppressed. In 1666 he was again appointed a secretary in the Board of Revenue, and three years later was sent to Nanking to serve concurrently as supervisor of the Hsi-hsin-kuan 西新關 customs district—one of two customs districts in the Nanking area which were merged in 1671 under one supervisor, and later were put under the charge of the superintendent of the Imperial Manufactory at Nanking.

Wang Wan returned to Peking in September 1670, but a few months later he retired to his home in the Western suburbs of Soochow. In 1678 he was summoned to Peking to take, in the following year, the special examination known as *po-hsüeh hung-tz'ŭ* (see under P'êng Sun-yü). Chosen as nineteenth among the fifty successful competitors, he was awarded the rank of a compiler in the Hanlin Academy, and was ordered to assist in the compilation of the official history of the Ming Dynasty (see under Wang Hung-hsü). In this capacity he completed 175 biographies. He resigned in 1681 and spent the remainder of his life at Soochow.

Straightforward and outspoken by temper, Wang Wan often criticized the writings of other scholars, provoking them at the same time to bitter criticisms of his own works. He was respected as a scholar and was regarded as one of the best essayists of his day. He printed his own collected works in two series: the first, entitled 鈍翁類稿 *Tun-wêng lei-kao*, 62 *chüan*, in 1674–76; the second, *Tun-wêng hsü* (續) *kao*, 56 *chüan*, in 1684–85. In 1690, shortly before his death, he edited a smaller collection of his works, selected from earlier publications and from his later writings. This new edition includes ten *chüan* of verse, entitled 堯峯詩鈔 *Yao-fêng shih-ch'ao*, and forty *chüan* of essays, entitled *Yao-fêng wên-ch'ao*. The final manuscripts for this edition, transcribed personally by one of his disciples, Lin Chi [*q. v.*], were printed in facsimile in 1692–93. Another edition of his essays, entitled *Yao-fêng wên-lu* (錄), 16 *chüan*, was made in 1887 by Chin Wu-lan 金吳瀾 (T. 螺青, 鷺卿), magistrate of K'un-shan, 1876–81; acting magistrate of Wu-hsien, 1884–85.

[Chao Ching-ta 趙經達, *Wang Yao-fêng hsien-shêng nien-p'u* (年譜); 1/489/13b; 3/120/18a; 4/45/10b; 20/1/00; 30/1/22b.]

FANG CHAO-YING

WANG Wên-chih 王文治 (T. 禹卿 H. 夢樓), Dec. 25, 1730–1802, May 27, calligrapher and poet, was born in Tan-t'u, Kiangsu. It is said

that he began to compose verses at the age of twelve (*sui*) and that he was almost equally precocious as a calligrapher. Becoming a senior licentiate in 1753, he went to Peking in the following year, and there established lifelong friendships with Yao Nai [*q. v.*] and Chu Hsiao-ch'un 朱孝純 (T. 子穎 H. 思堂, *chü-jên* of 1762). The former was one of the best-known essayists of the Ch'ing period and the latter was a poet and landscape painter. In 1755 an embassy was authorized to go to the Loochoo Islands to accord recognition to the new ruler of that tributary kingdom. The two leading emissaries were Chou Huang 周煌 (T. 景垣 H. 海山, *chin-shih* of 1737, d. 1785) and Ch'üan-k'uei 全魁 (T. 斗南, *chin-shih* of 1751, d. 1791). Wang Wên-chih accompanied them, setting out on the journey in 1756 and returning in the following year. Chou Huang left a topographical study of Loochoo, entitled 琉球國志略 *Liu-ch'iu kuo chih-lüeh*, which he presented to the throne in 1757. Though Wang Wên-chih accompanied the mission only in a secretarial capacity, it was no doubt for him a broadening experience.

In 1759 he took his *chü-jên* degree in the Shun-t'ien provincial examination, and in the following year became a *chin-shih* with third highest honors, known as *t'an-hua* 探花. He officiated (1762) as associate examiner of the Shun-t'ien provincial examination, and then (1763) of the metropolitan examination, becoming a sub-reader of the Hanlin Academy in 1763. A year later he was made prefect of Lin-an in Yunnan province where he remained until 1767 when, owing to misconduct of his subordinates, he was dismissed from his post. Renouncing official life, he thereafter lived in retirement or in travel in Kiangsu and Chekiang where he taught in various academies. In 1771 he directed the Ch'ung-wên 崇文 Academy on West Lake in Hangchow, and in reference to this fact styled himself Hsi-hu chang 西湖長, "Keeper of West Lake".

For many years Wang Wên-chih was a devotee of Buddhism; he not only studied Buddhistic literature but observed all the regulations, including the vegetarian diet. In 1778, on the day preceding his fiftieth birthday, he was ordained a priest in the T'ien-ch'ang Monastery (天長寺) at Hangchow, and assumed the monastic name Ta-wu 達無 (T. 無餘). But contrary to the usual Buddhist practice, he retained an ardent interest in music and the drama, even assisting Yeh T'ang 葉堂 (T. 廣明 [平] H. 懷庭) in the compilation of the famous anthology of selections from various musical dramas, known as 納書楹曲譜 *Na-shu ying ch'ü-p'u*, 10 *chüan*, first printed in 1792. Furthermore it was said that he spent much money on keeping a cast of young actors, whom he taught to sing and whom he took with him, even in his travels. His reputation as a calligrapher rivalled that of Liang T'ung-shu and Liu Yung [*qq. v.*], and his fame as a poet almost equalled that of Yüan Mei [*q. v.*] in the lower Yangtze Valley. His collected verse, entitled 夢樓詩集 *Mêng-lou shih chi*, 22 *chüan*, was first printed in 1795. He was also a painter, and one of his granddaughters, Wang Yü-yen 王玉燕 (T. 玳梁), was known as a painter, especially of plant life.

[1/508/2a; 3/240/58a; 19 *ting shang* 35b; 20/3/00 (portrait); 23/37/20b; 29/6/1a; *Tan-t'u hsien-chih* (1879) 33/38a, 34/27a; L.T.C.L.H.M. 33,34.]

TU LIEN-CHÊ

WANG Yin-chih 王引之 (T. 伯申 H. 曼卿), Apr. 19, 1766–1834, Dec. 24, official and scholar, eldest son of Wang Nien-sun [*q. v.*], was a native of Kao-yu, Kiangsu. After taking his *chin-shih* degree with high honors in 1799, he was appointed a compiler in the Hanlin Academy. In 1801 he was dispatched to Kweichow as provincial examiner. In 1804 he was ordered to participate in the compilation of the 皇朝詞林典故 *Huang-ch'ao Tz'ŭ-lin tien-ku*, 64 *chüan*—a compendium of various matters relating to the history and the operation of the Hanlin Academy from the beginning of the Ch'ing period. This work, completed early in 1806, is an expansion of another with the same title which was commissioned in 1744 and completed in 8 *chüan* in 1748. In 1804, after Wang had discharged his duties as examiner in the provincial examination in Hupeh, his mother died at Tsining, Shantung, where his father was in charge of river control. He was recalled to attend to her funeral, and in the following year transferred her remains to the South. Thereafter he observed the period of mourning at his home in Kao-yu. Upon his return to the capital (1807) he was appointed commissioner of education in Honan where he served for three years. After several promotions in the Hanlin Academy he was appointed deputy commissioner of the Office of Transmission (1812), director of the Court of the Imperial Stud, and then director of the Court of Judicature and Revision (1813). In 1814 he became commissioner of education in Shantung where during a two-year term he attempted to improve not only the standards of

the scholars but the social attitudes of the people. He denounced certain pseudo-Taoist sects for misleading the people. Later he served as senior vice-president of the Censorate (1817), senior vice-president of the Board of Ceremonies (1817–19), examiner in the provincial examination of Chekiang (1818), assistant director of the metropolitan examination (1819), and vice-president of the Board of Civil Office (1820–27).

In 1820 he was appointed director-general for the compilation of the *Jên-tsung shih-lu*, 374 + 4 *chüan*—the chronicles of the reign of Emperor Jên-tsung (see under Yung-yen), completed in 1824. In 1821 he was again made examiner of the provincial examination in Chekiang, and then assistant director-general of the Historiographical Board. In 1823 he was director of the metropolitan examination and then of the metropolitan military examination, a post he again filled in 1825. He was promoted to the presidency of the Board of Works in 1827, and in the same year was ordered, together with I-hui [*q. v.*] and others, to correct errors in the famous dictionary, *K'ang-hsi tzŭ-tien* (see under Chang Yü-shu). The revision was completed in 1831 under the title 字典考證 *Tzŭ-tien k'ao-chêng*, 12 *chüan*—the number of corrections amounting to 2,588. It is reported that most of these corrections were made by Wang himself and by his father. In 1830–32 he was president of the Board of Ceremonies. A few months after his reappointment to the presidency of the Board of Works (1834) he died. He was canonized as Wên-chien 文簡.

In his philological studies Wang Yin-chih collaborated with and carried on the principles laid down by his father. The two works which have given him his greatest fame are the 經傳釋詞 *Ching-chuan shih-tz'ŭ*, 10 *chüan*, completed in 1798 and printed in 1819; and the 經義述聞 *Ching-i shu-wên*, 32 *chüan*, first printed in 1797 in 4 *ts'ê* (470 leaves). A second, enlarged edition of the latter work, arranged in 15 *chüan*, appeared at Nanchang in 1817, and a third, definitive edition in 32 *chüan*, was printed in Peking in 1828. After some revision, and rearrangement in 28 *chüan*, it reappeared in the *Huang-Ch'ing ching-chieh* (see under Juan Yüan). The *Ching-chuan shih-tz'ŭ* is a study of 160 grammatical particles, known to the Chinese as *hsü-tzŭ* 虛字 or "empty characters", whose uses are defined and differentiated with carefully selected examples drawn from various classics. It is the first systematic attempt to give order to these words so necessary to an understanding of ancient Chinese texts which, for want of such a study, had been constantly misinterpreted by scholars of former centuries. The *Ching-i shu-wên* consists of annotations and emendations of various passages in twelve ancient works. As the last two words of the title indicate, Wang Yin-chih regarded it as the continuation of a project begun by his father. The second edition of it has two added items: 太歲考 *T'ai-sui k'ao*, 2 *chüan*; and 春秋名字解詁 *Ch'un-ch'iu ming-tzŭ chieh-ku*, 2 *chüan*. The *T'ai-sui k'ao* consists of twenty-eight arguments attempting to show by classical examples that the terms *t'ai-sui* 太歲 and *t'ai-yin* 太陰 are identical. The *Ch'un-ch'iu ming-tzŭ chieh-ku* is a study of the relation between the *ming* 名 and the *tzŭ* 字 of personal names recorded in various works attributed to the Spring and Autumn period (722–481 B. C.). A work of the same nature, entitled *Chou Ch'in* (周秦) *ming-tzŭ chieh-ku*, which analyzes the personal names of the Chou and Ch'in periods, was completed by Wang Yin-chih in 1790. He collaborated also with his father in the compilation of the *Tu-shu tsa-chih* and the *Kuang-ya shu-chêng* (see under Wang Nien-sun), the tenth *chüan* of the latter being entirely his own work.

Wang Yin-chih had four sons. The youngest, Wang Shou-t'ung 王壽同 (T. 季如 H. 子蘭, 1805–1853), was a *chin-shih* of 1844 who, as intendant of the Han-Huang-Tê Circuit (漢黃德道) in Hupeh, lost his life defending the city of Wuchang from the Taiping Rebels (see under Hung Hsiu-ch'üan).

[3/76/41 *pu-lu*; 7/16/30a; 20/4/00; *Ssŭ-k'u* 79/4b; *Kao-yu Wang-shih i-shu* (see under Wang Nien-sun); *Hu Shih wên-ts'un* (see bibl. under Li Ju-chên), series 1, vol. 2, pp. 226–31; see bibliography under Wang Nien-sun.]

LI MAN-KUEI

WANG Yüan 王源 (T. 崑繩 H. 或庵), 1648–1710, scholar, was a native of Peking. One of his ancestors died in action while serving in the army of the Ming Emperor Ch'êng-tsu (see under Nurhaci) and was posthumously awarded the hereditary rank of an officer of the Imperial Bodyguard. His father, Wang Shih-tê 王世德 (T. 克承 H. 中齋, 1613–1693), held that rank in the last years of the Ming dynasty. In the spring of 1644 Wang Shih-tê was one of the officers charged with the defense of the northern walls of Peking. When the capital fell, he was assisted by a Buddhist monk to find refuge in a

monastery, and so escaped with his life. About 1660 he took his family, including his two sons, Wang Chieh 王潔 (T. 汲公 H. 淯盤, 1637–1691) and Wang Yüan, from Peking to northern Kiangsu and resided there for more than thirty years, mostly in the vicinity of Yangchow and Pao-ying.

In his younger days Wang Yüan studied under Liang I-chang 梁以樟 (T. 公狄 H. 鷦林, 1608–1665) and Wei Hsi [*q. v.*]; he admired courageous deeds and liked to study military topics. As his fame spread in literary circles, he was engaged by Hsü Yüan-wên [*q. v.*] to be one of the semi-official editors of the history of the Ming dynasty (*Ming-shih*). In this capacity he served from 1685 to 1691 (?), despite the fact that he held no official rank. Others who, in the 1680's and 1690's, labored on the same enterprise without official rank were: Wan Ssŭ-t'ung, Liu Hsien-t'ing, Chiang Ch'ên-ying, and Huang Yü-chi [*qq. v.*].

In 1692 Wang Yüan's father, then aged eighty (*sui*), went to Tientsin to live in the home of Chang Lin (see under An Ch'i). At this time Wang Yüan made his living by tutoring the children of a rich family in Peking, but it seems that the family more or less slighted him owing, it is said, to the fact that he had not obtained a high literary degree. To demonstrate his ability, he competed in the examinations in Peking in 1693 and became a *chü-jên*. Late that same year his father died, and because of the mourning period he was prevented from proceeding at once with the other examinations. Being at heart a Ming loyalist, he did not care to serve the Manchu regime in an official capacity, and so refrained thereafter from competing for the *chin-shih* degree—continuing to live on stipends he received as a private secretary to officials or as a tutor in wealthy families. In 1694 he went to Shensi; from 1695 to 1697 he lived mostly in Tientsin and Peking. In 1698 he went to Nanchang and the following year he lived in Soochow. From 1700 to 1703 he was in Peking where he lectured on Confucian doctrines to a group of students. In 1700 he established a friendship with the philosopher, Li Kung [*q. v.*], and discussed with him the latter's *Ta-hsüeh pien-yeh.*

In the summer of 1703, through the introduction of Li Kung, Wang Yüan paid a visit to Li's teacher, Yen Yüan [*q. v.*], at Po-yeh, and so became a pupil of that pragmatic philosopher of North China. In 1704 he again went to Shensi, and a year later was in Canton. For several years, beginning in 1706, he lived in Peking, and then went to Huai-an, Kiangsu, where he died in 1710. His funeral expenses were defrayed by the calligrapher, Chiang Hêng (see under Chu Yün), who had married his niece. His remains were interred in the Chiang family cemetery at Chin-t'an, Kiangsu, where Chiang Hêng himself was later buried. Wang Yüan's father, his elder brother, and his son, Wang Chao-fu 王兆符 (T. 龍篆 H. 隆川, 1681–1723, *chin-shih* of 1721), were all buried in the Wang family cemetery, located five *li* west of Peking. A daughter of Wang Chao-fu married Kuan Chi-ch'êng 管基承 of Wu-chin, Kiangsu. Their son, Kuan Shih-ming 管世銘 (T. 緘若 H. 韞山, 1738–1798, *chin-shih* of 1778), served as a secretary in the Grand Council (1786–98) and as a censor (1795–98). While engaged as an official in Peking, Kuan Shih-ming often visited and repaired the tombs of the Wang family whose line had by this time died out. On the decease of Kuan Shih-ming his son and grandsons carried on this act of piety whenever any of them happened to be in Peking. One of these grandsons, named Kuan Shêng-lai 管繩萊 (T. 孝逸, magistrate of Han-shan, Anhwei, 1826–31), left an account of the tombs of the Wang family.

Wang Yüan printed two small collections of his own essays, one in 1 *chüan*, and the second in 6 *chüan*—both known as 王崑繩文 *Wang K'un-shêng wên*. His complete collection of essays was preserved in manuscript by the Kuan family and was printed in 1831 by Kuan Shêng-lai under the title, 居業堂文集 *Chü-yeh t'ang wên-chi*, 20 *chüan*. Wang Yüan was interested in political economy, geography, military tactics, and other subjects. He is known to have made a map of China, entitled 輿圖指掌 *Yü-t'u chih-chang*, and to have composed a work on military science, 兵法要略 *Ping-fa yao-lüeh*, 22 *chüan*, neither of which is probably now extant. A work by him on political economy, entitled 平書 *P'ing-shu*, 3 *chüan*, was fortunately preserved by Li Kung and was printed by the latter with his own annotations, under the title *P'ing-shu ting* (訂). Wang Yüan wrote a work on the *Book of Changes*, entitled 讀易通言 *Tu-I t'ung-yen*, in which he maintained, as did his contemporary, Hu Wei [*q. v.*], that some of the views on the *Changes* held by Sung philosophers derived from Taoist teachings. He also made an analysis of the three ancient commentaries on the *Spring and Autumn Annals*, in a work entitled 或庵評春秋 *Huo-an p'ing Ch'un-ch'iu*, 3 *chüan*, analyzing the commentaries from the

literary point of view and deducing from them techniques of essay-writing.

Wang Yüan's interest in political economy and military tactics show him to have been a matter-of-fact man who unfortunately never had an opportunity to put his theories into practice. He is destined, therefore, to be remembered only as a writer. From youth on he held in contempt the ideas of the Sung Neo-Confucianists, as expounded by the scholars of his day; he believed that Wang Yang-ming (see under Chang Li-hsiang) was entitled to be called the true Confucianist because he at least made an effort to put his views into practice in both the civil and military spheres. Wang Yüan stressed the importance of energetic efforts for the amelioration of society long before he met the pragmatic philosopher, Yen Yüan. It is not surprising, therefore, that after meeting Yen he became a steadfast exponent of his views. In 1706 he assisted Li Kung to compile the chronological account (*nien-p'u*) of Yen's life and in various ways helped to secure a wider hearing for Yen's views.

In the sketch of Wang Yüan's life which appears in Tai Wang's *Yen-shih hsüeh-chi* (see under Yen Yüan) there is a much-quoted statement to the effect that Wang accompanied Hsü Ch'ien-hsüeh [*q. v.*] to Soochow in 1690 to help him edit the great gazetteer, *Ta-Ch'ing i-t'ung chih* (see under Hsü). This assertion is now known to be erroneous, the error being due to confusion with another Wang Yüan 王原 (T. 令詒 H. 學庵, 深廬, 西亭, *chin-shih* of 1688) whose name is pronounced the same and varies only slightly in the writing. This Wang Yüan was a native of Ch'ing-p'u, Kiangsu, who assisted Hsü in editing the gazetteer and later served as magistrate of Mao-ming, Kwangtung (1694–97), and of T'ung-jên, Kweichow (1698–1702); and as a censor (1702–05). He was interested in the history of the Ming period and was the author of a treatise on the economics of that period, entitled 明食貨志 *Ming shih-huo chih.*

[1/486/20b; 3/431/23a; 4/139/8a; *Shun-t'ien fu chih* (1884) 99/13b; *Ssŭ-k'u*, 31/6a; *Ch'ing-p'u hsien-chih* (1879), 17/13a, 27/4b; Cha Shên-hsing [*q. v.*], *Ching-yeh t'ang shih-chi*, 12/10a; *Chü-yeh t'ang chi*, 14/7b, 18/9b; *Tung-hua lu*, K'ang-hsi 44:5.]

Tu Lien-chê

WANG Yüan-ch'i 王原祁 (T. 茂京 H. 麓臺, 石師道人), Sept. 9 or 11, 1642–1715, Nov. 7, landscape painter and official, came from a distinguished family in the district of T'ai-ts'ang, Kiangsu. His grandfather, Wang Shih-min [*q. v.*], was a celebrated painter of the early Ch'ing period. His father, Wang K'uei 王揆 (T. 端士 H. 芝廛, d. age 71 *sui*), was a *chin-shih* of 1655, but never accepted governmental appointment. As a youth Wang Yüan-ch'i was greatly influenced by his grandfather who instructed him in the theory and technique of painting. To students of Chinese painting Wang Shih-min, Wang Yüan-ch'i, Wang Chien and Wang Hui [*qq. v.*] are known as the Four Wangs (四王). Wang Yüan-ch'i is said to have taken as his model the Yüan painter, Huang Kung-wang (see under Tung Ch'i-ch'ang). He became a *chin-shih* in the same year (1670) as his uncle, Wang Shan [*q. v.*]—receiving appointment to a minor post in the Board of Civil Office. In 1681 he was made assistant examiner at the Shun-t'ien provincial examination, and later in the same year was appointed magistrate of Jên-hsien, Chihli, a post he held for four years. During his magistracy he showed such ability in handling law-suits that a number of important cases in southern Chihli were assigned to him by Wei Hsiang-shu [*q. v.*], then president of the Board of Punishments. Later he was called to the capital and was made a censor. In 1700 he was appointed junior, then senior, secretary in the Supervisorate of Imperial Instruction, thus becoming belatedly a member of the Hanlin Academy. Later he was made expositor, reader, and finally chancellor of the Hanlin Academy. In 1712 he was appointed senior vice-president of the Board of Finance, a post he held until his death in 1715.

So highly was Wang Yüan-ch'i regarded as an artist that he was often summoned to paint in the Imperial Palace. On November 24, 1705 he and four other officials—Sun Yüeh-pan 孫岳頒 (T. 雲韶 H. 樹峯, 1639–1708, *chin-shih* of 1682), Sung Chün-yeh 宋駿業 (T. 聲求 H. 堅齋, *fu-pang* of 1685, d. age 52 *sui*), Wu Ching (see under Wu Wei-yeh), and Wang Ch'üan 王銓 (T. 東發 H. 耳谿, *chü-jên* of 1690)—were ordered to compile a comprehensive work on calligraphy and painting which was published in 1708 under the title 佩文齋書畫譜 *P'ei-wên chai shu-hua p'u*, 100 *chüan*, with a preface by the Emperor bearing the same date. Eighteen *chüan* of this work are devoted to theories of calligraphy and painting, forty to biographies of calligraphers and painters, eight to anonymous painting and calligraphy, twenty-one to annotations and comments, three to critical appraisals, and ten to well-known collections. The com-

pilers are reported to have consulted 1,844 different sources.

Wang Yüan-ch'i is also well known as one of the painters of a long, commemorative scroll, known as the 萬壽長圖 *Wan-shou ch'ang-t'u* or *Wan-shou t'u*. It depicts the scenes attendant on the celebration of Emperor Shêng-tsu's sixtieth birthday (which, according to the Western calendar, fell on April 12, 1713) when a procession went from the garden, Ch'ang-ch'un yüan (see under Hsüan-yeh), northwest of Peking, to the Forbidden City, a distance of some six miles. As originally designed by Sung Chün-yeh, it portrayed some fifty scenes in the celebration. It was presented to the Emperor before completion. On May 26, 1713 Wang was directed to supervise the completion, the draft on paper being finished February 10, 1714. In a memorial submitted to the Emperor on the 21st of that month Wang asked that a final copy be executed on silk, of which he requested a supply of three hundred feet (Chinese). In the same memorial he also recommended the compilation of a work containing eulogistic writings, honoring the Emperor on this occasion. Consequently he was made director of a specially-created bureau, Wan-shou shu-hua chü (書畫局) for the preparation of materials in celebration of the Emperor's birthday; and a number of officials were appointed to help him. Before the work was completed he died, and his cousin, Wang I-ch'ing (see under Wang Shan), succeeded him as director of the bureau. The work was finally completed early in 1716 and was printed during the years 1716–17 under the title, 萬壽盛典初集 *Wan-shou shêng-tien ch'u-chi*, 120 *chüan*. The above-mentioned scroll, *Wan-shou t'u*, appears in this work as *chüan* 41 (with 73 woodcuts) and *chüan* 42 (with 75 woodcuts). When these 148 woodcuts, each 10 3/4 by 13 1/2 inches, are placed end to end in scroll form, such a scroll is approximately 166 feet long. The preparation of the woodcuts was supervised by Wang Yüan-ch'i and Wang I-ch'ing. The printing of the work was financed by the two brothers, Chao Hung-ts'an and Chao Hung-hsieh, and by a son of the former, named Chao Chih-yüan (for all see under Chao Liang-tung).

Wang Yüan-ch'i was the author of two small works, entitled: 雨窗漫筆 *Yü-ch'uang man-pi*, 1 *chüan*, which lays down ten rules for painting; and 麓臺題畫稿 *Lu-t'ai t'i-hua kao*, 1 *chüan*, a collection of his colophons. Both works appear in various collectanea. The seals most often seen on his paintings read: 蒼潤, 筆端金鋼杵, and 畫圖留與人看—the last being one conferred on him by the Emperor.

Wang Yüan-ch'i had three sons; the eldest, Wang Mu 王譽 (T. 孝徵, *chin-shih* of 1706, 1669–1754), served as governor of Kwangtung during the years 1737–40. A number of Wang Yüan-ch'i's descendants achieved fame as painters and officials, but the most distinguished was his great-grandson, Wang Ch'ên 王宸 (T. 紫[子]凝 H. 蓬心, 蒙叟, 瀟湘翁, 老蓬仙, 柳東居士, 退官衲子, 玉虎山樵, 1720–1797, *chü-jên* of 1760), who was a poet as well as an artist. He compiled biographical sketches of Chinese painters, under the title 繪林伐材 *Hui-lin fa-ts'ai*, 10 *chüan*, the author's preface being dated 1780.

Wang Yüan-ch'i had a number of disciples who also achieved distinction as painters, among them: Huang Ting 黃鼎 (T. 尊[遵]古 H. 曠亭, 獨往客, 淨垢老人, 1660–1730); T'ang-tai 唐岱 (T. 毓東 H. 靜巖, 默莊); Wên I 溫儀 (T. 可象 H. 紀堂, *chin-shih* of 1713); Wang Ching-ming 王敬銘 (T. 丹思 H. 味閒, 未巖, *chin-shih* of 1713, d. age 54 *sui*); and Wang Yü 王昱 (T. 日初 H. 東莊老人, 雲槎山人, 龍道人).

[1/509/1b; 3/56/9a; 4/20/29a; 19/2 *shang* 12b; 20/1/00; 26/1/17b; 27/5/2a; *T'ai-ts'ang chou-chih* (1919) 10/33a, 20/13b; L.T.C.L.H.M. 36a–39b; Ferguson, John C., *Chinese Painting* (1927) p. 174.]

J. C. Yang

WANG Yung-chi 王永吉 (T. 修之 H. 鐵山), d. 1659, Ming-Ch'ing official, was a native of Kao-yu, Kiangsu. He became a *chin-shih* in 1625, and served as district magistrate at Ta-t'ien, Fukien and at Jên-ho (Hangchow). Later he was police magistrate at Jao-chou, Kiangsi. While at Hangchow he built public granaries and a sea-wall for the protection of the city against tides. Surrendering to the Manchu regime, he was appointed director of the Court of Judicature and Revision in 1645, and two years later a vice-president of the Board of Works. In 1651 he was made a vice-president of the Board of Revenue. He gave special attention to the lands assigned to military colonies and to plans for better control of the Yellow River and affluents of the Grand Canal. In 1653 he was made president of the Board of War, and in the following year was associated with Bahana 巴哈納 (d. 1666), Grand Secretary 1655–62, in distributing relief among eight prefectures of Chihli. In 1654 he was made a Grand Secretary.

Accused of making a corrupt decision while in the Board of War and of showing anger when questioned about it, he was reproved by the Emperor and degraded to the superintendency of Government Granaries at the capital with rank of junior vice-president of the Board of Revenue. In 1655 he was again made Grand Secretary and concurrently president of the Board of Civil office. During a drought in 1657 he recommended the purging of jails and the release of men wrongfully imprisoned. On the occasion of an earthquake, he memorialized the Emperor to reform himself. When a nephew was involved in an examination scandal, in 1658, Wang Yung-chi was again degraded, and made sub-director of the Court of Sacrificial Worship. He was soon transferred to the senior vice-presidency of the Censorate, but died in the following year. The titles of Junior Guardian and Grand Guardian of the Heir Apparent, and president of the Board of Civil Office, and the name Wên-t'ung 文通 were posthumously conferred upon him.

A son of Wang Yung-chi, named Wang Ming-tê 王明德 (T. 亮士 H. 金樵), one time a department director in the Board of Punishments, wrote a work on criminal law, entitled 讀律佩觿 *Tu-lü p'ei-hsi*, 5 *chüan*, printed 1674–76.

[1/244/8a; 2/79/11b; 4/7/8b, containing a proposal by Wang Yung-chi for the construction of locks; *Kao-yu chou-chih* (1845) 10 *shang* 26b.]

DEAN R. WICKES

WASAN 瓦三, d. 1685, member of the Imperial Family and a grandson of Amin [*q. v.*], first served under Emperor Shêng-tsu with the rank of Fu-kuo chiang-chün 輔國將軍, or noble of the tenth rank. He accompanied Yolo [*q. v.*, *Ch'ing-shih kao* erroneously says Yoto] in the pacification of Hunan (1676–1680). At the death of his father, Gurmahûn 固爾瑪琿, in 1681, he succeeded to the rank of a prince of the sixth degree. In the following year he became junior director of the Imperial Clan Court. Accused retrospectively of having failed in duty at the siege of Changsha, he lost his post, but later was put in command of the Manchu division of the Bordered Blue Banner. At the time of the Russian occupation of Yaksa 雅克薩, he was sent to assist Sabsu [*q. v.*] in Heilungkiang, and for a short time was put in command of that area. He died there in 1685 and was accorded the posthumous name, Hsiang-min 襄敏.

[1/221/6b; 34/133/4b.]

GEORGE A. KENNEDY

WEI Chi-jui 魏際瑞 (T. 善伯 H. 東房, 伯子), July 23, 1620–1677, Nov. 8, was the eldest of the "Three Wei Brothers" (San Wei) of Ning-tu Kiangsi, the other two being Wei Hsi and Wei Li [*qq. v.*]. His original name was Wei Hsiang 魏祥, but when he took his *hsiu-ts'ai* degree in 1636 he changed it to Wei Chi-jui. When the Manchus advanced to South China in 1645 his younger brothers retreated to the mountains to avoid compulsory service as officials in the new regime. But being the eldest son in the family, he decided to continue his career as a licentiate under the Manchus in order to "preserve the family tombs and ancestral halls" from spoliation. He served as secretary to Fan Ch'êng-mo [*q.v .*] when the latter was governor of Chekiang during the years 1668–72. When Han Ta-jên (see under Labu), a general under Wu San-kuei [*q. v.*], overran Kiangsi province in 1677, a Manchu officer in high command of government forces sent Wei Chi-jui to negotiate the terms of surrender. But as government troops under other generals continued, during the negotiations, to attack Han, the latter became suspicious and caused Wei to be murdered. The tragedy so shocked his only son, Wei Shih-chieh 魏世傑 (T. 興士 H. 梓室, 1645–1677), that he soon died of grief.

Wei Chi-jui was a prolific writer; it is reported that before he reached the age of thirty (*sui*) his verse and prose comprised more than eighty manuscript volumes (册), most of which disappeared. Nevertheless, a collection of his writings, entitled 魏伯子文集 *Wei Po-tzŭ wên-chi*, 10 *chüan*, was brought together by his two younger brothers. The writings of his son, Wei Shih-chieh, entitled 梓室文稿 *Tzŭ-shih wên-kao*, 6 *chüan*, were appended to it, both appearing in the *San Wei chi* (see under Wei Hsi).

[Consult bibliography under Wei Hsi; *Wei Shu-tzŭ wên-chi*.]

TSÊNG MIEN

WEI Chung-hsien 魏忠賢, 1568–1627, one of the most powerful eunuchs in Chinese history, was a native of Su-ning, in present Hopei. As a youth he got into difficulties over gambling debts, to extricate himself from which he made himself

a eunuch. Sources differ on the question as to whether his original surname was Wei 魏 or Li 李, but in any case it was as Li Chin-chung 李進忠 that he first became known in the Palace, and it was only later that he was given the name Chung-hsien. After several years of employment in minor capacities, he saw an opportunity for furthering his interests and asked for the position of supervisor of food (典膳) to the chief concubine of the Heir Apparent, Chu Ch'ang-lo [*q. v.*], who had given birth in 1605 to the first imperial grandson, who later became Emperor Hsi-tsung (i.e. Chu Yu-chiao, *q. v.*). By judicious flattery and, some writers imply, by secretly leading the boy into dissolute pleasures, Wei Chung-hsien prepared the way for his mastery over the latter when he should ascend the throne, as he did in 1620. At the same time, by an intrigue with the child's nurse, surnamed K'o (see under Chu Yu-chiao), he extended his influence and succeeded in putting all rivals out of the way. Less than a month after his accession to the throne Emperor Hsi-tsung conferred lucrative posts on a brother of the eunuch and a brother and son of the nurse, and from this time on the pair ruled virtually unchallenged in the Palace. The remonstrances of the ministers were unavailing and some of them, notably Ku Ping-ch'ien 顧秉謙 (1550–1629?, *chin-shih* of 1595), decided to throw in their lot with the eunuchs.

Thus strengthened, Wei Chung-hsien met the determined opposition of the Tung-lin party with sternly repressive measures, among which the "trial of the six heroes" (see under Yang Lien) was the most spectacular. Under his direction, also, the *San-ch'ao yao-tien* was compiled to discredit his political opponents (see under Fêng Ch'üan). His persecution of the able generals, Hsiung T'ing-pi and Sun Ch'êng-tsung [*qq. v.*], weakened the Chinese defense against the Manchus in Liaotung, and during the period of his power all the territory east of the Liao river was lost to the invaders. At the height of his glory Wei Chung-hsien instigated a movement to have temples honoring his image established throughout the empire. The first petition, from the governor of Chekiang in 1626, asked that a temple be erected at West Lake, Hangchow, and thereafter similar petitions poured in from all sides. Later in the same year Wei Chung-hsien was given the rank of "exalted duke" (上公 *shang-kung*), while during this and the following year titles of nobility were conferred on two of his nephews and on one grand-nephew. On September 30, 1627 Emperor Hsi-tsung died. Wei Chung-hsien's fall from power was rapid. On December 8, he was sent into retirement, and five days later a proclamation was made branding him as a criminal and ordering his arrest. Hearing of this, he committed suicide by hanging. His nephews and many of his associates were executed, the temples erected to him were destroyed, the engraved blocks of the *San-ch'ao yao-tien* were burned, and Wei Chung-hsien remained in the records of China only as a symbol of infamy.

[M. 1/305/1a; *Ming-shih chi-shih pên-mo* (see under Ku Ying-t'ai), chüan 71; 酌中志 *Cho-chung chih, chüan* 14, in *Hai-shan hsien-kuan ts'ung-shu* (see under P'an Chên-ch'êng); *Chung-kuo t'ung-su hsiao-shuo shu-mu* (see bibl. under Ch'ên Chi-ju), pp., 82–84, lists four novels based on the life of Wei Chung-hsien; Chuan, T. K., "Wei Chung-hsien", *T'ien Hsia Monthly*, vol. 3, no. 4, pp. 330–40.]

George A. Kennedy

WEI Hsi 魏禧 (T. 氷[凝]叔 H. 勺庭, 叔子 and 裕齋) Mar. 2, 1624–1681, c. Jan. 6, scholar, a native of Ning-tu, Kiangsi, was the son of a philanthropist, Wei Chao-fêng 魏兆鳳 (T. 聖期, 1596–1654). In his youth Wei Hsi was greatly influenced by the scholarship of his sister's husband, Ch'iu Wei-p'ing 邱維屏 (T. 邦士 H. 松下先生, 1614–1679). When he was twenty-four *sui* (1647), he refused to write in the *pa-ku* 八股 style required in the literary examinations of the period and endeavored to devote his life to what he termed more useful work. Loyalty to the Ming cause and grief over the calamities arising during the transitional period of the new regime (1644–46) caused his family to seek the seclusion of Ts'ui-wei fêng 翠微峯, one of the beautiful summits of Chin-ching shan 金精山 about ten *li* west of the city of Ning-tu. It was on this summit that Wei Hsi together with his two brothers, Wei Chi-jui and Wei Li [*qq. v.*], rebuilt and enlarged an old house which became the meeting-place of a group of scholars who were content to live in simplicity for mutual advancement in literary ability and for the discussion of learning beneficial to society. Besides the three Wei brothers, there were six others in this group, namely: Ch'iu Wei-p'ing; Tsêng Ts'an 曾燦 (original *ming* 傳燦 T. 青藜 H. 止山); Li T'êng-chiao 李騰蛟 (T. 力負, 咸齋); P'êng Shih-wang 彭士望 (original name 危士望 T. 躬菴, 達生, 1610–1683); Lin Shih-i 林時益 (T. 確齋 H. 冠石, original name 李中尉 T. 用霖, 1618–1678); and P'êng Jên

彭任 (T. 中叔). Together they were known as the "Nine Scholars of I-t'ang" (易堂九子)—I-t'ang being the name of a studio of the Wei family. As time went on the name "I-t'ang" became popular throughout the country. Wei Hsi and his brothers, known as the Three Wei (San Wei 三魏), particularly achieved literary fame. Their popularity was partly due to the efforts of Tsou Chih-mo 鄒祗謨 (T. 訏士 H. 程村, *chin-shih* of 1658), a native of Wu-chin, Kiangsu, who helped them in publishing their essays.

Wei Hsi's collected works, being a part of his writings from 1644 to 1679, published in various places by his friends, contain the 魏叔子文集 *Wei Shu-tzŭ wên-chi*, in 22 *chüan*, compiled mostly by his nephews between 1664 and 1677; the *Wei Shu-tzŭ shih-chi* (詩集), in 8 *chüan*, compiled in 1679 by his adopted son, Wei Shih-k'an 魏世侃 (T. 直士), and his disciple, Ou-yang Hsün-wan 歐陽遜萬 (T. 士杰), a direct descendant of Ou-yang Hsiu of the Sung dynasty (see under Shao Chin-han); and the *Wei Shu-tzŭ jih-lu* (日錄), in 3 *chüan*, compiled in 1672 by his friend, T'ang Ching-sun 唐景宋 (T. 邢若), of Soochow. The whole forms an essential part of the complete works of the three Wei brothers, entitled *San Wei chi*, published in 1679. To the *San Wei chi* were joined in 1678 the *Tzŭ-shih wên-kao*, in 6 *chüan*, by Wei Shih-chieh (see under Wei Chi-jui); the *Kêng-wu* (耕廡) *wên-kao*, in 10 *chüan*, by Wei Shih-hsiao (see under Wei Li); and the *Wei-ku* (爲谷) *wên-kao*, in 8 *chüan*, by Wei Shih-yen (see also under Wei Li). The *San Wei chi* was banned in the Ch'ien-lung period. Owing to lack of funds, many important manuscripts remained unpublished and were kept in the family, among them the 左傳經世鈔 *Tso-chuan ching-shih ch'ao*. As stated by Wei Hsi in a letter to Wang Chi [*q. v.*], this work on the *Tso-chuan* required twenty years of labor, and the cost of its publication would have amounted to several hundred taels. Only one fourth of it was printed, and this was made possible through the kindness of a friend. The rest—totaling eight hundred sheets (頁)—was copied by hand by his nephew, Wei Shih-hsiao, around 1702. The preface, which is included in the *Wei Shu-tzŭ wên-chi*, was written by Wei Hsi and explains what he meant by useful learning, that is to say, learning which is the result of clear reasoning and which can be put to practical use. Knowledge which can not be so applied is, according to Wei Hsi, no knowledge at all. From this it is clear why he and his friends of I-t'ang dropped the *pa-ku* style of essay writing and pursued more useful studies. Interested in military tactics, as shown in the great campaigns of history, he compiled a work in 12 *chüan*, entitled 兵跡 *Ping-chi* (*In the Footprints of Armies*), which was published in 1915 in the *Yü-chang ts'ung-shu* (see under Yüan Chi-hsien) from the original manuscript. Like his brothers, he traveled extensively, and after 1662 made trips to Soochow and its environs where he made such outstanding friends as Yün Jih-ch'u (see under Yün Shou-p'ing), Mao I (in whose library he studied), and Ku Tsu-yü [*qq. v.*]. The last mentioned was the first to arrive for the mourning rites following Wei Hsi's death at I-chêng near Yangchow.

Wei Hsi left no children, but adopted Wei Shih-k'an, third son of Wei Li. The Nine Scholars of I-t'ang were closely connected with the Six Philosophers of Ch'êng-shan (程山六子) in Nan-fêng, and with the Seven Anchorites of Chi-shan (髻山七隱) in Hsing-tzŭ, Kiangsi. The former were headed by Hsieh Wên-chien 謝文洊 (T. 秋水 H. 約齋, 顧庵 and 程山先生, 1615–1681), and the latter by Sung Chih-shêng 宋之盛 (T. 未有, 1579–1668).

[1/489/2a; 3/425/19a; 20/1/00 (portrait); M. 60/4/1a; *Kiangsi t'ung-chih* (1881), 169/19a *Hsing-tzŭ-hsien chih* (1871), 10/3b–4a; *Kiangnan t'ung-chih* (1736–37), 166/36b; *Nanchang fu-chih* (1873), 43/27b; *Wei Shu-tzŭ wên-chi*, 6/3a, 11/50a, 72a, 16/28a; *Wei Chi-tzŭ wên-chi*, 15/37a; *Wei Po-tzŭ wên-chi*, 4/10a; *Kêng-wu wên-kao*, 2/37b, 44b, 59b.]

TSÊNG MIEN

WEI Hsiang-shu 魏象樞 (T. 環極, 庸齋 H. 寒松老人), Oct. 19, 1617–1687, Sept. 6, official, was a native of Yü-chou, Shansi (now in Chahar). His family was poor, but he managed with the help of a brother-in-law to compete in the Metropolitan Examinations. Taking his *chin-shih* degree in 1646, he was appointed a Hanlin bachelor, and in 1647 became a supervising censor. As censor he fearlessly impeached high officials for bribery and corruption. Early in his career he memorialized the throne recommending a strict investigation of the official system with a view to the eradication of abuses carried over from the preceding dynasty. His petition was granted. In order to ease the congestion caused by large numbers of Manchus occupying houses in Peking, he advocated the sale of vacant public lands and buildings to the merchant class. Later he pleaded for clearly-defined regulations de-

limiting the governing powers of officials and the eradication of abuses that had arisen during the Emperor's minority. In 1653 he was reprimanded for partisanship in a faction headed by Ch'ên Ming-hsia [*q. v.*], and late in the following year was included in an accusation which Grand Secretary Ning Wan-wo [*q. v.*] brought against Ch'ên. Wei cleared himself of these charges, but when Ch'ên was indicted all the supervising censors, including Wei, were degraded on the charge of neglecting to bring the misconduct of Ch'ên earlier to the attention of the throne. Wei Hsiang-shu was reduced to the post of an archivist of the Imperial Supervisorate of Instruction, and later was transferred to the Court of Imperial Entertainment. In 1659 he begged to retire to look after his aged mother, and while at home spent his time in philosophical inquiry.

In 1672, on the recommendation of Grand Secretary Fêng P'u [*q. v.*], Wei was reappointed a censor. Early in 1674 he was promoted to the post of assistant president of the Censorate, and later in the same year received several more promotions, the last being to the vice-presidency of the Board of Revenue. During his service with this Board he planned the financing and provisioning of the troops engaged in putting down the San Fan Rebellion (see under Wu San-kuei), and suggested valuable reforms in methods of collecting and controlling revenue. In 1678 he was appointed President of the Censorate, and in the following year was recommended for appointment to the presidency of the Board of Punishments, but begged to remain at his post in the Censorate. On the occasion of an earthquake in 1679 he again memorialized on the evils of the period and was granted an audience with the Emperor. The next day the Emperor called all officials together and read an edict condemning official corruption and calling on them to reform. This proclamation is said to have been aimed chiefly at Songgotu [*q. v.*], a Grand Secretary. Wei Hsiang-shu was asked to recommend incorruptible officials for office, and submitted the names of ten persons, eight of whom were accepted, including Lu Lung-chi [*q. v.*]. In 1680 he was again recommended for the presidency of the Board of Punishments and accepted the post. Shortly thereafter his health failed. In 1684 he stumbled and fell while on his way to an audience with the Emperor, and on that day petitioned to be retired. The request being granted, he was invited to an audience with the Emperor, and was presented with a tablet (*pien* 匾) for his studio on which were the characters, 寒松堂 "Hall of the Unfading Pine", written in the Emperor's own hand. He died in 1687 at the age of seventy-one (*sui*).

As a man and as a censor Wei was fearless, outspoken, and unmindful of consequences to himself when denouncing corruption among high officials. He memorialized more than thirty times, advocating among other measures the employment of men of integrity and ability to fill positions of responsibility. His collected writings, comprising 12 *chüan*, are entitled *Han-sung t'ang ch'üan-chi* (全集). Two other works, entitled 儒宗錄 *Ju-tsung lu*, and 知言錄 *Chih-yen lu*, are attributed to him. He was given the posthumous name Min-kuo 敏果, and in 1730 his name was entered in the Temple of Eminent Statesmen. In recognition of Wei Hsiang-shu's services his son, Wei Hsüeh-ch'êng 魏學誠 (T. 無爲 H. 一齋, 1657–1721), a *chin-shih* of 1682, was promoted from the post of secretary in the Grand Secretariat to that of a Hanlin compiler.

[1/269/3b; 3/44/1a; 7/3/9b; 17/1/61a; *Yü-chou chih* (1877) 14/20b; *Han-sung t'ang ch'üan-chi* (1811) includes his *nien-p'u*.]

M. Jean Gates

WEI I-chieh 魏裔介 (T. 石生 H. 貞庵, 崑林), Sept. 5, 1616–1686, May 1, official and scholar, was a native of Pai-hsiang, Chihli. A *chin-shih* of 1646, he was first appointed a bachelor in the Hanlin Academy, but in the following year was transferred to the Censorate. After several promotions, he was made president of the Censorate in 1657. Several high officials, including Ch'êng K'o-kung [*q. v.*], were removed or exiled in consequence of his accusations. In 1663 he was promoted to the presidency of the Board of Civil Office and in the next year was made a Grand Secretary. He retired in 1671, being granted a year later the title of Grand Tutor of the Heir Apparent. In 1732 his name was given a place in the Temple of Eminent Statesmen, and in 1736 he was canonized as Wên-i 文毅.

Wei I-chieh and T'ang Pin [*q. v.*] were noted upholders of the moral standards set by the Sung philosopher, Chu Hsi (see under Hu Wei). Wei wrote a number of works on Confucian philosophy which, however, were all reviewed unfavorably in the *Ssŭ-k'u* Catalog (see under Chi Yün). Several volumes of his miscellaneous notes met the same fate. Only his collected prose and verse, entitled 兼濟堂文集 *Chien-chi t'ang wên-chi*, 19 *chüan*, printed in 1711, were copied

into the Imperial Manuscript Library (see under Chi Yün). His selected memorials illustrating his official career constitute one tenth of the *Chien-chi t'ang wên-chi.* This work was compiled by his son, Wei Li-t'ung 魏荔彤 (T. 念庭, b. 1671), from various collections printed during his father's lifetime. The reprint in the *Chi-fu ts'ung-shu* (see under Ts'ui Shu) is a rearrangement of the material with some additions.

Wei I-chieh wrote one of the testimonials eulogizing Father Adam Schall on the latter's seventieth birthday (see under Yang Kuang-hsien). In this eulogy he compares Christianity with Confucianism and finds that the two systems have many points in common. According to the 萇楚齋隨筆 *Ch'ang-ch'u chai sui-pi* by Liu Shêng-mu (see under Chang Yü-chao), Wei once professed a belief in Christianity; at least it so appears from a letter he wrote to a missionary—a letter now preserved in the library of the Catholic Mission at Zikawei, Shanghai.

[*Wei Wên-i Kung nien-p'u*; 1/268/1a; 2/5/41a; 3/3/11a; 4/11/1a; 7/3/5b; 12/2/14a; 23/1/3a; *Ch'ang-ch'u chai sui-pi* 5/1a.]

Fang Chao-ying

WEI Li 魏禮 (T. 和公 H. 吾廬, 季子), 1629–1695, poet, a native of Ning-tu, Kiangsi, was a younger brother of Wei Hsi and Wei Chi-jui [*qq. v.*] and, like them, achieved fame as a writer. After 1659 he traveled extensively, from the Great Wall in the north to the Island of Hainan in the south, making friends of distinguished scholars whom he met. His two sons, Wei Shih-hsiao 魏世傚 (T. 昭士 H. 耕廡, b. 1659) and Wei Shih-yen 魏世儼 (T. 敬士 H. 爲谷, b. 1662), and their cousin, Wei Shih-chieh (see under Wei Chi-jui), were together known as the "Three Younger Wei" (小三魏). A third son, Wei Shih-k'an (see under Wei Hsi), was adopted by the latter. Wei Li made the acquaintance of the poet-statesman, Wang Shih-chên [*q. v.*]. They met at Canton in 1685 when the latter was commissioned to offer sacrifices to the South Seas. The prose and poetic works of Wei Li were assembled, chiefly by his brother, Wei Hsi, in 1671 and were published in 1679 in the *San Wei chi* (see under Wei Hsi) under the title *Wei Chi-tzŭ wên-chi*, 16 *chüan*. *Chüan* 15 of this work comprises biographical sketches of some fifty eminent men and women of Ning-tu, his native place.

[See bibliography for Wei Hsi, in particular *Wei Shu-tzŭ wên-chi* 8/81b, 11/72a; *Wei-ku wên-kao* 8/3b.]

Tsêng Mien

WEI Yüan 魏源 (T. 漢士 H. 默深), Apr. 23, 1794–1856, historian and geographer, was a native of Shao-yang, Hunan. His father, Wei Pang-lu 魏邦魯 (d.c. 1830), was an official who held posts principally in Kiangsu. Wei Yüan was the second of four sons. At the age of fifteen (*sui*) he became a *hsiu-ts'ai* and showed, it is said, an interest in the study of history and the philosophy of Wang Yang-ming (see Chang Li-hsiang). In 1814 he went as a *pa-kung* 拔貢 to Peking where he met such scholars as Hu Ch'êng-kung 胡承珙 (T. 景孟 H. 墨莊, 1776–1832), Liu Fêng-lu and Kung Tzŭ-chên [*qq. v.*]. A *chü-jên* of 1822, he accepted from Ho Ch'ang-ling [*q. v.*], then lieutenant-governor of Kiangsu, the editorship of the *Huang-ch'ao ching-shih wên-pien* (see under Ho Ch'ang-ling) which was completed in 1826. Dealing as it did with national issues, both political and economic, Wei Yüan developed, through the preparation of this work, an interest in current events. In 1829 he obtained by purchase a position as a secretary of the Grand Secretariat, where he could use the imperial library and the archives, and where he could familiarize himself with national and governmental affairs. In 1844, when he was in his fiftieth year, he became a *chin-shih*. He received appointment as acting magistrate of Tung-t'ai, Kiangsu, in 1845, but owing to the death of his mother in the following year he retired from office to observe the period of mourning.

In 1849 Wei Yüan was made magistrate of Hsing-hua, also in Kiangsu. This district was in that year subjected to a flood; and Wei, by taking measures which his superiors had opposed, saved the crops and brought about the establishment of definite regulations for opening the water-gates and repairing the embankments. The rice which was harvested in that year was styled by the people "Esquire Wei's rice" (魏公稻). When T'ao Chu [*q. v.*] was governor-general of Kiangsu he often took the advice of Wei Yüan in matters of coastal transport, river conservancy, and salt administration. In 1851 Wei was promoted to the post of department magistrate of Kao-yu, Kiangsu—at a time when

the Taiping Rebellion (see under Hung Hsiu-ch'üan) was at its zenith and Kiangsu was in turmoil. Having incurred the displeasure of certain high officials, he was accused of obstructing the postal service, and was dismissed from office in 1853 only to be reinstated soon after. In 1854 he retired to Hsing-hua and died two years later at Hangchow.

As a student of the classics, Wei Yüan was an advocate of the "modern text" school (see under Yen Jo-chü) and a follower of Chuang Ts'un-yü and Liu Fêng-lu [*qq. v.*]. He wrote on the Five Classics and on the Kung-yang commentary to the *Spring and Autumn Annals*. The best known of these studies are his 詩古微 *Shih ku-wei*, 22 *chüan*, and *Shu* (書) *ku-wei*, 12 *chüan*. His collected prose, entitled *Ku-wei t'ang chi* (堂集), 10 *chüan*, was printed in 1878. Another edition appeared in 1909 under the title 魏默深文集 *Wei Mo-shên wên-chi*. His collected verse, *Ku-wei t'ang shih* (詩) *chi*, 10 *chüan*, was first printed in 1870.

In the field of history and geography Wei Yüan likewise made important contributions. Like many of his contemporaries, he was convinced of the inadequacy of the official history of the Yüan dynasty. Prior to his day Ch'ien Ta-hsin [*q. v.*] had made an attempt to rewrite it. With the same end in view, Wei Yüan wrote the 元史新編 *Yüan-shih hsin-pien*, in 95 *chüan*. Hoping that it might be accepted as one of the official dynastic histories, he prepared, in 1853, a memorial of presentation to the throne. But it was not completed before his death, and the printing was undertaken only in 1905 by a relative named Wei Kuang-tao 魏光燾 (T. 午莊), governor-general at Foochow in 1904–05. For the imperial annals (*pên-chi* 本紀) Wei Yüan drew heavily on the 元史類編 *Yüan-shih lei-pien*, a work in 42 *chüan*, completed in 1699 by Shao Yüan-p'ing 邵遠平 (T. 戒三 [山], 呂璜), a *chin-shih* of 1664. Wei also included in his work Ch'ien Ta-hsin's *Yüan-shih i-wên chih* and *Yüan-shih shih-tsu piao*. He acknowledged all the above works as his sources, and also mentioned that while compiling the *Hai-kuo t'u-chih* (see below) he found from the history and geography of India how far Mongol rule extended; and came to realize how necessary it was to revise the official history of the Yüan dynasty (*Yüan-shih*)—a work so hastily compiled that little mention was made of the great empire outside of China.

Another historical work by Wei Yüan, entitled 聖武記 *Shêng-wu chi*, 14 *chüan*, completed in 1842, is an account of the military operations of Ch'ing rulers up to the Tao-kuang period. It was later revised and was often reprinted. It was supplemented by Chang Tien 張殿 to include the reign-periods of Tao-kuang, Hsien-fêng, and T'ung-chih (up to 1875) and the whole was reprinted under the title *Shih-i-ch'ao* (十一朝) *Shêng-wu chi*.

Born when the Ch'ing dynasty was showing signs of decay, Wei Yüan witnessed the growing national unrest, and the encroachment of Western countries which reached a climax in 1842 with the Anglo-Chinese War. Hence he was greatly concerned with the problem of foreign relations. A few months after the conclusion of the Treaty of Nanking, he completed a geography of foreign nations under the title 海國圖志 *Hai-kuo t'u-chih*. It appeared first (1844) in 50 *chüan*; later (1847) in 60 *chüan*; and finally (1852) was expanded to 100 *chüan*. He acknowledges as one of his sources the *Ssŭ-chou chih*, a work compiled under the direction of Lin Tsê-hsü [*q. v.*] and containing translations from Western periodicals, and selections from the monthly 東西洋考每月統紀傳 *Tung Hsi-yang k'ao mei-yüeh t'ung-chi chuan*, published by Karl F. A. Gützlaff 郭實獵 (1803–1851) in Canton and Singapore during the years 1833–38. *Chüan* 12 of the *Hai-kuo t'u-chih*, dealing with Japan, was translated into English by Thomas F. Wade (see under Tso Tsung-t'ang) and printed in the *Chinese Repository*, vol. XIX (1850). Wei Yüan remarks in his preface that he compiled the *Hai-kuo t'u-chih* in the hope that it would be of service to his country in dealing with foreign nations. A supplement (*hsü-chi*) of 25 *chüan*, annexed to the edition of 1895, consists chiefly of abstracts from Western works on Anglo-Russian relations, the Near Eastern problem, and questions of military technique—translated into Chinese by Young J. Allen 林樂知 (1836–1907) and by John Fryer 傅蘭雅 (1839–1928) who were, for a time, translators for the Kiangnan Arsenal at Shanghai (see under Ting Jih-ch'ang). Both the *Hai-kuo t'u-chih* and the *Shêng-wu chi* became popular in Japan. An abridged edition of the former in five chapters was reprinted as early as 1854–56, and the whole work was translated and printed about the same time, the Japanese rendering of the title being *Kaikoku zushi*. The *Shêng-wu chi* was also abridged and reprinted in 1850 under the title 聖武記撮要 *Seibuki saiyō*, and in 1856 under

the title *Seibuki bassui* (拔粹), each of these editions comprising 3 *chüan*.

[1/491/13a; 2/69/52a; 6/24/8a; 7/44/8a; 20/1/xx (portrait); *Hunan t'ung-chih* (1934) 3892a; *T'oung Pao* (1927–28), p. 99; Inobe Kazuiye, "The Geographer, Wei Yüan" (in Japanese), in *Shien* 史淵, no. 8; Momose, Hiromu, "Wei Yüan, a Pioneer Scholar of the Late Ch'ing Period" (in Japanese), in *Rekishi Kōron*, vol. 3, no. 6; Abe Makoto, "The Study of World Geography in Edo Period" (in Japanese), in *Rekishigaku Kenkyū*, vol. 1, nos. 1, 2; 明經通譜 *Ming-ching t'ung-p'u* (1813).]

TU LIEN-CHÊ

WÊN-ch'ing 文慶 (T. 篤生 H. 孔修), Apr. 30, 1796–1856, Dec. 13 ?, official, came from the Feimo 費莫 clan which belonged to the Manchu Bordered Red Banner. His great-grandfather, Wên-fu (see under A-kuei), was a Grand Secretary who had two illustrious sons, Lê-pao [*q. v.*] and Yung-pao (see under Lê-pao). Wên-ch'ing, a grandson of Yung-pao, became a *chin-shih* in 1822 and was selected a bachelor of the Hanlin Academy. Made a compiler in 1823, he was promoted to be a sub-expositor in 1824, a sub-reader in 1825, libationer of the Imperial Academy in 1829, and a sub-chancellor of the Grand Secretariat in 1832. In the meantime he conducted two provincial examinations: in Shantung in 1825 and in Fukien in 1831. In February 1833 he was made junior vice-president of the Board of Ceremonies, but a month later was reprimanded for confusing at an audience the order of presentation of the envoys from the Loochoo Islands and Korea. A few months later, owing to a serious error which he made in a memorial, he was punished by being made to wear the decorations of a third-grade official, though he was allowed to remain in office. His decorations were restored in 1834 and early in 1835 he was transferred to the Board of Civil Appointments. In the meantime he served concurrently as a deputy lieutenant-general of one or another Banner, as supervisor of the Imperial Academy, and as director of the Imperial Printing Press. Early in 1836 he was transferred to the Board of Revenue, and a few months later was sent with T'ang Chin-chao [*q. v.*] to investigate cases of corruption in Shensi and Szechwan. In the course of the return journey he investigated similar cases in Honan. After his return to Peking, late in 1836, he was promoted to be senior vice-president of the Board of Revenue and assumed the concurrent office of a minister of the Imperial Household. In 1837 he was made concurrently a probationary Grand Councilor, and a year later full Grand Councilor. However, early in 1840 he was discharged from the Grand Council, ostensibly for involvement in a case of corruption; but he retained all his other offices. Late in 1840, after conducting the provincial examination at Nanking, he was charged with irregularities and mistakes in the examination and was deprived of all his ranks and offices.

In 1842, after the first Anglo-Chinese War, many discharged officials were recalled, and Wên-ch'ing was given the rank of an Imperial Bodyguard to serve as the Imperial Agent at Urga. Recalled in 1843, he was made a vice-president of the Board of Civil Appointments, and a year later was made president of the Censorate. Promoted to be president of the Board of Civil Appointments, he served concurrently as commandant of the Peking Gendarmerie and as a minister of the Imperial Household. In the meantime he again served on the Grand Council for a year (1847–48). In 1850, a few months after Emperor Hsüan-tsung died, Wên-ch'ing was charged with failure to apprehend a priest who was guilty of sorcery, and also of paying the priest for charms to cure his own illness. Consequently he was again deprived of all ranks and offices.

In 1851 Wên-ch'ing was given the decorations of a fifth grade official and had a share in building the tomb of Emperor Hsüan-tsung. In 1852 he was again promoted to be a sub-chancellor of the Grand Secretariat, and late in the same year was made president of the Board of Revenue. By 1855 he was again a Grand Councilor, and was promoted to be an Associate Grand Secretary. Early in 1856 he was made a full Grand Secretary, but died late in the same year. He was given posthumously the title, Grand Guardian; the name, Wên-tuan 文端; and his memory was celebrated in the Temple of Eminent Statesmen.

According to Hsüeh Fu-ch'êng [*q. v.*], Wên-ch'ing realized the necessity of granting power to able Chinese officials if the declining dynasty were to be rejuvenated. Though himself a Manchu, he was a statesman who put the welfare of his country above racial matters. He was conscious of the incompetence of the Manchu officials and brought that fact to the attention of Emperor Wên-tsung. At the same time he used his influence to promote the power and position of such Chinese officials as Tsêng Kuo-fan, Hu Lin-i, Yüan Chia-san and Lo Ping-chang [*qq. v.*], and so made easier the suppression of the Taiping Rebellion, with their help.

Wên-ch'ing had a relative who admired him greatly—namely, Wên-k'ang 文康 (T. 鐵仙, 悔奮), a grandson of Lê-pao. Wên-k'ang's brother (or cousin) had succeeded to the family hereditary rank of marquis, thus making it necessary for Wên-k'ang himself to attain rank by other means. He competed in the examinations, but was apparently unsuccessful. Registering as a student of the Imperial Academy, he purchased an official rank in the Li-fan yüan, or Court of Colonial Affairs. After serving for some time as an assistant director in the Judiciary Department (Li-hsing ssŭ) of the Court, he was selected, early in 1824, to serve concurrently as one of the chief editors of the collected institutes of the Court, entitled *Li-fan yüan tsê-li* (則例), completed in 1825 and printed in 1827. This work was revised during the years 1833–41, the new edition being printed in 1843. For his services in connection with the compilation and revision of the work, Wên-k'ang was rewarded with the rank of a department director and in 1842 was appointed intendant of the Tientsin Circuit, a post which he held for two years. It seems that for some reason he was degraded, for in 1851 he went to Anhwei and for three years (1851–54) served as second-class sub-prefect of Fêng-yang-fu.

Some sources assert that he once served as prefect of Hui-chou-fu, Anhwei, that he was promoted to the rank of an intendant, and that after retiring for some time owing to the death of a parent, he was named Imperial Agent at Lhasa but was prevented by illness from going. None of these statements are confirmed in the gazetteers or in official documents. We only know that Wên-k'ang was still living in the eighteen-sixties, and that during his last years his sons squandered the family fortune. While enduring poverty at home, he spent his time writing about an ideal family which prospered because its members did not contravene the moral law. The result was a novel, entitled 兒女英雄傳 *Êr-nü ying-hsiung chuan*, 41 chapters, in which many incidents in the life of the author's illustrious relative, Wên-ch'ing, were doubtless drawn on to depict the hero. Written in the clear Peking colloquial, this novel has in recent years become very popular. It must have gained some notice even before its first printing in 1878, for Tung Hsün [*q. v.*] was a great admirer of it and made notes and comments on a copy which then was perhaps circulating in manuscript. In 1880 another edition appeared, with Tung Hsün's comments and notes. This edition was reprinted lithographically in 1888 with five illustrations added. The novel is historically interesting because of its vivid portrayal of the thoughts and activities of the inhabitants of North China, particularly the Bannermen, in that day.

[1/392/1a; 2/40/10a; 5/4/4a; Sun K'ai-ti, "Concerning the *Êr-nü ying-hsiung chuan*" (in Chinese), Bulletin of the *National Library of Peiping*, vol. 4, no. 6 (1930); *Fêng-yang fu-chih* (1908) 6/*hsia*/17a; *Hu Shih wên-ts'un* (see bibl. under Li Ju-chên), third series, 6/741–65; *Tientsin hsien-chih* (1931), 3/33/24b; 壬午同年齒錄 *Jên-wu t'ung-nien ch'ih-lu*, reprint of 1833, 2/190.]

Fang Chao-ying

WÊN-hsiang 文祥 (T. 博川 H. 文山), Oct. 16, 1818–1876, May 26, official, came from the Gûalgiya 瓜爾佳 clan in Mukden. His family belonged to the Manchu Plain Red Banner, he being born in Liaoyang while his father was serving as clerk in the military commandant's office. He had a wealthy father-in-law by whose assistance he purchased, in 1837, the rank of a student of the Imperial Academy. In 1840 he went to Peking to take the provincial examination, and became a *chü-jên*. In 1845 he became a *chin-shih* and was given the rank of an expectant secretary in the Board of Works, but waited four years before receiving appointment. In 1853, when the Taiping armies took Nanking and pressed northward, Peking was alarmed; banks were closed and many officials in the capital asked leave to remove to other places. But Wên-hsiang remained at his post, and for this was highly regarded by his superiors. He was named concurrently chief of the secretariat under the emergency committee for the defense of Peking, and also inspector of the armories. In 1854 he was promoted to be an assistant department director and a year later a department director. In the meantime he served as a secretary to the mission sent to Szechwan under Ch'ung-shih [*q. v.*] to investigate a case of corruption (1854), and again as a secretary to the commission sent to Tientsin to receive the grain transported by the sea route. His services were appreciated by his superiors and he was awarded the rank of an intendant of a Circuit. Late in 1855 he was given the higher rank of an official of the third grade.

At this time many officials in the central government preferred to take provincial posts because of the higher stipends, but Wên-hsiang expressed a desire to remain in Peking in order

to be near his aged mother who was then living with him. In 1857 he was promoted to the post of junior director of the Court of the Imperial Stud and was sent to Jehol to represent the Emperor in offering sacrifices to a deceased Mongol prince of the Barin 巴林 tribe. Early in 1858 he was named chief supervisor of Imperial Instruction and in the same year was promoted to be junior vice-president of the Board of Ceremonies, and concurrently a Grand Councilor. In 1859 he became a vice-president, first in the Board of Civil Office, then in the Board of Works, and finally in the Board of Revenue. In 1860, when the British and French Allies occupied Tientsin (see under Kuei-liang), he repeatedly urged Emperor Wên-tsung to stay in Peking, but before long the Emperor fled to Jehol, entrusting the peace negotiations to I-hsin [*q. v.*], Kuei-liang and Wên-hsiang. For about a month Wên-hsiang was concurrently in charge of maintaining order in Peking, as commandant both of the Gendarmerie and of the guards of the Yüan-ming Yüan; but in order that he might devote his time to peace negotiations, he was relieved, early in October, of his concurrent duties which were then given to Jui-ch'ang (see under Su-shun), Pao-yün 寶鋆 (T. 鋭卿 H. 佩蘅, 1807–1891), and others.

After the Allied troops had left, Wên-hsiang, I-hsin and Kuei-liang submitted a joint memorial in which they recommended the establishment of the Tsungli Yamen for the conduct of foreign affairs, and the T'ung-wên Kuan (see under Tung Hsün and Li Shan-lan) for the study of foreign languages. Early in 1861 the Tsungli Yamen was created, with I-hsin at the head and Kuei-liang and Wên-hsiang as his assistants. Later in 1861 Wên-hsiang recommended the training of a corps of Bannermen in the use of modern firearms. This suggestion was also approved, and the army thus created was given the name, Shên-chi ying 神機營, Wên-hsiang being named one of the supervisors.

Early in 1862 Wên-hsiang was made president of the Censorate and, later in the same year, was transferred to the Board of War. When Nanking was recovered in 1864 he was given the title, Grand Guardian of the Heir Apparent. In 1865, when bandits from Manchuria were nearing Peking, he was ordered to command the newly-trained riflemen to cope with the situation. He and his men pursued the bandits beyond the Great Wall. While on this assignment his wife died in Mukden, leaving his aged mother there alone. Late in 1865, after repeated requests, he was given short leave to go to Mukden to bring his mother back to Peking, but as banditry on the western borders of Manchuria had grown to large proportions—beyond the power of local officials to handle—he was empowered to lead the Shên-chi ying troops to that area. He chose only about 2,500 men, among them 1,000 riflemen and 300 cavalry. Being informed, after he had set out, that the bandits numbered thirty thousand, he requested a reinforcement of 500 foot soldiers and 1,000 riflemen, trained in Tientsin under the direction of Ch'ung-hou [*q. v.*]. Finally, with 4,000 men, he reached Mukden and saved that city from threatened looting. Under his direction, these men succeeded in defeating the bandits in a number of engagements. In mid-year 1866, after the bandits were nearly subdued, he returned to Peking with his mother, and assumed the new post of president of the Board of Civil Office. In 1867 he was made concurrently chancellor of the Hanlin Academy, and in that year, on his fiftieth birthday, he was honored with special presents from the Dowager Empresses (see under Hsiao-ch'in) who were then joint regents. In 1869 his mother died and he retired for the mourning period. When he resumed his offices in the following year, he was stricken with apoplexy. He was given a brief leave and was released from several concurrent posts. Nevertheless, in 1871, he was made concurrently an Associate Grand Secretary, and in 1872 was promoted to be a Grand Secretary. But he never entirely recovered from his illness and died four years later. He was posthumously given the title, Grand Tutor, and the name, Wên-chung 文忠. His memory was celebrated in the Temple of Eminent Statesmen and he was further awarded the minor hereditary rank of *Ch'i tu-yü* 騎都尉.

As an assistant to I-hsin in conducting foreign affairs from 1860 to 1876, Wên-hsiang won the respect of foreign diplomats by his straight-forwardness and honesty. Among his admirers were Sir Frederick Bruce (see under Wang T'ao) and George F. Seward 西華, 1840–1910). He took an active part in 1871 in negotiating the first treaty with Japan, and in 1874 in settling the dispute relating to the murder of Loochoo Islanders in Formosa (see under Shên Pao-chên). He was one of the enlightened officials of the time; he at least believed in trying out measures for the modernization of China. One of the first students in the T'ung-wên Kuan reports that when he and others arrived in Peking Wên-hsiang received them personally and showed them about

the grounds. W. A. P. Martin testified that Wên-hsiang "took a pride in living poor and dying so". Martin also asserts that Wên-hsiang once told him, "We shall learn all the good from you people of the West". It was Wên-hsiang who sponsored China's first national institution of Westernized education; who took charge of the training of a contingent of riflemen, and demonstrated its usefulness in suppressing bandits; who initiated the idea of sending Burlingame (see under Tung Hsün) to Western countries as China's representative; and who helped I-hsin to steer the country out of civil and foreign wars to an era of peace and prosperity.

Wên-hsiang wrote a modest and truthful autobiography, entitled 文文忠公自訂年譜 *Wên Wên-chung kung tzŭ-ting nien-p'u*, 2 *chüan*, printed in 1882 in the collectanea, *Wên Wên-chung kung shih-lüeh* (事略), 4 *chüan*. This collection comprises, in addition, a series of biographies and eulogies, and two records of his travels: one to Szechwan in 1854, entitled 蜀軺紀程 *Shu-yao chi-ch'êng*; the other to the Barin Mongols in Northern Jehol in 1857, entitled *Pa-lin chi-ch'êng*.

In the last years of the Ch'ing Dynasty Wên-hsiang stood out among Manchu ministers as capable, conscientious, and not given to corrupt practices. Another Manchu of this type was the above-mentioned Pao-yün who, however, was discharged in 1884 along with I-hsin and several other officials of the Tsungli Yamen. Pao-yün left several collections of poems; the largest one, 寶文靖公集 *Pao Wên-ching kung chi*, 12 + 1 *chüan*, being printed in 1895 and reprinted in 1908. In the latter year were also reprinted four smaller collections under the collective title, *Pao Wên-ching kung shih-ch'ao* (詩鈔).

[1/392/2a; 2/51/48b; 5/7/1a; 張文襄幕府記聞 *Chang Wên-hsiang mu-fu chi-wên*, *shang*/2b in 清人說薈 *Ch'ing-jên shuo-hui*; Morse, H. B., *The International Relations of the Chinese Empire*, vol. 2, p. 53; Martin, W. A. P., *The Lore of Cathay* (1901), p. 17; *idem., A Cycle of Cathay* (1896), pp. 360–63; *Chin-shih jên-wu chih* (see under Wêng T'ung-ho), p. 50.]

FANG CHAO-YING

WÊN Huang-ti. Posthumous name of Abahai [*q. v.*].

WÊN T'ing-shih 文廷式 (T. 道希 [溪] H. 芸閣, 純常子), 1856–1904, official and scholar, was a native of P'ing-hsiang, Kiangsi. After becoming a *chü-jên*, early in the eighteen-eighties, he went to Peking where he became acquainted with many prominent contemporaries, among them Shêng-yü [*q. v.*] who assisted him greatly. In 1890 he obtained his *chin-shih* degree with high honors and was made a compiler in the Hanlin Academy. After a brief sojourn in his native place, he returned early in 1894 to Peking and soon after was promoted to an expositorship in the Hanlin Academy—this unusual promotion being probably due to the influence of Shêng-yü, or perhaps to the Imperial concubines, Chin-fei and Chên-fei (see under Tsai-t'ien), who, as children, had studied under him. Being a member of the group of progressives known as Ch'iang Hsüeh Hui (see under T'an Ssŭ-t'ung), Wên often advised the Emperor on matters of governmental reform. It is reported that a few months after the outbreak of the Sino-Japanese war the Empress Dowager conspired to dethrone Emperor Tê-tsung, but that Wên persuaded Liu K'un-i [*q. v.*] and other generals on the battlefields to support the Emperor, thus frustrating her plan. After the Treaty of Shimonoseki was concluded, Wên severely critized Li Hung-chang [*q. v.*] for having taken a too conciliatory attitude toward Japan, but upon the advice of Shêng-yü, who feared that such outspoken criticism might bring disaster, Wên left the capital for his native place. When he reached Shanghai and was entertained by the local *Tao-t'ai*, Liu Ch'i-hsiang 劉麒祥 (T. 康侯, d. 1897), a relative of Li Hung-chang, Liu's attendants examined Wên's baggage and discovered several copies of his secret memorials to Tê-tsung. Liu transmitted them to Li Hung-chang who, in turn, presented them to the Empress Dowager, and at the same time caused a censor to denounce Wên. In March 1896 Wên was deprived of his rank and position. Two years later, when the *coup d'état* of the Empress Dowager took place, his life was in such danger that he sought refuge in Japan.

Wên T'ing-shih was one of the scholars who studied Mongol history under the influence of Shêng-yü. In this field his special contribution was his reconstruction of some parts of the 經世大典 *Ching-shih ta-tien*, or "Institutes of the Yüan Empire", 880 + 14 *chüan*, which was commissioned in 1329, completed in June 1331, and presented to the throne in the spring of the following year. A sole manuscript copy of this work was preserved in the Palace library, but was lost in the middle of the Ming period. While a member of the Hanlin Academy, Wên T'ing-shih gathered extracts from it which had been quoted in the *Yung-lo ta-tien* (see under Chu Yün), and edited them in five books. These

treatises, all dealing with the Yüan period, were printed by Wang Kuo-wei 王國維 (T. 靜安, 伯隅 H. 觀堂, 永觀, 1877–1927) in the 廣倉學宭叢書 *Kuang-ts'ang hsüeh-ch'ün ts'ung-shu* (first series, 1916, known as 學術叢編 *Hsüeh-shu ts'ung-pien*), under the following titles: 大元官制雜記 *Ta-Yüan kuan-chih tsa-chi*, on the governmental organization; 元代倉庫記 *Yüan-tai ts'ang-k'u chi*, on the official granaries; *Yüan-tai hua-su chi* (畫塑記), on the bureaus of painting and sculpture in the Imperial Palace; *Ta-Yüan chan-chi kung-wu chi* (氈罽工物記), on the imperial weaving factories; and 元高麗紀事 *Yüan Kao-li chi-shih*, a history of the Mongol conquest of Korea. Wên T'ing-shih also left a short history of the political reforms in the beginning of the Southern Sung dynasty, entitled 中興政要 *Chung-hsing chêng-yao*, one *chüan*, which was printed in the *Chên-ch'i t'ang ts'ung-shu* (see under Wang Hsien). He was known as a writer of *belles-lettres*, being especially skilled in the balanced-prose style. A collection of his verse was printed in 1929 in one *chüan*, under the title 文道希先生遺詩 *Wên Tao-hsi hsien-shêng i-shih*. A collection of his poems in irregular meter (*tz'ŭ*), entitled 雲起軒詞鈔 *Yün-ch'i hsüan tz'ŭ-ch'ao*, was printed in 1907 in the collectanea, *Huai-Pin tsa-tsu* (see under Chih-jui).

[6/9/18b; *Chin-shih jên-wu chih* (see under Wêng T'ung-ho) p. 274; *Ch'ing-hou wai-chuan* (see bibl. under Hsiao-ch'in) p. 243; *Fan-t'ien lu ts'ung-lu* (see bibl. under Hsiao-ch'in) 2/9a; Appendix to 蒙古史研究 *Mōko-shi kenkyū* (1930) by Yanai Watari.]

HIROMU MOMOSE

WÊN-tsung. Temple name of I-chu [*q. v.*].

WÊNG Fang-kang 翁方綱 (T. 正三, 忠敍 H. 覃溪, 蘇齋), Sept. 23, 1733–1818, Mar. 3, scholar, was a native of Ta-hsing (Peking), his family having migrated from P'u-t'ien, Fukien, about the middle of the Ming period. Although born into a poor family he became a *hsiu-ts'ai* in 1744 at eleven *sui*, a *chü-jên* in 1747 at fourteen *sui*, and a *chin-shih* in 1752 at nineteen *sui*. He was admitted to the Hanlin Academy as a bachelor, and in 1754 became a compiler. In 1759 he was appointed an examiner of the provincial examination of Kiangsi, and in 1762 held the same post in Hupeh.

During the years in the Hanlin Academy Wêng Fang-kang served on various projects. Owing to his calligraphic skill, he was named one of the penmen to make the final manuscript copy of the second collection of Emperor Kao-tsung's poems, entitled *Kao-tsung yü-chih shih êr-chi* (see under Hung-li). He also took part, together with Chu Kuei, Lu Wên-ch'ao [*qq. v.*], and others, in making the 1754 manuscript copy of the sixth century anthology, 文選 *Wên-hsüan*, or *Chao-ming* (昭明) *wên-hsüan*, Chao-ming being the posthumous name of its compiler, Hsiao T'ung 蕭統 (T. 德施, 501–531 A.D.). Of this work, Emperor Kao-tsung had four manuscript copies made (in the years 1747, 1749, 1754, and 1770), each in the handwriting of one of the foremost calligraphers of the day. Included in each copy is an excellent portrait of the Emperor, one of which was reproduced in 1933 in the *Ku-kung tien-pên-shu-k'u hsien-ts'un mu* (see bibliography under Ch'ên Mêng-lei).

In 1764, Wêng was sent to Kwangtung as commissioner of education—a post he held for more than seven years. He then had the rank of sub-reader of the Hanlin Academy. In 1771, however, he was accused of having submitted a report in which the ages of certain students were incorrectly given and for this he was removed from his offices, returning early in 1772 to Peking. After a year of retirement he was re-instated as a compiler in the Hanlin Academy and was ordered to serve as an editor of the *Ssŭ-k'u ch'üan-shu* (see under Chi Yün) with the special task of selecting and editing the best editions which had been submitted to that enterprise by private collectors. In 1779 he was appointed an examiner of the provincial examination of Kiangnan. It is worth noting that the student who ranked highest in this examination was Ch'ien Ch'i [*q. v.*] who three years later also took first place in both the metropolitan and the Palace examinations.

After several promotions, Wêng was again given (1784) the rank of a reader in the Hanlin Academy. In 1786 he was appointed commissioner of education of Kiangsi and upon his return to Peking, three years later, was promoted to the post of a chancellor of the Grand Secretariat. In 1790, after accompanying the Emperor on a tour of Shantung, he was sent to collate the copy of the *Ssŭ-k'u ch'üan-shu* which had been deposited in Mukden. From 1791 to 1793 he served as commissioner of education of Shantung. In 1795 he was degraded to the rank of a reader of the Grand Secretariat and four years later was appointed a director of the Court of State Ceremonies. Owing to his age and growing inefficiency, he was transferred in 1801 to Ma-lan-yü to guard the tomb of Emperor Kao-

tsung who had died two years previously. In 1804 he was ordered to retire. In that year he celebrated the sixtieth anniversary of his becoming a *hsiu-ts'ai*. Three years later, on the sixtieth anniversary of his becoming a *chü-jên*, Emperor Jên-tsung conferred on him the rank of an official of the third grade, which seven years later, on the sixtieth anniversary of his becoming a *chin-shih*, was raised to the second grade. On his eightieth birthday he was honored by a large number of scholars and officials, including envoys from Korea. His eye-sight was remarkably good; and to test it he is said to have made it a practice, on the first day of every year, to write four characters on each of ten sesame seeds. Even in 1818, at the age of eighty-six *sui*, he attempted this feat, but was exhausted after writing on six of them. Within a month he died.

Wêng Fang-kang was an authority on inscriptions on stone and bronze (金石學), and on calligraphy and painting. His well-known work on epigraphy of the Han dynasty, entitled 兩漢金石記 *Liang-Han chin-shih chi*, 22 *chüan*, was printed in 1789 at Nanchang, Kiangsi. During his years as commissioner of education in Kwangtung he described a number of ancient and contemporary inscriptions from that province in a work entitled 粤東金石略 *Yüeh-tung chin-shih lüeh*, 12 *chüan*, printed in 1771. His 蘇米齋蘭亭考 *Su-Mi chai Lan-t'ing k'ao*, 8 *chüan*, completed in 1803, is a treatise on various copies of the famous Script of the Orchid Pavillion (*Lan-t'ing hsü*), written by Wang Hsi-chih (see under Ch'ên Chao-lun) near Shaohsing, Chekiang, in the year 353 A. D. In addition to the above-mentioned works, Wêng wrote many notes on specific bronzes, paintings, and masterpieces of calligraphy—notes which are brought together in a prose collection, 復初齋文集 *Fu-ch'u chai wên-chi*, 35 *chüan*, printed in 1836 and in 1877. His collection of verse, entitled *Fu-ch'u chai shih-chi*, 66 *chüan*, was printed in 1814, followed soon after by a second collection in 4 *chüan*. In 1917 a supplement of 24 *chüan* of verse and 4 *chüan* of prose was printed in the *Chia-yeh t'ang ts'ung-shu* (see Cha Chi-tso), under the title *Fu-ch'u chai chi-wai shih-wên chi*. Wêng wrote a chronological account of his own life up to the year of his death, entitled 翁氏家事略記 *Wêng-shih chia-shih lüeh-chi*, which was printed by Ying-ho [*q. v.*].

Wêng Fang-kang took exception to the theory of Wang Shih-chên [*q. v.*] that the essence of poetry consists of a mysterious "spiritual harmony" (*shên-yün*). He preferred to stress the substance (肌理) in each poem, and this was perhaps in keeping with his preference for the kind of study pursued by the School of Han Learning (see under Ku Yen-wu). Nevertheless he admired Wang, and while in Shantung (1793), printed a number of the latter's works on poetry under the collective title 小石帆亭著錄 *Hsiao-shih-fan t'ing chu-lu*. Wêng, moreover, edited several anthologies of verse after a pattern set by Wang. To show his admiration for the two Sung celebrities, Su Shih and Mi Fei (see under Sung Lao and Mi Wan-chung respectively), he named one of his studios Su-Mi chai 蘇米齋. He commented on the poems of the former in a work entitled 蘇詩補註 *Su-shih pu-chu* (1782), 8 *chüan*, supplementing and correcting previous comments by Cha Shên-hsing [*q. v.*]; and compiled a chronological biography of the latter under the title 米海岳年譜 *Mi Hai-yüeh nien-p'u*. He compiled a similar biography of the poet, Yüan Hao-wên (see under Ling T'ing-k'an), under the title *Yüan I-shan nien-p'u*. During his leisure years (1801–04) as guardian of the tomb of Kao-tsung, he completed commentaries on *Mencius*, the *Odes*, the *Analects*, and the *Book of Rites*, a total of 14 *chüan*, which are printed in the *Chi-fu ts'ung-shu* (see under Ts'ui Shu). Other commentaries by him are listed but are not known to be extant. He also made supplements and corrections to Chu I-tsun's [*q. v.*] *Ching-i k'ao* which were published in 12 *chüan* under the title *Ching-i k'ao pu-chêng* (補正, 1792). Eighteen of his works are collected in the *Su-chai ts'ung-shu* (reprinted in 1924).

Wêng Fang-kang lived in a time of bitter antagonism between the followers of the School of Sung Philosophy and the School of Han Learning (for both see Ku Yen-wu). Having intimate friends in both Schools, he attempted to mediate between their extreme views. He extolled the Sung philosophers for their ethical and social teachings, but charged their followers with narrow-mindedness on the ground that they concerned themselves chiefly with the interpretation of a few treatises. He lent his full approval to the new methods of textual criticism and etymological and historical research practiced by the exponents of the School of Han Learning, but found fault with some of them for neglecting what seemed to him the main purpose of classical studies—namely, the promulgation of the Confucian philosophy of life expounded by Chu Hsi (see under Hu Wei) and his followers. Though on many occasions he lauded the scholarship of

his contemporary, Tai Chên [*q. v.*], he bitterly opposed his philosophical presuppositions on the ground that they violated the views set forth by Chu Hsi.

Among Wêng's many disciples may be mentioned the following: Shih Yün-yü, Ts'ao Chên-yung, Liu T'ai-kung, Li T'iao-yüan, Ch'ien T'ang, Ling T'ing-k'an [*qq. v.*], Hsieh Ch'i-k'un (see under Hsü Shu-k'uei), Yeh Chih-shên (see under Yeh Ming-ch'ên), Fêng Min-ch'ang 馮敏昌 (T. 伯求 H. 魚山, 1747–1806, *chin-shih* of 1778), and Wu Sung-liang (see under Sun Yüan-hsiang). Among his sons only the fourth, Wêng Shu-p'ei 翁樹培 (T. 宜泉, 1765–1811), became a *chin-shih* (1787) and a member of the Hanlin Academy. It is reported that when Wêng Fang-kang died his family found it necessary to dispose of his large collection of antiques and rare books in order to defray the expenses of his funeral.

[*Wêng-shih chia-shih lüeh-chi*; 2/68/39a; 3/91/16a; 10/23/1a; 20/3/00 with portrait; 26/2/4b; 29/5/11b; *Shun-t'ien fu-chih* (1886) 102/22b; *Ai-jih yin-lu shu-hua pu-lu* (see bibl. under Ch'ên Chi-ju), p. 16a, *hsü-lu* 6/14a, *pieh-lu* 2/31b; *T'ien-chih ou-wên* (see bibl. under Pao-t'ing) 7/15b; *Ch'ang-ch'u chai sui-pi* (see under Wei I-chieh) 3/7b, *hsü-pi* 7/12a; Suzuki Torao, 支那詩論史 *Shina Shironshi* (1925, Kyoto), pp. 200–202.]

FANG CHAO-YING

WÊNG Hsin-ts'un 翁心存 (T. 二銘 H. 邃庵), June 15, 1791–1862, Dec. 27, official, was a native of Ch'ang-shu, Kiangsu. His father, Wêng Hsien-fêng 翁咸封 (T. 子晉 H. 潛虛, *chü-jên* of 1783), served as director of schools of the department of Hai-chou in northern Kiangsu for eleven or twelve years, beginning in 1798. While Wêng Hsin-ts'un was living with his father in Hai-chou he was taught prose composition by the department magistrate, T'ang Chung-mien (see under Fa-shih-shan). In 1822 he became a *chin-shih*, was selected a bachelor of the Hanlin Academy and a year later was made a compiler. During the next twenty-eight years he held various literary posts, serving meanwhile as commissioner of education of Kwangtung (1825–29), of Kiangsi (1832–34), and of Fengtien (1835–36), and as a tutor in the Palace School for Princes (1829–32, 1837–38, 1849–59). Early in 1850 he was made a vice-president of the Board of Works, and a few months later was transferred to the Board of Revenue. Early in 1852 he was promoted to be president of the Board of Works.

In 1853, as the Taiping Rebellion extended to Nanking and North China, and after the government had spent twenty-five million taels in three years to check it, Wêng memorialized the throne on measures to put a stop to corrupt practices of the generals, and to raise more funds. He also recommended Chiang Chung-yüan [*q. v.*] as competent to command the government troops. In the meantime Wêng was concurrently made governor of the Metropolitan Area of Peking to prepare the defenses of that region against the northern thrust of the Taipings. The government, lacking metal for coins, began to issue paper notes, but Wêng objected to the use of these notes for the payment of troops and in consequence was impeached. Meanwhile he was accused of shielding guilty subordinates, and early in 1854 was cashiered. Nevertheless, after a few months he was recalled to service and was named a vice-president, first of the Board of Civil Appointments and then of the Board of Revenue. Early in 1855 he became president of the Board of Civil Appointments. Late in 1856 he was transferred to the Board of Revenue, acting concurrently as an Associate Grand Secretary. In 1858, when he was raised to a Grand Secretary, he was still ordered to supervise the Board of Revenue. At this time the revenue had decreased considerably while the expense of suppressing the Taiping Rebellion rose sharply. Wêng was opposed to unorthodox measures for raising funds, such as taxing the illegal sale of opium or issuing coins of value below par. In fact, he was opposed to many of the policies of Su-shun [*q. v.*] and in 1859 was forced to resign. Several times his opponents, led by Tsai-yüan (see under Yin-hsiang) and Su-shun, sought to incriminate him by finding fault with his administration of the Board of Revenue, but their efforts failed.

When Emperor Mu-tsung ascended the throne in 1861, Su-shun's party fell. Wêng was recalled from retirement and was again named a Grand Secretary. In 1862 he became one of four tutors to the youthful emperor (see under Li Hung-tsao), but he died in that same year. He was posthumously given the title of Grand Guardian and the name Wên-tuan 文端. His memory was celebrated in the Temple of Eminent Statesmen and five of his grandsons were raised in their official ranks.

Wêng Hsin-ts'un had three sons, all of whom achieved distinction. Of these the youngest, Wêng T'ung-ho [*q. v.*], was for many years in charge of the Board of Revenue; and the eldest, Wêng T'ung-shu 翁同書 (T. 祖庚 H. 藥房,

posthumous name 文勤, d. 1865), was a *chin-shih* of 1840 and a compiler in the Hanlin Academy. In 1853 the latter was sent to Yangchow where he joined the army under Ch'i-shan [*q. v.*]. He soon distinguished himself by recovering from the Taipings a number of cities in Kiangsu and Anhwei and in 1858 was made governor of Anhwei with headquarters at Shou-chou. In 1860 he and the local gentry quarreled with an unruly commander, Miao P'ei-lin (see under Sêng-ko-lin-ch'in), who led an army to besiege Shou-chou. Called to Peking (1861) after the feud had ended, Wêng T'ung-shu was accused (1862) by Tsêng Kuo-fan [*q. v.*] of mismanagement, and was sentenced to imprisonment awaiting execution. In the following year, however, his sentence was commuted to exile in Ili. In 1864 he was ordered to serve with the army that was fighting Mohammedans in Shensi, and in 1865 shared in a spectacular victory for which he won fourth-rank decorations. He died of dysentery on December 14, 1865, and early in 1866 was posthumously given back his previous ranks. Wêng T'ung-shu's eldest son, Wêng Tsêng-yüan 翁曾源 (T. 仲淵), was the *chuang-yüan*, or highest *chin-shih*, of 1863, an honor which automatically entitled him to become a Hanlin compiler. A grandson of Wêng T'ung-shu, named Wêng Pin-sun 翁斌孫 (T. 弢甫 H. 人豪), was a *chin-shih* of 1877 and a Hanlin corrector. Thus for four generations—from Wêng Hsin-ts'un to Wêng Pin-sun—the family was represented in the Hanlin Academy. Two members of the family—Wêng T'ung-ho and Wêng Tsêng-yüan—obtained the highest honors (known as *chuang-yüan*). Wêng T'ung-chüeh 翁同爵 (T. 玉甫, d. 1877), second son of Wêng Hsin-ts'un, rose from a licentiate to the governorship of Hupeh (1874–77). He was the author of a work on military statistics of the empire, entitled 皇朝兵制考略 *Huang-ch'ao ping-chih k'ao-lüeh*, 6 *chüan*, which he compiled in 1861 and printed in 1875.

[1/391/4b; 1/433/5a; 2/45/42b; 2/49/41b; 2/54/46a; *Ch'ang-Chao ho-chih* (1904), *chüan* 27; *Wêng Wên-tuan kung nien-p'u* (not consulted); Wêng T'ung-ho [*q. v.*], *Wêng Wên-kung kung jih-chi*; *Chin-shih jên-wu chih* (see under Wêng T'ung-ho), p. 1.]

Fang Chao-ying

WÊNG Shu-yüan 翁叔元 (original *ming* 楙 T. 寶林 H. 鐵庵), Apr. 9, 1633–1701, Dec. 18, official, was a native of Ch'ang-shu, Kiangsu, but registered in the official examinations as of Yung-p'ing, Chihli. In the Palace examination of 1676 he ranked third (*t'an-hua* 探花) among the *chin-shih* of the first class, and was made a Hanlin compiler. In 1678 he had charge of the Shantung provincial examinations, and in the following year became one of the compilers of the official Ming history (*Ming-shih*). After various promotions, he was made in 1688 president of the Board of Works. Most incumbents of this office regarded it unfavorably and usually hoped for a speedy transfer to another post, one reason being that the cost of construction-work undertaken by this Board very often exceeded the original estimates, with the result that officials in charge delayed submission of their final reports for fear of incurring blame. When Wêng Shu-yüan took over the office, there had accumulated in the years 1678–87 at least forty-three unbalanced accounts of major enterprises. He set to work with vigor and cleared these up in half a year. Granted official leave in 1689, he returned to his home in the south, freed from public responsibilities until the autumn of 1692 when he was recalled to Peking to head the Board of Punishments. He retired in 1697 on the plea of ill health, and died four years later.

Wêng Shu-yüan was criticized for joining, in 1687, the faction of Mingju [*q. v.*] when it launched its unjustifiable accusations against T'ang Pin [*q. v.*]. The scholar and bibliophile, Ho Ch'o [*q. v.*], denounced him in a letter and declared that he no longer regarded himself as his pupil. Ho Ch'o's own repeated failures in the official examinations were in turn attributed by many to Wêng Shu-yüan's possible connivance and revenge.

Wêng was known as a skilled essayist, especially in the examination style called *chih-i wên* 制藝文. His collected essays, 鐵庵文集 *T'ieh-an wên-chi*, 12 *chüan*, were first printed in 1688. His collection of verse is entitled 梵園詩集 *Fan-yüan shih-chi*. A chronological autobiography, *T'ieh-an nien-p'u*, brought down to 1697 when he was sixty-five *sui*, appears in the *Chieh-yüeh shan-fang hui-ch'ao* (see under Chang Hai-p'êng). One of his two sons, Wêng Shih-k'uei 翁是揆 (T. 敍百), was a department magistrate of I-chou, Shantung; the other, Wêng Shih-p'ing 翁是平 (T. 壽天), was department magistrate of Kuang-an, Szechwan, and later a secretary in the Board of Punishments. Both

are reported to have achieved a measure of distinction in poetry and painting.

[1/277/3a; 3/59/1a; 常昭合志稿 *Ch'ang-Chao ho-chih kao* (1884) 26/19a.]

Tu Lien-chê

WÊNG T'ung-ho 翁同龢 (T. 笙階, 訒夫, 聲甫 H. 叔平, 松禪, 瓶笙, 韻齋), May 19, 1830–1904, July 3, official, calligrapher and writer, a native of Ch'ang-shu, Kiangsu, was the youngest son of the Grand Secretary, Wêng Hsin-ts'un [*q. v.*]. In 1856 Wêng T'ung-ho passed first in the examination for the *chin-shih* degree, and was made a first class compiler of the Hanlin Academy. Two years later he was appointed assistant director of the provincial examination of Shensi, the chief director being P'an Tsu-yin [*q. v.*]. Late in 1865 he was appointed Hung-tê tien hsing-tsou 弘德殿行走, or tutor to Emperor Mu-tsung. His duties as tutor included the expounding of the historical work, *Chih-p'ing pao-chien* (see under Chang Chih-wan), to the Regent Empresses. Meanwhile he was promoted to libationer of the Imperial Academy (1868–71) and to sub-chancellor of the Grand Secretariat (1871–76). Early in 1875 Emperor Mu-tsung died. Later in the same year Wêng was appointed tutor to the new child Emperor Tê-tsung, with the title Yü-ch'ing-kung hsing-tsou 毓慶宮行走. He and Sun Chia-nai [*q. v.*] were to instruct the Emperor in the classics and in other subjects while another tutor, Hsia T'ung-shan 夏同善 (T. 舜樂 H. 子松, posthumous name 文莊, 1831–1880), was to instruct him in calligraphy. Wêng began to teach the child Emperor in 1876 and thus started a long and intimate relationship which lasted for twenty-two years, until Wêng retired. To the young Emperor, Wêng was more than a tutor—he filled the place of an adviser, a guardian, and almost a father. He gave the Emperor books to read and urged on him the necessity for governmental reform.

During the ten years from 1876 to 1886 Wêng T'ung-ho served as a vice-president of the Board of Revenue (1876–78), president of the Censorate (1878–79), president of the Board of Punishments (1879), and president of the Board of Works (1879–86). During the dispute with Russia over Ili, Wêng, P'an Tsu-yin, and the princes, I-huan and I-tsung [*qq. v.*], formed an inner cabinet to deal with the crisis. Wêng also served for two years as a Grand Councilor (1882–84). In April 1884 he was discharged from the Grand Council, but was allowed to retain all his other posts including his tutorship of the Emperor (see under I-ḥsin).

Early in 1886 Wêng T'ung-ho was made president of the Board of Revenue, a post he held for twelve years until his retirement. In the meantime he was concurrently appointed a Grand Councilor (1894), a member of the Tsungli Yamen (1895), and an Associate Grand Secretary (1897). During this period his most important service was in connection with national finance. He did not agree with Chang Chih-tung's [*q. v.*] policy of spending freely on reform and would have put a stop to his introduction of new industries had Chang not engaged the support of Prince I-huan. As a financier of the old school, Wêng tried to balance the expenditures of the government with the small revenue from agriculture. He opposed the provincial officials who were experimenting with commercial and industrial capitalism with funds borrowed from foreign banks. After the Taiping Rebellion provincial officials possessed almost independent powers and Wêng's contest with Chang typifies the conflict between the central and the local governments. Wêng similarly was not on cordial terms with Li Hung-chang [*q. v.*], their disagreement being on the question of the Sino-Japanese War of 1894–95. While Li and his faction sought to avoid a war, Wêng and his colleagues pressed for a test of arms. But when Li was later blamed for China's defeat, Wêng is said to have persuaded the throne to deal leniently with him. It seems that the Sino-Japanese conflict awakened Wêng to the necessity of reforms in China, for thereafter he began to introduce to the Emperor books on world history and on other subjects, and so spurred him to a reform policy. As his influence increased, Wêng was hated by members of the conservative party (mostly northerners) who recognized Empress Hsiao-ch'in [*q. v.*] as their leader.

In 1896, by order of the Empress Dowager, Wêng's tutorship of the Emperor terminated. As an official, however, he still had access to the Emperor and in 1898 helped him to decide on a reform policy. On June 11 of that year the Emperor ordered the provincial officials to recommend able men to serve at Court, and on the same day he issued an edict endorsing the introduction of reforms. On the 14th he ordered the leading reformers, K'ang Yu-wei (see under T'an Ssŭ-t'ung) and Chang Yüan-chi 張元濟 (T. 小齋 H. 菊生, b. 1868), to prepare for an audience two days later. Other reformers like Huang

Tsun-hsien, T'an Ssŭ-t'ung [*qq. v.*], and Liang Ch'i-ch'ao (see under T'an Ssŭ-t'ung), were also mentioned in the edict as eligible for an audience. This so alarmed the conservatives that they began to maneuver for key positions (see under Jung-lu) and to effect the discharge of Wêng T'ung-ho. On the 15th an edict was issued charging Wêng with mismanagement of state affairs, and with displaying temper in the presence of the throne. On these vague charges he was ordered to retire and return to his native town. The edict was doubtless written by the Empress Dowager, and the Emperor was powerless to countermand it. Thus at the beginning of his attempts at reform Emperor Tê-tsung was deprived of the only intimate friend he had at Court who might have carried his policies to a successful conclusion. After Wêng left, the Emperor still worked hopefully for his program, but three months later the conservatives struck, the movement collapsed, and the Empress Dowager and the conservatives returned to power. Some reformers were executed or exiled (see under T'an Ssŭ-t'ung). On December 4, Wêng was denounced for having recommended K'ang Yu-wei to the throne. He was punished by being deprived of all his ranks and was confined to his home under the surveillance of local officials. He died in 1904. In 1909, the year after Empress Hsiao-ch'in died, the gentry of Kiangsu succeeded in persuading the Court to return posthumously to Wêng all his former ranks, and to canonize him as Wên-kung 文恭.

Though Wêng T'ung-ho was much occupied with affairs of state, it seems likely that he was by nature a scholar and man of letters. His perseverance in the field of letters is clear from the diaries he kept continuously for forty-six years from 1858 until a few days before his death. This valuable document was reproduced (ca. 1925) in facsimile in forty volumes, entitled 翁文恭公日記 *Wêng Wên-kung kung jih-chi*. It contains much information, especially concerning the government in Peking before 1898, though it is claimed by some that sections of it relating to his share in the reform movement were in part re-written. From this and similar diaries Chin-liang 金梁 (T. 息侯 H. 瓜圃) compiled his important record of men and events of the late Ch'ing period, entitled 近世人物志 *Chin-shih jên-wu chih*, printed in 1934. A collection of Wêng's poems, entitled 瓶廬詩稿 *P'ing-lu shih-kao*, 8 *chüan*, was printed in 1919. Two years later there appeared a supplement, (*P'ing-lu shih-pu* 詩補), in 1 *chüan*, with collation notes and a collection of poems in irregular meter (*tz'ŭ*). Besides exhibiting some skill as a painter of landscapes, Wêng T'ung-ho achieved fame as a calligrapher, particularly in the *k'ai* 楷 style which was favored in the examinations. Examples of his calligraphy, which underwent changes in later years, may be observed in his printed diary and in several collections of correspondence which also were reproduced in facsimile. One such collection, entitled 翁松禪相國眞蹟 *Wêng Sung-ch'an hsiang-kuo chên-chi*, 12 volumes, was reproduced in 1920. Another, entitled *Wêng Sung-ch'an shou-cha* (手札), 10 volumes, was compiled by a nephew and was reproduced in the years 1908–11.

[1/442/3a; 2/63/56a; 6/1/4b; 19 *hsin hsia* 13b; 26/4/15a; *Chin-shih jên-wu chih* (see above) p. 1; *Chiu-ching wên-ts'un* 1/1a and *Shih-shih ko jên-kuei shih-ts'un* 6/30b (for both see Sun Yüan-hsiang); Richard, Timothy, *Forty-five Years in China*, pp. 242–64; see bibl. under T'an Ssŭ-t'ung.]

FANG CHAO-YING

WO-jên 倭仁 (T. 艮峯), d. June 8, 1871, official, a Mongol of the Plain Red Banner, was born in Honan where his family, of the Wu-ch'i-ko-li 烏齊格里 clan, was a part of the garrison forces in that province. Wo-jên, however, being interested in literary pursuits, became a *chin-shih* in 1829 and was selected a bachelor of the Hanlin Academy. Made a compiler in 1832, he was quickly promoted through various offices until in 1844 he was made director of the Court of Judicature and Revision. In the meantime he served as an examiner in the metropolitan examinations of 1835 and 1836, and as director of the provincial examination of Fukien in 1837. In 1850, in response to a decree of the newly-enthroned Emperor Wên-tsung soliciting suggestions on the conduct of government, Wo-jên submitted a memorial in which he advised the Emperor to study hard, and order his mind so that he could differentiate clearly between good and bad officials. Wo-jên characterized the good as likely to be clumsy in speech, generous, far-sighted, unaggressive yet unbending, and predisposed to argue with and admonish the Emperor, whereas the bad could be known by their cleverness and their use of flattery. Significantly enough, the memorial was well received. It is worth noting that Ch'i-ying [*q. v.*], who in response to the same request laid emphasis on ability rather than on high ethical conduct, was

dismissed—and officially at least, the memorial which Wo-jên wrote was the ostensible reason.

Late in 1850 Wo-jên was given the rank of a deputy lieutenant-general and was sent to Turkestan as assistant agent at Yarkand. In 1852 he submitted a memorial advising the Emperor to be tolerant of critics and to be frugal. This time, however, he was rebuked for inadequate attention to business in his charge. Because in 1853 he had lodged accusations, without sufficient evidence, against a Mohammedan prince, he was lowered three grades in rank and recalled to Peking. The following year he was recommended to the throne as one to direct the training of recruits, but the Emperor refused to appoint him on the ground that he was not versed in military matters. He was given, however, the rank of an expectant sub-expositor of the Hanlin Academy and was ordered to serve in the Palace School for Princes as tutor to I-tsung [*q. v.*], receiving his appointment in 1855. After several promotions, he was made in 1866 vice-president of the Board of Ceremonies at Mukden, and a year later was transferred to the Board of Revenue, being concurrently in charge of civil affairs in the Mukden metropolitan area (Fêng-t'ien-fu). In 1861 he was sent to Korea to announce the accession to the throne of Emperor Mu-tsung (i.e. Tsai-ch'un, *q. v.*). Then he was summoned to Peking and made president of the Censorate. In 1862 he became president of the Board of Works and was appointed tutor to the child Emperor, holding concurrently the coveted chancellorship of the Hanlin Academy. The two Dowager Empresses (see under Hsiao-ch'in) considered him a man of upright character as well as a widely informed scholar.

At this time Wo-jên submitted to the throne some proverbs and quotations which he had edited with notes. His manuscript was given by a decree the title 啟心金鑑 *Ch'i-hsin chin-chien* (Golden Mirror for Instruction of the Heart) and was deposited in the hall, Hung-tê tien 弘德殿, which was the Emperor's study. In the same year (1862) he was made a Grand Secretary with supervision of the Board of Revenue. Thereafter he was given many concurrent posts and was recognized as a powerful minister and an authority on the teachings of the Sung Neo-Confucian philosophers. Being anti-foreign and opposed to the policy of Westernization begun by I-hsin and Wên-hsiang [*qq. v.*], he became the leader of a large group of arrogant and self-righteous officials who opposed all reforms based on foreign patterns, but who perhaps smoked opium in private or bought foreign toys for their children. In 1866, when the T'ung-wên Kuan (see under I-hsin) enlarged its foreign language curriculum to include such subjects as mathematics and astronomy, a decree was issued encouraging officials below the fifth grade, who had *chü-jên* or *chin-shih* degrees, or who were junior members of the Hanlin Academy, to enter the College. Wo-jên protested in a memorial on the ground that it was better for a nation to be established on ceremonies and on ethical codes than on tactics and clever contrivances; that the basic need of China was not technical skill, but cultivation of the heart; and that in any case the study of mathematics under foreign teachers was unnecessary when Chinese could be found who had mastered the subject. In reply, a decree was issued ordering him to recommend some mathematicians and astronomers to teach in a separate school, but he declined the responsibility on the plea that he did not wish to make any hasty recommendations. He was then ordered to serve in the Tsungli Yamen as one of the ministers in charge of foreign affairs. In effecting this appointment, I-hsin probably wished to give Wo-jên an opportunity to inform himself on foreign relations, in the hope that he might thus come to favor reform measures. Wo-jên begged to be excused from such service on the ground that he was by nature "conservative" and was afraid of making mistakes. When these excuses were not accepted, he pleaded illness and was granted leave. Finally he was relieved of all his posts except that of tutor to the Emperor. In 1869 he memorialized that the Emperor's impending marriage should be conducted inexpensively. When the Imperial Printing Press, Wu Ying Tien (see under Chin Chien), was destroyed by fire that summer (1869) he and the other tutors submitted a joint memorial in which they interpreted the fire as a portent from Heaven and advised the Emperor to be frugal and circumspect in his conduct. In the spring of 1871 he became ill, and in June he died. He was canonized as Wên-tuan 文端 and his name was celebrated in the Temple of Eminent Statesmen.

The writings of Wo-jên, printed in 1875 under the title *Wo Wên-tuan kung i-shu* (公遺書), 8 + 1 *chüan*, contain his memorials, his poems and short articles in prose, excerpts from his diaries on philosophical and ethical topics, and the above-mentioned *Ch'i-hsin chin-chien*. He

also produced a work concerning his journey to Yarkand, entitled 莎車紀行 *So-ch'ê chi-hsing*.

A son of Wo-jên, named Fu-hsien 福咸 (d. 1860), when acting intendant of Southern Anhwei, defended, for three months in 1860, the city of Hsüan-ch'êng against an attack of the Taipings, but was killed after the city surrendered. Another son, Fu-yü 福裕 (d. 1900), was at one time governor of the Mukden metropolitan area (1894–95), but was cashiered. When the Allied Forces took Peking, after the Boxer Uprising in 1900, he committed suicide by taking poison, and with him died his family and the families of several cousins. One cousin who then committed suicide was Fu-jun 福潤 (T. 餘庵) who had served as governor of Shantung (1891–94) and of Anhwei (1894–96). The wife and daughter of another cousin, named Fu-mou 福楙, onetime sub-chancellor of the Grand Secretariat, also committed suicide. This daughter of Fu-mou was betrothed to Tsai-fêng (see under I-huan), the second Prince Ch'un, and after her death the prince was free to marry a daughter of Jung-lu [*q. v.*]. This seems to have been the episode which a Manchu lady once narrated to Mrs. Conger, the wife of the American Minister in Peking (reference in bibliography).

Wo-jên was widely known for his emphasis on frugality. To promote this virtue, he is reported to have organized a club known as the "Bran Eating Society" (吃糠會). Whether he himself observed the injunction to eat bran instead of white flour is not clear, but a story gained currency that when neighbors looked over his back wall, which had collapsed after a heavy rain, they observed that very tasty food was being prepared in his kitchen. It cannot be doubted that his professed advocacy of the strict moral injunctions of the Sung Neo-Confucianists was a factor in raising him to high offices and to wealth. His opposition to the introduction of Western knowledge was due in part to his ignorance, and in part to a general feeling among the Hanlin group—of whom he was a leading member—that their private interests would be jeopardized if newer ideas were not checked at the source. Men of this type were superstitious and believed in geomancy, in ghosts and in astrology. They despised foreigners because China had several times been humiliated by them. But instead of investigating foreign ways and studying how to meet them, they banned these things indiscriminately, opposing all things of Western origin and all persons who knew about them. Of such a group Wo-jên was the ideal leader, and after his death Hsü T'ung and Kang-i (for both see under Jung-lu) and other sponsors of the Boxers took his place. Much of the obscurantism which led to the Boxer Uprising, and all but ruined China, may be laid at the door of Wo-jên. If this conclusion seems harsh, it must be remembered that the sons of I-tsung were all notorious sponsors of the Boxers and that I-tsung was a pupil of Wo-jên.

[1/397/1a; 2/46/17b; 5/5/28a; *Wo Wên-tuan kung i-shu*; Hsieh Chang-t'ing [*q. v.*], *Tu-ch'i-shan-chuang wên-chi*, 7/11a; Fêng Shu, *Kêng-tzŭ hsin-hai chung-lieh hsiang-tsan* (see bibl. under Ch'ung-ch'i); 庚子京師褒卹錄 *Kêng-tzŭ Ching-shih pao-hsüeh lu* 1/7a; Conger, Sarah Pike, *Letters from China* (1909), p. 279; *Chin-shih jên-wu chih* (see Wêng T'ung-ho), p. 68.]

FANG CHAO-YING

WU Chêng-chih 吳正治 (T. 當世 H. 賡庵), Jan. 30, 1618–1691, Sept. 17, official, was a native of Han-yang, Hupei. Made a *chin-shih* in 1649, he was two years later appointed a compiler in the Kuo-shih-yüan 國史院. Being one of a group of fifteen Hanlin scholars who in the summer of 1658 were appointed to administrative positions in the provinces, he received the post of circuit intendant in Nanchang, Kiangsi, and in the following year was made judicial commissioner in the province of Shensi. In 1660 he was recalled to the capital, first as vice-president in the Board of Works and then of the Board of Punishments. In the latter capacity he effected the release of more than two hundred students of Kiangnan who had been imprisoned because their families had been in arrears in the payment of land taxes (see under Yeh Fang-ai and Chin Jên-jui). Made president of the Censorate in 1673, he submitted in this capacity two important memorials recommending that lighter punishments be meted out to deserters from Banners, and that a project to expropriate certain lands for the use of Banner troops in Chihli province be postponed. Prior to this time Chinese officials were virtually debarred from interference in any governmental plans relating to the Banner system, but after these two memorials were sent up these abuses were more or less checked. In 1676 he was chief examiner of the metropolitan examination, and two years later recommended P'êng Sun-yü [*q. v.*] as one qualified to take the special examination known as *po-hsüeh hung-tz'ŭ*. His nominee emerged

from the contest with the highest honors of all the fifty successful candidates.

In 1681 Wu Chêng-chih was made Grand Secretary of the Wu-ying tien 武英殿. At various times he also took part in the compilation of the chronicles of Nurhaci (*Ch'ing T'ai-tsu Kao Huang-ti shih-lu*, see under Nurhaci); the Collected Statutes of the Empire (*Ta-Ch'ing hui-tien*, see under Wang An-kuo); the edicts of the first three Ch'ing Emperors (三朝聖訓 *San-ch'ao shêng-hsün*); the Comprehensive Geography of the Empire (*Ta-Ch'ing i-t'ung chih*, see under Hsü Ch'ien-hsüeh); and the official account of the suppression of Wu San-kuei's [*q. v.*] Rebellion (*P'ing-ting San-ni fang-lüeh*, see under Han T'an). In recognition of the completion in 1686 of the above-mentioned chronicles of Nurhaci, he was honored with the title of Grand Tutor of the Heir Apparent. In the following year his request to retire was granted. He died in the early autumn of 1691, and was canonized as Wên-hsi 文僖.

[1/256/7a; 3/6/1a; 4/12/15a; *Han-yang hsien-chih* (1868) 18/22a.]

TU LIEN-CHÊ

WU Ch'i 吳綺 (T. 園次 H. 聽翁, 紅豆詞人), Dec. 1619–1694, official and scholar, was a native of Chiang-tu (Yangchow), Kiangsu, where his family had migrated from Hui-chou, Anhwei. Selected a senior licentiate in 1654, he went to Peking where he entered the Imperial Academy and was made a secretary in the Grand Secretariat. In 1658 he was appointed a secretary in the Board of War. About this time his fame as a writer of musical dramas (*ch'ü* 曲) became known to Emperor Shih-tsu who commanded him to compose a dramatic work on the life of the Ming official, Yang Chi-shêng 楊繼盛 (T. 仲芳 H. 椒山, 1516–1555), who was murdered in prison for having dared to criticize the powerful minister, Yen Sung (see under Juan Ta-ch'êng). This drama, known as 忠愍記 *Chung-min chi*, was never printed, but apparently was acted and sung in the Palace. It so pleased the Emperor that Wu Ch'i was given the same office which Yang Chi-shêng had once held, namely, an assistant directorship of the Department of Selection in the Board of War. In 1663 he was promoted to a department director in the Board of Works.

From 1666 to 1669 Wu Ch'i served as prefect of Hu-chou-fu, Chekiang. There he severely punished several influential persons and military officers who had oppressed the common people. At the same time he encouraged education and gave much assistance to needy students. As an administrator, he was loved by the people, who called him "The Prefect with Three Attributes" (三風太守)—these attributes being energy, incorruptibility, and literary refinement. But because he ventured to antagonize men of influence, he was disliked by his superiors and was removed (1669) from office on false charges. Thereafter he was fated for a time to live in poverty in Soochow, but later, with the financial help of friends and relatives, was able to reside once more in Yangchow. In 1683 he went to Canton as guest-secretary to Governor-general Wu Hsing-tso (see under Tu Chên). After a short stay he returned to Yangchow with enough funds to purchase farm-land and build a house with a garden. In 1685 his eyesight failed—a fact that led him to give himself the sobriquet, T'ing-wêng 聽翁, "The Old Listener".

Wu Ch'i's poems and his essays in the balanced-prose or *p'ien-t'i* style, were printed by himself in several collections. After his death his collected works were edited by his son, Wu Shou-ch'ien 吳壽潛, under the general title, 林蕙堂集 *Lin-hui t'ang chi*, 26 *chüan*, printed in Canton in 1700. The printing was sponsored by a number of Wu Ch'i's former acquaintances, the greater share being borne by a wealthy Buddhist priest, named Ta-shan 大汕 (T. 石濂 H. 石頭陀, 1633–1702). This priest, once befriended by Shang Chih-hsin [*q. v.*], and later by authorities at Canton, in time controlled a flourishing trade with Annam. The wealth he so accumulated he used to assist indigent writers who, it must be added, made nationally known (by their writings) the good deeds of their patron.

Wu Ch'i was the editor of a collection of selected poems of the Sung, Chin, and Yüan periods, entitled 宋金元詩永 *Sung Chin Yüan shih-yung*, 20 + 2 *chüan*, printed in 1678. He himself was noted for his poems in irregular meter, known as *tz'ŭ*. He left a descriptive account of Kwangtung province, entitled 嶺南風物記 *Ling-nan fêng-wu chi*. His wife, whose maiden name was Huang Chih-jou 黃之柔 (T. 靜宜 H. 玉琴), was also known for her skill in poetry.

[3/217/28a; 6/21/2b; 21/1/14b; *Chiang-tu hsien-chih* (1729) 15/32a, (1743) 23/17a; *Ssŭ-k'u* 70/12a,

173/3b, 194/3a; *Catalog of Chihli Provincial Library*, Tientsin (1913), 27/8b; Prefaces to *Lin-hui t'ang chi*.]

Tu Lien-chê

WU Chien-chang 吳健章 (T. 道普), merchant and official, was born in the village of Ts'ui-wei 翠微, subdivision of Kung-ch'ang 恭常, in the district of Hsiang-shan (Heungshan, present Chung-shan), Kwangtung. He has been rather inconclusively identified as the Cantonese Hong merchant, Wu T'ien-yüan 吳天垣, or Wu Shuang-kuan 吳爽官—the Samqua of the T'ung-shun Hong 同順行 which was founded in 1832. It is possible, however, that he was a brother or cousin of Wu T'ien-yüan. In 1842 an elder brother of Wu T'ien-yüan, named Wu T'ien-hsien 吳天顯, was an expectant intendant of a circuit, by purchase. Wu T'ien-hsien was nominated by the authorities of Canton, with the approval of the Hong merchants, to accompany Wu Ch'ung-yüeh [*q. v.*, Howqua], to Kiangsu to assist in the negotiations with the English—his acquaintance with the "barbarian" language being a qualification for this task. The mission was cancelled, however, because of the disapproval of Emperor Hsüan-tsung.

According to the history of Shanghai (1871), Wu Chien-chang, as a collegian of the Imperial Academy (a degree obtained by purchase), was made (1843) acting intendant of the Shanghai Circuit—officially known as the Su-Sung-T'ai (Soochow-Sungkiang-Taitsang) Circuit. In November 1843, when the port of Shanghai was opened to foreign trade, the post of intendant was occupied by Kung Mu-chiu 宮慕久 (T. 景廣 H. 竹圃, *chü-jên* of 1819, d. 1848); and Wu Chien-chang was not active in matters relating to the foreign community until 1848, when he assisted the authorities at Shanghai as expectant intendant of a circuit. In August 1851, as acting intendant of the Su-Sung-T'ai Circuit, and concurrently superintendent of customs at Shanghai, he took charge of foreign relations. By the foreign community he was called Samqua. At this time the British government had resolved to put upon the Chinese authorities the entire responsibility for the enforcement of the tariff, and the regulations established by treaty. This decision was made because the efforts of British consuls to enforce the treaty regulations appeared to penalize British nationals alone, to the advantage of their foreign competitors. For a number of reasons the treaty tariff was not strictly enforced by Wu Chien-chang, and considerable friction ensued between him and the British consul.

On September 7, 1853, members of the Triad Society 三合會, seized the walled city of Shanghai; the imperial custom house in the foreign settlement was demolished, and Wu Chien-chang was rescued from the city by American friends. On September 9 the British and American consuls began the collection of promissory notes in lieu of duties in cash, and this system continued, in spite of Wu's protests, until February 9, 1854 when his power to collect duties was again acknowledged. The difficulties of collection were so great, however, that at his suggestion arrangements were made to tax the foreign trade of Shanghai at stations in the interior. This obliged the foreign authorities to suggest a compromise arrangement which, with the approval of I-liang [*q. v.*], governor-general of Kiangnan and Kiangsi, was agreed to by Wu and the consuls of Great Britain, the United States and France at Shanghai (June 29, 1854). On July 12 the custom house reopened under the charge of three foreign inspectors who were nominally appointed by Wu and were paid by him. They assessed, but did not themselves collect, the duties on foreign trade. The Imperial Maritime Customs Service was the outgrowth of this arrangement.

During the siege of Shanghai by the imperial forces in 1853–54 Wu Chien-chang was active in hiring a fleet of foreign vessels. On July 11, 1854 he was impeached on several counts, one being that he had entered into partnership with the American firm of Russell and Company which had sold supplies to the rebels at Shanghai. In April 1855 he was found guilty on this and other charges, and in December was sentenced to deportation. In March 1856, however, pleas were made on his behalf, partly on the ground of his extensive financial contributions to the imperial cause. In 1858 he was still active at Shanghai with the rank of expectant intendant of a circuit. His career illustrates many aspects of foreign relations in the Hsien-fêng period, particularly the influence of the Cantonese merchant class in the growth of the treaty ports.

[*Hsiang-shan hsien-chih* (1827) *fu-lu* 18a-b; *Hsiang-shan hsien-chih* (1879) 11/59b, 77b, 91b, 15/19b; *Kuang-chou-fu chih* (1879) 55/9a; Liang Chia-pin (see bibl. under Li Shih-yao), *Kuang-tung shih-san-hang k'ao* (1937) p. 350; *Shanghai hsien-chih* (1871) 12/23b-24a; *I-wu shih-mo*, Tao-kuang period

53/36b, 57/20b-21a, Hsien-fêng period, particularly 8/15b, 10/25a, 19/10a; 2/48/50a; *North China Herald;* Foreign Office Correspondence, China (P. R. O., London); J. K. F., Articles in *Chin. Soc. and Poli. Sci. Rev.*, Oct. 1934, Jan. 1935, Jan. and Apr. 1936; 東平州志 *Tung-p'ing chou chih* (1879) 15/42a.]

JOHN K. FAIRBANK

WU Ching-tzŭ 吳敬梓 (T. 敏軒, 文木), 1701–1754, Dec. 12, novelist, was a native of Ch'üan-chiao, Anhwei. His great-grandfather, Wu Kuo-tui 吳國對 (T. 玉隨, 默巖, 1616–1680), was a *chin-shih* of 1658 who held prominent posts in the Hanlin Academy. His father, Wu Lin-ch'i 吳霖起 (d. 1723), was a senior licentiate (*pa-kung*) of 1686 who officiated as director of schools in the district of Kan-yü, Kiangsu, from 1714 to 1722. The family was moderately well off and was noted for the number of its members who gained distinction in the civil-service examinations. Wu Ching-tzŭ himself, however, proceeded no further than the *hsiu-ts'ai* degree which he obtained in 1720. He was regarded by the people of his native district as a prodigal who had squandered his inherited wealth. Partly to escape this criticism, he moved his family to Nanking in the spring of 1733, where he lived in poverty for the remainder of his life. In view of his talents as a literary man, he was recommended by the governor of Anhwei, Chao Kuo-lin 趙國麟 (T. 仁圃, 1673–1751) to compete in the *po-hsüeh hung-tz'ŭ* examination of 1736 (see under Liu Lun). He was, however, prevented by illness from participating. This circumstance, together with the fact that one of the three candidates with whom he planned to proceed to Peking died before he could get back to his home, affected Wu Ching-tzŭ greatly and made him a life-long opponent of the examination system. His antagonism is believed by Hu Shih (see under Ts'ui Shu) to be reflected in a poem which he wrote about 1740, under the title 哭舅詩 *K'u chiu shih*, "Lamenting the Fate of My Uncle". In this poem he recounts his maternal uncle's inability to advance beyond the *hsiu-ts'ai* degree, and how, despite unusual endowments, he came down to impecunious old age lacking the recognition which was his due. Wu's own career seems not to have been much happier. Completely disillusioned, he abandoned all competition for a higher degree. He is reported to have become so poor that, having no means to provide fuel, he and his companions would stroll outside the walls of Nanking on cold winter nights, walking till dawn, chatting, laughing, and composing verses—a form of diversion which they called "keeping the feet warm" (暖足). For a few months in 1741–42 he found refuge in the home of Ch'êng Chin-fang [*q. v.*].

Wu Ching-tzŭ is known chiefly for his great novel, 儒林外史 *Ju-lin wai-shih*, "Unofficial History of the Literati", which, according to Hu Shih, was written between the years 1740 and 1750. This work, the most powerful satirical novel that China ever produced, ridicules the empty formalism of the examination system and other institutions such as concubinage, self-immolation, the belief in fairies, and the superstitions of geomancy. It is realistic in form, though idealistic in matter. It was first printed between the years 1768 and 1779 by Chin Chao-yen 金兆燕 (T. 鍾越 H. 棕亭, b. 1718, *chin-shih* of 1766), a friend and relative of the author. The earliest extant edition is dated 1816; another appeared about 1869 with a postscript of that date by a distant relative of the novelist, named Chin Ho [*q. v.*]; still another edition appeared in 1874. The number of chapters varies with the different editions, as follows: 50, 55, 56, and 60—due apparently to attempted expansions by later hands. The edition arranged by Hu Shih, which appeared in 1920, has 55 chapters. Line drawings made by Ts'ao Han-mei 曹涵美, to illustrate each chapter, appear in the magazine 論語半月刊 *Lun-yü pan-yüeh k'an*, beginning with No. 75 (Nov. 1, 1935). It is supposed by some that the character, Tu Shao-ch'ing 杜少卿, points to the author himself, and that Tu Shên-ch'ing 杜愼卿 represents his cousin, Wu Ch'ing 吳檠 (T. 青然 H. 岑華, b. 1701, a *chin-shih* of 1745), who achieved moderate fame as a poet and participated unsuccessfully in the *po-hsüeh hung-tz'ŭ* examination of 1736. Still another character in the novel, named Chuang Shao-kuang 莊紹光, is taken by some to point to Ch'êng T'ing-tso (see under Yen Yüan). It is worth noting that the style which attracted so much attention in the *Ju-lin wai-shih* was imitated by a number of novelists who achieved popularity in the first decade of this century (see Wu Jung-kuang).

In his later years Wu Ching-tzŭ became interested in the study of the classics. According to the above-mentioned preface by Chin Ho, he produced a work on the *Classic of Poetry*, entitled 詩說 *Shih-shuo*, 7 *chüan*, which seems to be no longer extant. An edition of his earlier literary works, entitled 文木山房集 *Wên-mu shan-fang chi*, containing 182 poems in 4 *chüan*,

was reprinted by Hu Shih in 1931, having been originally printed about the year 1739. It lacks the novelist's prose writings and the poems he is known to have written after the age of forty, a lack partly made up by a supplement containing some fifty poems written by his eldest son, Wu Lang 吳烺 (T. 荀叔 H. 杉 [樹]亭), a *chü-jên* of 1751. Wu Ching-tzŭ is said to have compiled another collection of literary works in 12 *chüan*, bearing the same title, which is probably no longer extant. He died suddenly in Yangchow.

After passing a special examination, Wu Lang had the *chü-jên* degree conferred on him by Emperor Kao-tsung when the latter made his first tour of South China in 1751. He later became a prominent mathematician, a sketch of his life appearing in the biographical handbook of astronomers and mathematicians known as *Ch'ou-jên chuan* (see under Juan Yüan). His comments on the ancient mathematical work, 周髀算經 *Chou-pi suan-ching*, entitled by him, *Chou-pi suan-ching t'u-chu* (圖註), was first printed in 1768 with a preface by Shên Ta-ch'êng 沈大成 (T. 學子 H. 沃田, 1700–1771). Wu Lang regarded the mathematicians, Mei Wên-ting [*q.v.*] and Liu Hsiang-k'uei 劉湘煃 (T. 允恭), as his teachers.

Wu Kuo-tui, the great-grandfather of Wu Ching-tzŭ, had a twin brother named Wu Kuo-lung 吳國龍 (T. 玉騧, 1616–1671), who became a *chin-shih* in 1643 and achieved some fame as a censor. Two sons of Wu Kuo-lung, named Wu Shêng 吳晟 (T. 麗玉 H. 梅泉, 1635–1695, *chin-shih* of 1676), and Wu Ping 吳昺 (T. 永年 H. 碩山, *chin-shih* of 1691), were talented men of letters.

[3/435/12a; *Ch'üan-chiao hsien-chih* (1920), 10/47a, 48b, 49a, 15/2b, 3a, 5a, 8a, 12b; *Nien-p'u* in *Wên-mu shan-fang chi* and in *Hu Shih wên-ts'un* (see bibl. under Li Ju-chên), 2nd series, vol. 4; *Ch'ou-jên chuan, chüan* 42; *Report of the Librarian of Congress* (1933), p. 115; Aoki Seiji, "On the *Ju-lin wai-shih*" (in Japanese) in *Shina Bungei Ronsō* (1927), pp. 272-81.]

TU LIEN-CHÊ

WU Ch'ung-yüeh 伍崇曜 (T. 良輔 H. 紫垣, original *ming* 元薇), Mar. 9, 1810–1863, Dec. 2, a native of Canton, was the fifth son of the famous Hong merchant, Wu Ping-chien [*q. v.*]. Like his father, he was known to Westerners as Howqua. In 1822, at the age of thirteen (*sui*), he obtained the *hsiu-ts'ai* degree and two years later was commended for his literary talent by the educational commissioner of Kwangtung, Wêng Hsin-ts'un [*q. v.*]. Early in 1831 Emperor Hsüan-tsung conferred upon him a *chü-jên* degree in consideration of his father's contribution of 33,000 taels—presented in his son's name—to repair the Sang-yüan-wei 桑園圍 dikes on a delta of the Pearl River in the district of Nan-hai, Kwangtung. During the ensuing sixteen years (1831–47) Wu Ch'ung-yüeh went to Peking four times to compete in the metropolitan examination, but was unable to obtain the *chin-shih* degree. In September 1833, while he was in Peking, his brother, Wu Yüan-hua (see under Wu Ping-chien), died, and upon his return to Canton a few months later he succeeded his brother as Hong merchant, adopting in this capacity the name, Wu Shao-jung 伍紹榮. Ten years later his father died, leaving him the family fortune. The prosperity of the family seems to have continued to the days of Wu Ch'ung-yüeh's grandson.

After the Anglo-Chinese war the Kwangtung provincial government was in financial straits and was forced to ask the support of wealthy merchants. As Wu Ch'ung-yüeh was the most affluent of the Canton traders, he not only contributed a large sum toward the war and for the promotion of public works, but aided the government in various financial and diplomatic negotiations as well. In 1854, when Canton was threatened by rioters known as Hung-chin-tsei (see under Liang Lun-shu), he negotiated with Western merchants to obtain a loan for suppressing the insurgents. During the war of 1857–58 (see under Yeh Ming-ch'ên), when Governor-general Yeh Ming-ch'ên and other anti-foreign officials stubbornly resisted the British demands, Wu several times negotiated with Lord Elgin and Harry Parkes (for both see under Yeh Ming-ch'ên) in an effort to restore peace in Canton. He was also instrumental in organizing volunteer corps which maintained order at Canton during the Taiping Rebellion, in times of riot, or when disturbances arose with Western powers. His efforts to keep Canton at peace were, of course, partially motivated by commercial interests, for civil wars interfered with the transport of tea and silk from Central China to Canton, and conflict with foreign countries hindered his foreign trade. For his public services he was honored with the rank of financial commissioner and was decorated with the Red Coral Button of the second class—the

highest button granted to those who were not officials.

Wu Ch'ung-yüeh had a taste for literature and the fine arts and patronized scholars and literary men. He built at great cost a luxurious garden, styled Wan-sung Yüan 萬松園, to which he often invited poets and artists; and he owned a rich collection of rare books, manuscripts, paintings and calligraphy which he deposited in his library known as Yüeh-ya T'ang 粤雅堂. On the basis of this collection he printed numerous books, and gained distinction as the publisher of four collectanea. In these ventures he merely played the role of financier—the actual editorial duties falling to the scholar T'an Ying [*q. v.*] whom he patronized. The most significant of the collectanea published under the name of Wu Ch'ung-yüeh was the *Yüeh-ya t'ang ts'ung-shu*, printed in 30 instalments over a period of some thirty years in the middle of the 19th century—a supplement being printed in 1875 by his son. This collectanea comprises some 200 rare works composed between the T'ang and Ch'ing periods inclusively. The other three collectanea consist of writings by natives of Kwangtung. Their titles are as follows: 嶺南遺書 *Ling-nan i-shu*, printed in 6 instalments during the years 1831–63, comprising 55 works by Ming and Ch'ing scholars, and 6 by scholars of an earlier period; 粤十三家集 *Yüeh shih-san-chia chi*, printed in 1840, consisting of the literary collections of thirteen writers of the Sung, Ming and Ch'ing periods; and 楚庭耆舊遺詩 *Ch'u-t'ing ch'i-chiu i-shih*, 21 + 21 + 34 *chüan*, printed in the eighteen-forties, comprising a collection of poems written by contemporary authors. Among other books printed by Wu must be mentioned the 輿地紀勝 *Yü-ti chi-shêng*, a geography of China in the Southern Sung period, completed in 1227 by Wang Hsiang-chih (see under Li T'iao-yüan)—his preface being dated 1221. It was long regarded as lost and was overlooked even by the compilers of the *Ssŭ-k'u ch'üan-shu* (see under Chi Yün). Nevertheless, manuscript copies of a text lacking 32 *chüan* were preserved by several bibliophiles, and of these Wu obtained two copies: one owned by a fellow-townsman, Ch'ên Ch'i-k'un 陳其錕 (T. 棠溪, *chin-shih* of 1826); the other by Yang Wên-sun 楊文蓀 (T. 秀實 H. 芸士, 1782–1853), a bibliophile of Hai-ning, Chekiang. On the basis of these texts, Wu printed the *Yü-ti chi-shêng* during the years 1855–60. Neither Wu nor his editor, T'an Ying, seem to have been aware that this work had been printed at the end of the eighteen-forties by the Chü-ying Chai (懼盈齋) Library of the Ts'ên (岑) family at Yangchow. Ts'ên's edition contains a reconstruction, in 10 *chüan*, of the missing 32 *chüan*, compiled by Ts'ên Chien-kung 岑建功 (T. 紹周). It contains also a criticism of the entire text in 52 *chüan*, written by Liu Wên-ch'i and his son, Liu Yü-sung [*qq. v.*]—both accomplished scholars of the School of Han Learning (see under Ku Yen-wu and Tai Chên).

[T'an Ying [*q. v.*], *Lo-chih t'ang wên-lüeh* 4/18b, 23a; *Kuang-chou fu-chih* (1879) 129/25b; *Nan-hai hsien-chih* (1873) 14/48a; Liang Chia-pin, "Negotiations on the Stoppage of Trade at Canton" (in Chinese), *National Sun Yat-sen University Monthly, Institute of History and Language*, vol. 1, no. 1 (1932); see bibl. under Yeh Ming-ch'ên and Wu Ping-chien.]

HIROMU MOMOSE

WU-êr-kung-a. See under Ulgungga.

WU Hsi-ch'i 吳錫麒 (T. 聖徵 H. 穀人), 1746–1818, man of letters, was a native of Ch'ien-t'ang (Hangchow). A *chin-shih* of 1775, he first was appointed a sub-reader in the Hanlin Academy. After having passed through several positions, including that of second-class compiler, he finally became a libationer. In 1796 he served in the Imperial Study as tutor to the imperial great-grandson. He was on particularly good terms with Yung-hsing [*q. v.*] for whom he often wrote colophons, and for whom on one occasion he wrote a plaque. Having asked permission of the authorities to return home to support his parents, he went to Yangchow (1798) where, aside from other duties, he was director of the An-ting 安定 Academy. He then went to Peking and was re-instated in his original position, but he again asked permission to return home to support his parents. Later he once more became director of the An-ting Academy where he assisted in collating the *Ch'üan T'ang wên* (see under Tung Kao). He is pictured as a man without personal ambition who enjoyed discussing literary topics with his friends. The publication of his poetry and prose, nevertheless, brought him great fame. Even the emissaries from Korea and the Loochoo Islands, bringing tribute to Peking, vied with each other to buy up as many copies as possible and to take them back to their homes.

Wu's collected works are entitled 有正味齋集 *Yu-chêng-wei chai chi*, 52 *chüan*. The preface is dated 1808. This collection is divided into

four smaller collections, comprising his verse, his balanced-prose essays, his poems in irregular meter, and miscellaneous items. The poet and essayist, Wu Tzŭ 吳鼒 (T. 山尊 H. 抑庵, 1755–1821), incorporated some of the prose of Wu Hsi-ch'i in a collection of the *p'ien-t'i*, or "balanced-prose essays", of eight Ch'ing writers, entitled 八家四六 *Pa-chia ssŭ-liu*. Wu Hsi-ch'i is commended as having inherited from Hang Shih-chün and Li Ê [*qq. v.*] the sceptre in the field of *belles-lettres*, in the province of Chekiang.

Wu's younger brother, Wu Hsi-lin 吳錫麟 (T. 洛書), was also a poet; his son, Wu Ch'ing-kao 吳清皋 (T. 鳴九 H. 小穀, 1786–1849, a *chü-jên* of 1813), was prefect of Fu-chou (1837–42) and Nanchang (1843–49), both in Kiangsi. Another son, Wu Ch'ing-p'êng 吳清鵬 (H. 西穀, 笏庵, 1786–185?, *chin-shih* of 1817), was a conscientious vice-governor of Shun-t'ien-fu (1834–41) and director of the An-ting Academy after his retirement from official life. He and Wu Ch'ing-kao were twins.

[1/490/8b; 3/132/1a; *Hangchow fu-chih* (1922), 146/14a; 20/3/00 (portrait); 吳氏一家稿 *Wu-shih i-chia kao*, writings by members of the family, edited by Wu Ch'ing-p'êng and printed about 1855.]

RUFUS O. SUTER

WU Huang-ti. Posthumous name of Nurhaci [*q. v.*].

WU I 武億 (T. 虛谷 H. 小石, 半石山人), Dec. 14, 1745–1799, Nov. 26, epigraphist and archaeologist, was a native of Yen-shih, Honan. His father, Wu Shao-chou 武紹周 (T. 夢卜, 1688–1761), was a *chin-shih* of 1723, and a department director in the Board of Civil Appointments. Wu I was a pupil of Chu Yün [*q. v.*]; he became a *chü-jên* in 1770, and a *chin-shih* in 1780. In 1791 he was appointed magistrate of Po-shan, Shantung. This region was mountainous and sterile but had an abundance of mineral coal and silica. The principal occupation of the people was mining and the making of glazed wares. When he assumed office he inquired into the needs of the inhabitants of his district. He exempted them from the glass tax and reformed the system by which they had been compelled to pay taxes in the form of coal, vegetables, and horses. He encouraged economy, abolished nunneries, and was severe in the suppression of bribery. At Po-shan he founded the Fan-ch'üan 范泉 Academy where he lectured to the students and emphasized the importance of ethics and of expending one's energies in practical activities (務實).

But Wu's position was destined not to last longer than seven months. The powerful Ho-shên [*q. v.*], Grand Secretary and commandant of the gendarmerie in Peking, was told of a rumor that the rebel leader, Wang Lun (see under Shu-ho-tê), who had been reported dead in 1774, was still alive. Ho secretly sent constables from Peking into the Po-shan region to track the rebel. Two of the constables at the head of a band of eleven ran amok, drinking, gambling, and brandishing iron rods. Wu, who would not bear with lawlessness, arrested the rogues and had them flogged. By law, these constables should have functioned only in Peking and had no authority outside the capital. Wu was within his rights in punishing them when they came to Shantung. The governor of Shantung, however, fearing revenge by Ho-shên, charged Wu with "excessively punishing guiltless persons," and demanded in a memorial that he be impeached. Ho-shên altered the charges to the ambiguous phrase, "arbitrarily exercising the cudgel," and left out the names of the constables he sent, thus clearing himself. Wu was dismissed from office, but the people of Po-shan came by thousands to the district magistrate's office, bringing firewood and food, and begging that he be returned to them. Another Grand Secretary, A-kuei [*q. v.*], suggested to the governor of the province, Chi-ch'ing (see under Na-yen-ch'êng), that since Wu's punishment of the constables was not illegal, he might be restored to office. But Ho-shên, controlling the Board of Civil Office, barred Wu. Thereafter Wu was engaged in several teaching positions in Shantung, and then returned home. Eventually, in 1799, Emperor Jên-tsung ordered that all whom the high officials knew to be able and of unswerving integrity should be promoted. As Ho-shên had already been punished, those whom he had maltreated were entitled to satisfaction. Wu was invited to resume his rank as a magistrate, but by the time the invitation reached his home he had died.

Wu was a man of great stature, enormous appetite, extraordinary capacity for work, and unusual physical strength. He is said to have carried on his back for some twenty *li* a stone of archaeological interest which weighed several tens of catties. He was continually watchful for epigraphical specimens, and his study of them, 金石跋 *Chin-shih pa*, was printed in 4 series,

totaling 24 *chüan*. In addition, he compiled a collection of inscriptions on metal and stone, of his native district, 偃師金石錄 *Yen-shih chin-shih lu*, 4 *chüan*, printed in 1788; and of An-yang, Honan, entitled 安陽金石錄 *An-yang chin-shih lu*, 12 *chüan*, printed in 1807. He was noted for his commentaries on the *Three Rituals* entitled 三禮義證 *San Li i-chêng*, in 12 *chüan*. His commentaries on the other classics were entitled 羣經義證 *Ch'ün ching i-chêng*, 8 *chüan*. He also wrote two works on the punctuation of the classical texts. His collected shorter works in prose, entitled 授堂文鈔 *Shou-t'ang wên-ch'ao*, in 10 *chüan*, and his collected poems, entitled *Shou-t'ang shih-ch'ao* (詩鈔), in 8 *chüan*, were printed with his other works mentioned above, under the collective title *Shou-t'ang i-shu* (遺書). The first edition of the *Shou-t'ang i-shu* was published in 1801, under the editorship of his son, Wu Mu-ch'un 武穆淳 (T. 小谷, 1772–1832); the second in 1843 under the editorship of his grandson, Wu Lei 武耒. Wu Mu-ch'un's collected works, entitled 讀畫山房文鈔 *Tu-hua shan-fang wên-ch'ao*, in 2 *chüan*, were also printed in the collection.

[1/487/30b; 2/68/70b; 3/243/4a; Appendix to the second edition of the *Shou-t'ang i-shu*.]

Rufus O. Suter

WU Jên-ch'ên 吳任臣 (T. 志伊, 爾器, 征鴻 H. 託園, 1628?–1689?, historian and mathematician, was a native of Jên-ho (Hangchow), Chekiang. Because of his achievements in the field of historical scholarship he was recommended in 1678 to take the special examination known as *po-hsüeh hung-tz'ŭ* (see under P'êng Sun-yü) which he passed in the ensuing year. He was thereupon made a corrector in the Hanlin Academy, assigned to the compilation of the official Ming history (*Ming-shih*). The section of that history which deals with the calendar was primarily his contribution, and differs from similar sections in preceding dynastic histories in giving diagrams. Wu Jên-ch'ên directed his studies to various fields, writing treatises on the *Rites*, on the calendar of the *Spring and Autumn Annals* and on etymology. But his best known works are the 十國春秋 *Shih-kuo ch'un-ch'iu*, first printed in 1678 in 114 *chüan*; and the 山海經廣註 *Shan-hai ching kuang-chu*, printed for the first time in 1667, in 18 *chüan*. The former is a history of the ten kingdoms which flourished from 902 to 979 A.D. during the period of transition between the T'ang and the Sung dynasties. The latter is an amplification of an ancient commentary to the *Shan-hai ching*—a commentary prepared, early in the fourth century, by Kuo P'u (see under Ku Kuang-ch'i). Both works were given descriptive notice in the *Imperial Catalogue* and both were copied into the Imperial Library (see under Chi Yün).

[2/68/2b; 16/14/25a; 17/2/16b; 30/2/19a; 32/3/22b; *Hangchow fu-chih* (1922) 145/15a; *Wu-lin ts'ang-shu lu* (see under Ting Ping) *hsia* 2b; *Ssŭ-k'u* 66/7a, 142/1a; *Ch'ou-jên chuan* (see under Juan Yüan) 3d series 1/1a in *Nan-ch'ing shu-yüan ts'ung-shu* (see under Huang T'i-fang).]

Tu Lien-chê

WU Ju-lun 吳汝綸 (T. 摯甫), Oct. 15, 1840–1903, Feb. 9, educator, official and man of letters, came of a family of gentry at T'ung-ch'êng, Anhwei. His immediate ancestors had some appreciation of literature, and his grandfather, Wu T'ing-sên 吳廷森 (T. 謁韓 H. 梅崖, 思貽, 1773–1845), left a collection of verse. Wu Ju-lun's father, Wu Yüan-chia 吳元甲 (T. 世求 H. 育泉, 1810–1873), was distinguished for his filial piety and for his benevolent practices. Having graduated as *chü-jên* in 1864, Wu Ju-lun went to Peking where he obtained the *chin-shih* degree in 1865 and was made a secretary of the Grand Secretariat. Soon after, through the influence of Fang Tsung-ch'êng [*q. v.*], he was invited (1865) to Nanking by Tsêng Kuo-fan [*q. v.*]. About the same time his father, Wu Yüan-chia, became tutor to Tsêng Kuo-fan's grandsons. Thereafter, as a member of the secretarial staff of Tsêng Kuo-fan, Wu Ju-lun accompanied him in the campaign against the Nien banditti (see under Sêng-ko-lin-ch'in) and for his military services was given (1867) a nominal rank as assistant reader of the Grand Secretariat. After a short sojourn at Nanking where Tsêng Kuo-fan resided as governor-general of Liang-Kiang, Wu followed him early in 1869 to Paoting, Chihli, where Tsêng served as governor-general of that province. Late in the following year, on the recommendation of Tsêng, Wu was appointed department-magistrate of Shên-chou, Chihli, a post he assumed in the summer of 1871. He held this position until 1873 when he retired (1873–77) to observe the customary mourning periods for his father and mother. During his term at Shên-chou Wu wrote a history of the department which was revised by his pupils, including Kung Ju-hêng

弓汝恆 (T. 子貞, 1842–1914), and was printed in 1900 in 22 *chüan* under the title 深州風土記 *Shên-chou fêng-t'u chi*. In 1879, on the recommendation of the governor-general, Li Hung-chang [*q. v.*], Wu served for a few months as acting prefect of Tientsin (1879–80), and in 1881 was made department-magistrate of Chi-chou, Chihli, where he remained about eight years. He retired from official life in 1889, not having received a promotion for twenty years. At the request of Li Hung-chang, however, he remained at Paoting for the following decade as director of the Lien-ch'ih 蓮池 Academy.

Early in life Wu Ju-lun devoted himself to mastering the principles of the T'ung-ch'êng School of prose writing (see under Fang Pao), but under the influence of Tsêng Kuo-fan and Li Hung-chang became interested in Western civilization and read intensively Chinese translations of Western works. Consequently he realized the necessity for modernizing China, and the latter half of his career in Chihli was devoted to the development of education. He gathered about him such brilliant scholars as Ho T'ao 賀濤 (T. 松坡, 1849–1912), Fan Tang-shih 范當世 (T. 无錯 H. 肯堂, original *ming* 鑄, 1854–1904), and Wang Shu-nan 王樹枏 (T. 晉卿 H. 陶廬, 1851–1936). At Chi-chou he recovered, for the schools, property which had been illegally occupied by persons of wealth and influence; and at Paoting he established schools of foreign languages, inviting teachers from Japan and Great Britain. It is reported that about twelve hundred students were in this way trained by him in Chihli. During the Boxer Uprising in 1900, when the Lien-ch'ih Academy was sacked by rioters and by French troops, Wu took refuge in Shên-chou, but later went to Peking where he assisted Li Hung-chang in concluding peace negotiations with the powers. With the advent of peace the Peking authorities recognized the necessity for educational reform and resolved to reorganize the Peking Imperial University (see under Sun Chia-nai). On the recommendation of Chang Po-hsi 張百熙 (T. 詒孫 H. 埜秋, posthumous name 文達, 1847–1907), newly appointed Superintendent of Educational Affairs, Wu Ju-lun, early in 1902, was selected head of the University faculty. Before assuming office he made a tour of inspection to Japan, staying three months (July 2—October 18). During this period he observed all types of schools in Kyoto, Osaka and Tokyo; attended a summer course held by the Department of Education, Tokyo; and became acquainted with Japanese educators and administrators such as Kikuchi Dairoku, Kanō Jigorō (for both see under Huang Shao-chi), Yamakawa Kenjirō 山川健次郎 (1854–1931) and Hamao Arata 濱尾新 (1849–1925). Wu was welcomed by Mishima Ki 三島毅 (T. 遠叔 H. 中洲, 桐南, 繪莊, 1831–1915), Shigeno Yasuaki 重野安繹 (T. 士德 H. 成齋, 1827–1910), and by other old-style sinologists in Tokyo. While in Japan he was accompanied by several fellow-countrymen, among them adherents of Jung-lu [*q. v.*] who opposed Chang Po-hsi's new policy. These assistants took note of Wu's words and actions and sent unfavorable reports to Jung-lu. Wu also was not in good favor with the Chinese minister in Tokyo who held different opinions on educational matters. Owing to the antagonism thus created, Wu was advised by Chang Po-hsi to cut short his sojourn in Japan and come home to safeguard his position. Late in that year he returned, not to Peking but to his native place where, with the assistance of a Japanese whom he brought back with him, he established a modern primary school. Before Chang Po-hsi had a chance to call Wu to Peking he died, early in the following year at the age of sixty-four *sui*. His detailed report on his tour of inspection was printed in October 1902 in Tokyo, under the title 東遊叢錄 *Tung-yu ts'ung-lu*. During Wu's absence, in the summer of 1902, Chang Po-hsi's reform plan was put into effect by the establishment of an officer's training school (仕學館) and a teacher's training school (師範館). Two Japanese scholars, Iwaya Magozō 巖谷孫藏 (1867–1918) and Hattori Unokichi 服部宇之吉 (H. 隨軒, b. 1867), were invited as deans, and these two schools admitted 136 students on December 12, 1902.

As a writer of the *ku-wên* prose style Wu Ju-lun rivaled Chang Yü-chao [*q. v.*]. As literary men Wu and Chang were on intimate terms and had many students and disciples, among them the brothers, Yao Yung-kai 姚永概 (T. 叔節, 1866–1923) and Yao Yung-p'u 姚永樸 (T. 仲實, *chü-jên* of 1879), Hsü Tsung-liang 徐宗亮 (T. 晦甫 H. 椒岑, d. 1904), Ho T'ao, Fan Tang-shih and Wang Shu-nan. Wu Ju-lun compiled a few anthologies of model writings in the *ku-wên* style, of which the 漢魏六朝百三家集選 *Han Wei Liu-ch'ao pai-san chia chi hsüan* was printed in 1917–18 in 20 *ts'ê*. It is a selection from the *Han Wei Liu-ch'ao pai-san ming-chia chi* (see under Chang P'u). Wu Ju-lun's literary works, together with three small

works on the Classics, were edited and printed in 1904–05 by his son (see below) and his pupils, under the title 桐城吳先生全書 *T'ung-ch'êng Wu hsien-shêng ch'üan-shu.* Later his miscellaneous notes, memoranda and diary were edited and classified by his son, and printed in 1928, under the title *T'ung-ch'êng Wu hsien-shêng jih-chi* (日記).

Wu Ju-lun's wife, *née* Wang 汪 (1836–1892), was the mother of four daughters, the third daughter marrying K'o Shao-min (see under Shêng-yü). Wu's concubine, *née* Ou 歐 (1854–1907), bore him a son, Wu K'ai-shêng 吳闓生 (T. 辟彊 H. 北江, original *ming* 啓孫), who studied in Tokyo in 1901–03, and, after observing the customary mourning-period for his father, served as a secretary to Yang Shih-hsiang 楊士驤 (T. 蓮府, posthumous name 文敬, 1860–1909), governor-general of Chihli (1907–09). When Yüan Shih-k'ai (see under Yüan Chia-san) became president of the Chinese Republic (1912) Wu K'ai-shêng was made a member of the President's secretarial staff. In 1916 he served temporarily as vice-president of the Department of Education. Like his father, he was an excellent writer, leaving several literary collections, including one entitled 北江先生文集 *Pei-chiang hsien-shêng wên-chi*, 7 *chüan* (1924). He published several text-books, among them the 國文教範 *Kuo-wên chiao-fan*, 4 *chüan* (1910), a collection of model essays; and the 桐城吳氏文法教科書 *T'ung-ch'êng Wu-shih wên-fa chiao-k'o-shu*, 2 *chüan* (1904), a Chinese reader. He also translated a number of Japanese works.

[Chang Chiang-ts'ai, *Wu Chih-fu hsien-shêng nien-p'u*, printed in the 雙肇樓叢書 *Shuang-chao lou ts'ung-shu* (1928, not consulted); 1/491/20b; 5/81/15a; Ho T'ao (see above), *Ho hsien-shêng wên-chi* (1914) 3/34a, 38b; Inaba Iwakichi, "The Ch'ing Scholar, Wu Ju-lun" (in Japanese) in 太陽 *Taiyō*, vol. 8, no. 6 (1902) with photographs of Wu and of the Lien-ch'ih Academy; Portrait in *Chung-hua chiao-yü chieh* (see bibl. under Sun Chia-nai) vol. 24, no. 11 (1937); Shu Hsin-ch'êng, 近代中國教育史料 *Chin-tai Chung-kuo chiao-yü shih-liao*, vol. 1 (1928) pp. 77–161, vol. 3, pp. 1–4; *T'ung-ch'êng wên-hsüeh yüan-yüan k'ao* (see bibl. under Fang Tung-shu) *chüan* 10; collected works and diaries mentioned above.]

Hiromu Momose

WU Jung-kuang 吳榮光 (T. 伯榮 H. 殿垣, 荷屋), Feb. 15 (?), 1773–1843, Sept. 27, official, was a native of Fo-shan (Nan-hai), west of Canton. He came from a wealthy family engaged in the sale of salt. He passed the metropolitan examination of 1799, and so belonged to one of the most celebrated classes of *chin-shih* in the Ch'ing period (see under Juan Yüan), being one of seventy-three competitors in that year who entered the Hanlin Academy. Among the others, the following may be mentioned: Yao Wên-t'ien, Wang Yin-chih, T'ang Chin-chao, Chang Hui-yen, Ch'ên Shou-ch'i [*qq. v.*], Pao Kuei-hsing (see under Ch'ên Shou-ch'i), Shih Chih-yen (see under Hsü Tzŭ), Wu Tzŭ (see under Wu Hsi-ch'i), Kuei-fang (see under Tsang Yung), Po Jung 白鎔 (T. 小山 H. 冶源, 1769–1842, president of the Board of Works, 1833–34), Chang Chu 張澍 (T. 伯瀹 H. 介侯, 1781–1847, June 20), and Lu K'un 盧坤 (T. 靜之 H. 厚山, posthumous name 敏肅, 1772–1835, governor-general at Canton, 1832–35). Among the *chin-shih* of that year who were not members of the Hanlin Academy we may mention: Hsü Tsung-yen, Chu Kuei-chên, Hao I-hsing [*qq. v.*], K'ang Shao-yung (see under Li Chao-lo), Liu T'ai-tou (see under Liu T'ai-kung), and Hu Ping-ch'ien 胡秉虔 (T. 伯敬 H. 春喬, d. 1826?).

On becoming a Hanlin compiler in 1801, Wu Jung-kuang served in various literary capacities, and in 1805 was made a censor. In 1808 he was sent to Tientsin to supervise the transport of grain. A year later, when several subordinates were found to have stolen some rice from government boats, he was cashiered for his failure to prevent this loss. Nevertheless, his friends in Peking gathered together sufficient funds to purchase for him in 1810 the rank of an assistant department director in a Board. In 1812 he was appointed to the Board of Punishments and four years later—shortly after he was raised to a department director—he was named to serve concurrently as a secretary in the Grand Council. From 1818 to 1831 he held the following posts: intendant of Shan-An Circuit (southern Shensi, 1818–20) and of the salt administration in Fukien (1820–21); provincial judge of Fukien (1821–22) and of Chekiang (1822–23); financial commissioner of Kweichow (1823–25), of Fukien (1826–28), and of Hunan (1831).

Promoted in 1831 to be governor of Hunan, Wu Jung-kuang showed his abilities by quelling a rebellion of Yao tribesmen at Yung-chou. On being informed of the revolt, early in 1832, he

immediately left Changsha to command the troops at Yung-chou and thus prevented the disturbance from spreading. Later, when the governor-general, Lu K'un, and the Imperial Commissioner, Hsi-ên (see under Ying-ho), arrived, Wu was ordered back to Changsha to supervise the dispatch of supplies to the front. When, after a few months, the revolt was put down, Hsi-ên was raised to a prince of the blood of the eighth degree (Fu-kuo kung) and Lu K'un was given a minor hereditary rank, but Wu was not rewarded. In 1836, for failure to report minor offenses of a subordinate, he was degraded. In 1837 he was again made financial commissioner of Fukien. Three years later he was called to Peking for an audience at which Emperor Hsüan-tsung declared him too old to continue in service and ordered him to retire. Reluctantly he accepted the decision and went back to Canton where he concentrated for some time on the printing of his own works. In 1842, owing to the threat of a British invasion, he went to live in Kweilin, Kwangsi, where he died in the following year.

A prolific writer, Wu Jung-kuang left a number of works on various subjects. His literary collection (printed 1841–43), entitled 石雲山人集 *Shih-yün-shan-jên chi*, contains 23 *chüan* of verse, 5 *chüan* of essays, and 6 *chüan* of memorials. His study notes on laws and regulations, entitled 吾學錄 *Wu-hsüeh lu*, 24 *chüan*, were printed in 1832 in Hunan with the aid of Huang Pên-chi 黃本驥 (T. 伯良 H. 虎癡, *chü-jên* of 1821). He prepared a chronological table of Chinese historical events with dates of birth and death of famous people, entitled 歷代名人年譜 *Li-tai ming-jên nien-p'u*, 11 *chüan*, printed in 1875 by a fellow townsman, Chang Yin-huan [*q. v.*]. He is also credited with having written a work on the *Classic of Changes*, entitled 易證 *I-chêng*, and a commentary on the Classics, entitled 閩湘講義 *Min Hsiang chiang-i*.

As a collector of antiques and paintings, Wu Jung-kuang left several works in these fields. He intended to compile a supplement to Wang Ch'ang's [*q. v.*] *Chin-shih ts'ui-pien*, but succeeded only in completing a short work in 5 *chüan* containing some inscriptions on bronzes, entitled 筠清館金文 *Yün-ch'ing kuan chin-wên*, printed in 1840. A list of his collection of bronzes and inscriptions on stone, entitled *Yün-ch'ing kuan chin-shih wên-tzŭ mu* (金石文字目), exists only in manuscript. He also made (in 1841, as the title indicates) a list of the paintings and calligraphy in his collection, entitled 辛丑銷夏記 *Hsin-ch'ou hsiao-hsia chi*, 5 *chüan*; his comments and notes concerning them are highly regarded by collectors. Some of his examples of famous calligraphy, written up to the close of the Yüan period, he caused to be incised on stone in 1830. Rubbings from these stones, known as *Yün-ch'ing kuan fa-t'ieh* (法帖), 6 *chuan*, were reproduced lithographically in 1909 by a great-grandson, Wu Wo-yao (see below).

Wu Jung-kuang had a younger brother, Wu Mi-kuang 吳彌光 (T. 章垣 H. 樸園, 1789–1871, *chü-jên* of 1834), who was likewise a writer. He compiled a collectanea, in two series, of works relating to the history of the Ming period. The first series, entitled 勝朝遺事初編 *Shêng-ch'ao i-shih ch'u-pien*, printed in 1842, contains 32 items; the second series, *Shêng-ch'ao i-shih êr-pien*, contains 18 items. A daughter of Wu Jung-kuang, named Wu Shang-hsi 吳尚熹 (T. 祿卿 H. 小荷), showed some ability in painting and poetry.

The eminent novelist, Wu Wo-yao 吳沃堯 (1867–1910), was a great-grandson of Wu Jung-kuang. He is better known by his *tzŭ* as Wu Chien-jên 趼人 (繭人), or by his pen-name Wo-fo shan-jên 我佛山人 (Buddha's Hermit), which by a clever pun may be read as Wo Fo-shan jên (I am a native of Fo-shan). Apparently he went to Shanghai early in the 1890's and took up the writing of short stories and novels which appeared in various local newspapers and magazines. His sympathies were with the Reformers of 1898 (see T'an Ssŭ-t'ung) and, like many other writers of his day, he realized that the unenlightened and corrupt officials who had resisted reform were in large measure responsible for the nation's suffering and humiliation. Hence the ineptitude of the official class became the main theme of short-story writers in the first decade after 1900. Taking as their pattern the great satirical novel of the eighteenth century, *Ju-lin wai-shih* (see under Wu Ching-tzŭ), they prepared for popular serial publication loosely-connected stories in which the incompetence of the old-style officials was clearly set forth. They thus helped to pave the way for the overthrow of the monarchy in 1911. In these writings the prevailing Japanese influence clearly appears, for it was not until late in the 1920's that Western influences became prominent. The novel by Wu Wo-yao which displays these features most conspicuously is entitled 二十年目覩之怪現狀 *Êr-shih nien mu-tu chih kuai hsien-chuang*

(Weird Things My Eyes Have Seen These Past Twenty Years). Appearing first as a serial, it was published in 1907 in book form. Two other novels by him may here be mentioned: 恨海 *Hên-hai* (A Sea of Regrets), dealing with the Boxer Uprising, and 九命奇冤 *Chiu-ming ch'i-yüan* (Nine Strange Deaths), a detective story.

Other contemporary novels of the same character are: *Lao-ts'an yu-chi*, by Liu Ê [*q. v.*]; *Nieh-hai hua*, by Tsêng P'u (see under Hung Chün); and 文明小史 *Wên-ming hsiao-shih* and 官場現形記 *Kuan-ch'ang hsien-hsing chi*, both by Li Pao-chia 李寶嘉 (T. 伯元 H. 南亭亭長, 1867–1906).

[2/38/32b; 3/199/4a; 19/己上/35b; 20/4/00; 21/9/10a; 24/51/7a; A-ying, 晚清小說史 *Wan-Ch'ing hsiao-shuo shih* (1937); *Shih-yün shan-jên chi*, poems 20/1b, 21 *hsü* 1a; *Fo-shan chung-i-hsiang* (忠義鄉) *chih* (1923).]

FANG CHAO-YING

WU K'o-tu 吳可讀 (T. 柳堂), 1812–1879, Apr. 25, was a native of Kao-lan (Lanchow), Kansu. He became a *chü-jên* in 1835 and served as sub-director of schools of Fu-ch'iang, Kansu (1848–50). In 1850 he became a *chin-shih* and was appointed a secretary in the Board of Punishments, later rising to be an assistant sub-director. In 1859 he served as one of the assistant examiners during the provincial examination held in Peking. A year later, when the Allied British and French troops were approaching Peking (see under I-hsin), and the residents of the capital were moving out of the city, he was looking after his aged mother, then seriously ill. She died on September 26, 1860. On October 15, two days after the Allies entered Peking, he sent his family with the coffin of his mother to Paoting and thence to Kansu, he himself following later. He left an account of his experiences during those days in Peking when the Allied forces pressed on to the city.

During the mourning period for the death of his mother, Wu K'o-tu was back in Lanchow where he headed the Academy, Lan-shan Shu-yüan 蘭山書院. At the same time he was ordered to assist the local authorities in organizing a militia to fight the Mohammedan rebels. In 1862 he served on the staff of Grand Councilor and Acting Governor-general Shên Chao-lin 沈兆霖 (T. 尺生, 子箕 H. 雨亭, 朗亭, 萸井生, posthumous name 文忠, 1801–1862), in the latter's campaign against the Salar rebels of Sining. The rebellion was suppressed, but Shên was drowned in a freshet from a mountain stream. Wu himself returned safely to Lanchow, and about the year 1863 went to Peking where he was reinstated in his original post. In time he rose to be a department director and then a censor. In the latter capacity he commented in a memorial, in 1873, on the question of the Emperor's audience with foreign envoys. Early in that year the envoys had demanded an audience, but since they would not perform the ceremony of *kowtow*, the Court hesitated to grant it. Wu reproved the courtiers for paying attention to these small matters while overlooking the great concessions that were then being made to foreigners, and advised the Emperor to receive the envoys without the *kowtow* ceremony. The audience finally took place on June 29, 1873 (see under Tsai-ch'un).

Early in 1873, during the campaign against the Mohammedan rebels in Kansu and Turkestan (see under Tso Tsung-t'ang), a general, Ch'êng-lu 成祿, was accused by Tso Tsung-t'ang [*q. v.*] of having misappropriated military funds and of having disobeyed orders. That general was arrested in May and, after being tried in Peking, was sentenced to imprisonment awaiting execution. In January 1874 Wu K'o-tu, in a memorial to the throne, enumerated the crimes of the offender and argued for immediate execution, but the Grand Council advised the Emperor that the original sentence should stand. Highly incensed, Wu submitted a second memorial asking again for immediate execution, pledging his own life as a guarantee that the punishment was justified. He declared that he would not mind being imprisoned while the justice of his charge was being verified—or even being executed—so long as that general was forthwith beheaded. Confronted with this memorial, the Grand Councilors advised the Emperor to begin an investigation of Wu's sources of information. The Emperor, however, ignored the advice and punished Wu by lowering his rank three grades. Without waiting for an appointment, Wu returned at once to Lanchow where he was engaged by Tso Tsung-t'ang to head the Lan-shan Academy for a second time.

In 1876, nearly two years after Emperor Mu-tsung died, Wu was recalled to Peking and was appointed a secretary in the Board of Civil Appointments. According to Li Tz'ŭ-ming [*q. v.*], he led a quiet life in Peking, declining to join other officials in any sort of conviviality. In March 1879 he volunteered to serve on the commission to escort the coffin of Emperor Mu-tsung to the

Eastern Mausoleum for interment there. The ceremonies ended on April 17 but, instead of returning to Peking, he remained behind to dwell in a nearby Taoist monastery at Chi-chou. There, in the daytime, he took long walks in the hills and at night was busily occupied in writing. The result was a memorial to the throne, and two letters: one to the Taoist abbot and the other to his son, Wu Chih-huan 吳之桓 (T. 西白), then a secretary of the Board of War. On April 25 he took a dose of poison. His letter to the abbot was really intended for the eyes of the magistrate, to inform him that he died by his own hand and to give instructions concerning the burial of his remains in Chi-chou, near the tomb of the Emperor whose rights he had upheld. In the second letter he advised his son to leave Peking, and gave instructions about family matters.

Wu's main purpose in committing suicide was to have the memorial he had written submitted to the throne. No minor official, except a censor, had the right to memorialize the throne directly. Infringement of the rule would subject him to punishment and to a charge that he was seeking notoriety. A minor official might request a higher one to transmit a memorial, but the latter by reading and transmitting, and so presumably approving it, would be held equally responsible with the writer. Wu was certain that no high official could be found who would transmit the memorial, and certain also that he himself would be branded as a trouble-maker if he lived after the memorial was made known. For in his memorial he openly accused the Dowager Empresses (see under Hsiao-ch'in) of having erred in selecting, as heir to the throne, one (Emperor Tê-tsung) of the same generation of Emperor Mu-tsung, instead of one of the next generation as the laws of the dynasty required (see under Tsai-ch'un). He suggested that the Dowager Empresses might correct their error by announcing once more, but in more reassuring terms, that among the prospective sons of Emperor Tê-tsung, only the one who had been designated heir to the deceased Emperor (Mu-tsung) could rightfully inherit the throne.

Although the suggestion was treated by the Court as pointless, Wu K'o-tu, by his dramatic death, did register, against Empress Hsiao-ch'in in particular, a protest that was heard throughout the land. He chose suicide as preferable to inevitable punishment—but more especially to make certain that the document would not be shelved and that he himself would not be branded as insane. The Empress Dowager, on her part, was quite willing to reiterate her statement that the future heir to Emperor Tê-tsung would at the same time be the heir to the deceased Emperor Mu-tsung. She conferred on Wu the posthumous rank of a fifth-grade official, and so showed that she could also be generous. The case was thus disposed of at the Court.

The remains of Wu K'o-tu were properly buried in Chi-chou as he wished, under the able direction of the magistrate, Liu Chih-yen 劉枝彥, and a temple was raised at his tomb with funds contributed by his admirers. Eulogies and poems, written by many people, including his friends, Chang Chih-tung and Chang P'ei-lun [*qq. v.*], were collected and printed in 1880 under the title, 吳柳堂先生誄文 *Wu Liu-t'ang hsien-shêng lei-wên*. This was expanded in 1883 by adding facsimile reproductions of his letters to the abbot and to his son. There is a portrait of Wu in the latter edition. His literary collection, entitled 攜雪堂全集 *Hsi-hsüeh t'ang ch'üan-chi*, was printed in 1893. A translation of his Memorial and of his Last Will and Testament appears in Evan Morgan's *A Guide to Wênli Styles and Chinese Ideals* (1912) p. 258–278.

[1/451/1a; 5/54/25b; *Kansu t'ung-chih* (1909) 64/29b, 87/26a; Li Tz'ŭ-ming, *Yüeh-man t'ang jih-chi* 32/7b; Tso Shun-shêng, *Chung-kuo chin pai-nien shih tzŭ-liao hsü-pien* (1933, see under Li Hsiu-ch'êng), pp. 125–32; *Ch'ou pan I-wu shih-mo* (see under I-hsin) T'ung-chih 90/35a; Morse, H. B., *The International Relations of the Chinese Empire*, vol. 2, pp. 279–81.]

FANG CHAO-YING

WU Li 吳歷 (T. 漁山 H. 墨井道人), 1632–1718, Feb. 24, artist and Chinese Catholic priest, was a native of Ch'ang-shu, Kiangsu. An ancestor, ten generations back, named Wu No 吳訥 (T. 敏德 H. 思庵, 1372–1457, posthumous name 文恪), held the rank of a vice-president of the Censorate at Nanking. Wu Li, whose original name was Wu Ch'i (啟)-li, was the youngest of three sons. His father died shortly after he was born and consequently he was brought up by his mother. He learned to write verse, to paint, and to play the lute (*ch'in*). He studied painting under Wang Shih-min and Wang Chien [*qq. v.*] and was an intimate friend of another famous painter, Wang Hui [*q. v.*]. By 1660 his painting and his poetry won the praise of Ch'ien Ch'ien-i [*q. v.*]. About this time he studied Confucian philosophy under Ch'ên Hu (see under Lu Shih-i) in whose company he was for several years. He

also became an intimate friend of a learned Buddhist priest. Another friend with whom he frequently associated was Hsü Chih-chien 許之漸 (T. 儀吉 H. 青嶼, *chin-shih* of 1655), a censor who was cashiered in 1665 when accused by Yang Kuang-hsien [*q. v.*] of having written a preface to a work propagating the Christian faith. In 1669 Yang lost his power, and all who had been condemned on his accusation were pardoned. When Hsü Chih-chien returned to Peking in 1670, Wu Li accompanied him and during his stay of more than a year in the capital he met many famous poets of the day.

It seems that after his return to Ch'ang-shu Wu's contacts with the Jesuit missionaries became more frequent. In the early Ch'ing period Ch'ang-shu was one of the centers of missionary activity (see under Ch'ü Shih-ssŭ) the church in that place occupying the traditional site of the home of Yen Yen 言偃 (T. 子游, b. ca. 506 B.C.), a disciple of Confucius. Since Wu's ancestral home was very near the church, he must often have met the missionaries. In or before 1676 he became acquainted with Father François de Rougemont 魯日滿 (T. 謙受, 1624–1676) who perhaps influenced him in his decision to embrace the Christian faith. Thereafter he had little or no association with Buddhist monks, but there are records of his meeting with Chinese members of the Catholic Church, among them the descendants of Sun Yüan-hua [*q. v.*]. He was baptized under the name Simon-Xavier, probably about 1679–80. In 1681 he decided to accompany Father Philippe Couplet 柏應理 (T. 信末, 1624?–1692) to Rome, but after reaching Macao he was for some reason detained there and Couplet left in December without him. Owing to the death of his mother and his wife, and the marriage of his two daughters, Wu had no family ties or obligations, and in 1682 at the age of fifty-one (*sui*), he entered the novitiate of the Society of Jesus at Macao. In 1685 he was still studying in Macao, and so may have attended the ceremonies at which the Chinese Dominican, Lo Wên-tsao 羅文藻 (Western name, Gregory Lopez, d. 1691), was consecrated (at Canton on April 8) Bishop of Basilinopolis and Vicar Apostolic of Nanking—the first Chinese Bishop in the Catholic Church. After studying Latin and ecclesiastical subjects for six years, Wu Li was finally admitted to the priesthood. On August 1, 1688, he and two other Chinese were ordained by Lo Wên-tsao. His life at Macao during these years of study is described in part in a collection of his poems which he entitled 三巴集 *San-pa chi*, in reference to St. Paul's (San Paulo) Cathedral where he had studied the Christian way. (That Cathedral, erected in 1602, was destroyed by fire in 1834 and only the façade is now standing.) Two manuscript copies of the *San-pa chi* are preserved in the mission library at Zikawei, Shanghai, and also a supplement in manuscript called *San yü* (餘) *chi*. In 1688 Wu adopted the surname A Cunha.

From 1689 to 1695 Wu Li was busily engaged in missionary work in Kiangsu, especially in Nanking and Shanghai. From 1695 onward, he worked chiefly in the neighborhood of Chia-ting, northwest of Shanghai; and from 1699 to 1702 was probably in charge of the mission at that place. After 1704 he seems to have spent most of his time in Shanghai where he died and was buried. The monument marking his tomb, which was erected by Father Manoel Mendes 孟由義 (T. 居仁, 1656–1743), is preserved in the church at Zikawei. In 1719, a year after his death, his poems were printed by a disciple, under the title 墨井詩鈔 *Mo-ching shih-ch'ao*, 2 *chüan*, together with a collection of his colophons on paintings, entitled *Mo-ching hua-pa* (畫跋), 1 *chüan*. His religious and philosophical sayings, composed during the years 1696–97, were recorded by a disciple in a work entitled 口鐸 *K'ou-to*.

Little is known about the last years of Wu Li's life; apparently he was so occupied with his religious duties that he lost touch with many of his friends. There is a story, told by Chang Kêng (see under Ch'ên Shu), that Wu offended Wang Hui by refusing to return a painting he had borrowed from him. But certain poems and paintings prove this story to be false, showing, on the contrary, that the two artists, who were born in the same year and who died about a hundred days apart, were always devoted friends. Equally unfounded is the assertion that Wu Li learned Western methods of painting which he applied to his work. None of his paintings show a Western influence.

Though comparatively few of Wu Li's paintings are extant, they insure him a place among the great artists of the Ch'ing period. Forty-two photogravures of his painting and of his calligraphy appear in *Variétés Sinologiques* (no. 37).

[1/509/3b; 3/465/23a; 20/1/00; 26/1/32b; 27/4/4b; Ch'ên Yüan 陳垣, "In Commemoration of the Two Hundred and Fiftieth Anniversary of Wu Li" (in Chinese), in *Fu-jên hsüeh-chih* (see bibl. under Liu Pao-nan), vol. 5, nos. 1, 2 (1936);

idem, chronological biography vol. 6, nos. 1, 2 (1937); *Ku-kung chou-k'an* (see bibl. under Na-yen-ch'êng), nos. 88, 144; L.T.C.L.H.M.; Pfister, *Notices*, pp. 395, 396; Tchang and de Prunelé, "Le Père Simon A Cunha S.J.", *Variétés Sinologiques*, no. 37; Moule, A.C. *New China Review*, vol. 3, pp. 138–139; Ch'ên Yüan, "Wu Yü-shan" (put into English by Eugene Feifel), *Monumenta Serica* vol. 3 (1938) pp. 130–706.]

FANG CHAO-YING

WU-pai. See under Ubai.

WU Ping-chien (Woo Pingkien) 伍秉鑑 (T. 成之 H. 平湖), 1769–1843, Sept. 4, merchant, known to Westerners as Howqua, was a native of Canton where his ancestors had moved from Ch'üan-chou, Fukien, at the beginning of the Ch'ing period. His father, Wu Kuo-ying 伍國瑩 (T. 明石 H. 琇亭, 1731–1800), whom Western traders popularly called Howqua (Hao-kuan 浩官), began about 1777 to trade in a small way with foreigners, but launched out about 1784 as a member of the Co-hong (see under Li Shih-yao) or guild of merchants which monopolized the foreign trade. He was expelled early in 1789 owing to inability to pay a heavy tax levied by the Hoppo or Superintendent of the Canton Maritime Customs. Wu Kuo-ying's second son, Wu Ping-chün 伍秉鈞 (T. 鴻之 H. 衡坡, 1767–1801), who inherited his father's firm, styled I-ho (Ewa 怡和), was chosen in 1792 one of six members added to the Co-hong, and a few years later became one of the most prosperous foreign traders in Canton. He was called by Westerners by his popular name Puiqua (P'ei-kuan 沛官).

Wu Ping-chien was the third son of Wu Kuo-ying. He had several other personal names such as Tun-yüan 敦元, Ch'ing-ch'ang 慶昌 and Chung-ch'êng 忠誠. When he succeeded to the I-ho Hong in 1801, and to membership in the Co-hong, he was known to Westerners as Puiqua, a name which he inherited from his brother; but in 1827, with the approval of the Western merchants of Canton, he changed it to Howqua, the name previously applied to his father. In a few years (1801–09) Wu Ping-chien became the most prosperous member of the Co-hong, outrivalling P'an Yu-tu (see under P'an Chên-ch'êng) and others. But his wealth made him a conspicuous mark for grasping officials. In 1813, when the Hoppo created two supervisors from among senior members of the Co-hong, Wu Ping-chien was made one of them. In the following year, however, this system was abolished, and P'an Yu-tu was made chief of the Co-hong. About a year later (1815) P'an resigned the post and Wu Ping-chien succeeded him. In 1826 Wu retired from business, and was succeeded by his fourth son, Wu Yüan-hua 伍元華 (T. 良儀 H. 春嵐, 1801–1833), the third Howqua. Several years later, however, being accused of an illegal opium trade Wu Yüan-hua lost his position as chief of the Co-hong and was temporarily (1831) imprisoned. After his death in 1833 he was succeeded as Hong merchant by his brother, Wu Ch'üng-yüeh [*q. v.*].

As the most prosperous foreign trader during the first half of the nineteenth century, Wu Ping-chien amassed a large fortune which is reported to have amounted in 1834 to some twenty-six million Spanish dollars. Like other wealthy members of the Co-hong, he was often obliged to pay for debts contracted jointly when his fellow Co-hong members were unable to meet their obligations. Once he is said to have put up a million Spanish dollars for three of his partners. He also made several large contributions to the government—in one instance 1,100,000 Spanish dollars (1841) as part of the indemnity to Great Britain. For his financial contributions to the Court he was honored late in life with the rank of financial commissioner.

[Liang Chia-pin (see bibl. under Li Shih-yao), *Kwangtung shih-san-hang k'ao* (1937), pp. 288–93; Morse, H. B., *The Chronicles of the East India Company Trading to China*, vols. II–IV (1926) *passim* (with portrait); Hunter, W. C. *The Fan Kwae at Canton* (1911) *passim* (with portrait).]

HIROMU MOMOSE

WU San-kuei 吳三桂 (T. 長伯, 月所 ?), 1612–1678, Oct. 2, general, founder of the short-lived Kingdom of Chou 周 (1673–1681), was a native of Liaotung where his family had migrated from Kao-yu, Kiangsu. His father, Wu Hsiang 吳驤 (襄), T. 雨環, (a military *chin-shih* of 1622, d. 1644), served the Ming House as an officer guarding the frontiers in Liaotung against the Manchus. In 1631 Tsu Ta-shou [*q. v.*], whose sister was the second wife of Wu Hsiang, was beseiged at Ta-ling-ho and was later forced to surrender to the Manchus. For his failure to go to the aid of Tsu, Wu Hsiang was dismissed from the army. But volunteering in the following year to fight the rebels who were under the leadership of K'ung Yu-tê [*q. v.*] at Lai-chou, Shantung, he was, after several victories, reinstated and given a minor hereditary rank. Wu

San-kuei, having become a military *chü-jên*, also served in this campaign in Shantung with the rank of major. When Wu Hsiang returned to Liaotung (1634) his son must have gone with him, for in 1637 Wu San-kuei is mentioned in a memorial on military defense as in command of 1,600 soldiers. Two years later he is referred to as an acting brigade-general in charge of reservist training camps (團練總兵), and in 1640 as full brigade-general at Liaotung (遼東總兵).

In 1644, when Li Tzŭ-ch'êng [*q. v.*] was pressing on Peking, Emperor I-tsung (see under Chu Yu-chien) designated Wu San-kuei P'ing-hsi po 平西伯 "Earl Who Pacifies the West", and ordered him to come to the rescue of the capital. Wu Hsiang, who had retired in or before 1637, was then living in Peking and was ordered to assist in commanding the local defenders. Wu San-kuei delayed in coming to the rescue of Peking; and, having learned on the way that the city had fallen to the rebels, turned back to Shanhaikuan, perhaps to await developments. It is commonly believed that he was about to surrender to Li Tzŭ-ch'êng who was holding his father (Wu Hsiang) as a hostage. But after learning that the rebel leader had taken his favorite concubine, Ch'ên Yüan 陳沅 or Ch'ên Yüan-yüan 陳圓圓, he decided to oppose him. Li personally led an army eastward to subdue Wu, thus practically driving him into the arms of Dorgon [*q. v.*], the Manchu regent, who was stationed with his army not far from Shanhaikuan. Wu besought the aid of Dorgon against the rebel and, for such aid, promised him additional territory. But Dorgon preferred to take advantage of the situation to effect the conquest of China—which had been his purpose in camping near the border. Pressed from both sides, Wu chose to surrender to the Manchus, and in return was invested by Dorgon with the title, "Prince Who Pacifies the West". They met east of Shanhaikuan on May 27, 1644, and in a few days their combined forces routed Li's large army in several engagements. As Li was retreating towards Peking he had Wu Hsiang and his entire family executed. Seeing the futility of defending Peking, however, Li evacuated it on June 4, 1644, and two days later Dorgon entered. In October, after Emperor Shih-tsu and the Manchu government had been transferred to Peking, the title, "Prince Who Pacifies the West", which had been conferred on Wu, was finally confirmed. At this time a message came from Chu Yu-sung [*q. v.*], the Ming prince at Nanking, conferring on Wu San-kuei the rank of Duke of Chi (薊國公), but Wu declined it.

For nearly thirty years Wu San-kuei fought for the cause of the Manchus and served them as an official. In 1644 he accompanied Ajige [*q. v.*] in pursuit of Li Tzŭ-ch'êng to Shensi, Honan, and finally to Hupeh. After Li's death Ajige and Wu sailed down the Yangtze River to Kiangsi and returned to Peking in September 1645. For his share in these exploits, Wu was granted the title of Ch'in-wang 親王 or prince of the blood of the first degree, and was ordered to station his soldiers at Chinchow. However, not long after he arrived at the garrison post, he asked to be relieved of the title, Ch'in-wang, and his request was granted. In 1647 K'ung Yu-tê, Kêng Chung-ming, Shang K'o-hsi [*qq. v.*]—the three Ming generals who had gone over to the Manchus in 1633—were sent to South China to war against the Ming prince, Chu Yu-lang [*q. v.*]. Wu asked to be sent to active duty also, and in 1648 he was transferred with his men to Hanchung, Shensi, where he quelled several local uprisings, occasionally advancing into Szechwan to fight against the Ming troops. Successful in several battles, he was given, in 1652, an increase in salary. Meanwhile his eldest son, Wu Ying-hsiung 吳應熊 (d. 1674), was created a viscount of the third class and married Princess K'o-ch'un (恪純公主, 1642–1705?), the youngest half-sister of Emperor Shih-tsu.

The war against the Southern Ming troops took a sharp turn in 1657 when Sun K'o-wang [*q. v.*] surrendered to Hung Ch'êng-ch'ou [*q. v.*] in Changsha, Hunan. Invested with the title "Generalissimo Who Pacifies the West" (平西大將軍), Wu San-kuei was ordered to lead an army from Szechwan to Kweichow where two other armies were to join him, one from Hunan, the other from Kwangsi. After the fall of Kweiyang (Kweichow) these armies advanced on Yunnanfu where Chu Yu-lang had established his Court. Early in 1659 the latter was forced to seek refuge in Burma with Li Ting-kuo [*q. v.*], after which the entire province of Yunnan was pacified. At the suggestion of Hung Ch'êng-ch'ou, Wu was given both civil and military control of that province. Early in 1661 he led an army into Burma, defeated Li Ting-kuo, and advanced within sixty *li* of Mandalay, then the Burmese capital. The Burmese were forced to surrender Chu Yu-lang and his followers. Chu was escorted to Yunnan, and there was put to death by strangling. With the collapse of the Ming regime, Wu was again promoted to the rank of Ch'in-wang, his jurisdic-

tion extending to Kweichow. He engaged in several successful campaigns against hostile aborigines, confiscated their lands, and established a number of new magistracies. His revenues increased, as did also his fame as a feudal lord.

Meanwhile Shang K'o-hsi in Kwangtung and Kêng Ching-chung [q. v.] in Fukien enjoyed almost the same privileges as Wu San-kuei. Sun Yen-ling [q. v.] and his wife (daughter of K'ung Yu-tê) succeeded K'ung as heads of the government of Kwangsi. Of these four feudatories, that of Wu was by far the most powerful. By 1660 his army cost the national treasury more than nine million taels annually. When the Board of Revenue recommended the disbandment of some of his forces, he found ample excuse for retaining them, either by initiating a campaign into Burma or by fighting aboriginal tribes. Meanwhile he built palaces for himself, increased taxes, established monopolies on salt wells, gold and copper mines, and on the trade in ginseng and rhubarb. He also carried on a prosperous trade with the Tibetans. As his wealth increased, the number of ambitious and talented men in various fields who were attracted to his service increased also. Before long his appointments had to be regarded as valid, even though the Board of Civil Office had already appointed others. This power, which came to be known as Hsi-hsüan 西選, "Selection by the Pacificator of the West," gave him control not merely of Yunnan and Kweichow but virtually also of Hunan, Szechwan, Shensi and Kansu. In 1667 he sent up his resignation to the throne on grounds of old age and weakening eyesight. The Court in Peking decided to accept it, but was forced to reconsider on the unanimous plea of the higher officials of Yunnan and Kweichow. By this time the annual expense of Wu's armies reached twenty million taels and, to cover it, funds had to be taken from the revenues of Kiangnan.

In 1673 Shang K'o-hsi, forced by the unruliness of his son, Shang Chih-hsin [q. v.], memorialized the throne of his desire to pass his last days in Liaotung. Not only was his request granted, but his feudatory in Kwangtung was abolished, and all the soldiers under his command were ordered to be transferred. Prior to the execution of this order Wu San-kuei and Kêng Ching-chung had submitted similar memorials as 'feelers'. Officials in Peking were divided into two factions—those favorable to the abolition of the feudatories, and those opposed. The former group won; although in the minority, they were led by Mingju and Mishan [qq. v.], and had the youthful Emperor Shêng-tsu on their side. Fully conscious of the import of this decision, Wu set up the standard of revolt on December 28, 1673, murdering the officials opposed to him, including Chu Kuo-chih, the governor (see under Yeh Fang-ai and Chin Jên-jui). Calling his dynasty Chou, and styling himself commander-in-chief of all the armies of the country (天下都招討兵馬大元帥), he ordered the restoration of Ming customs and ceremonies. Early in 1674 his armies occupied Kweichow and Hunan, and he himself went to Ch'ang-tê, Hunan, to direct the campaign.

If Wu had hurried northward, it is possible that his revolt would have been successful. Instead he lingered in Hunan during the first few months of 1674, perhaps in the hope of sparing the life of his son, Wu Ying-hsiung, who was detained as a hostage in Peking. He addressed a memorial to Emperor Shêng-tsu, declaring his intention of restoring the Ming regime, and even promised him the whole of Korea if he would consent to lead the Manchus back to Manchuria. Infuriated, the Emperor ordered the execution (1674) of Wu Ying-hsiung, and thereupon Wu declared war. But it was too late—his delay afforded the Manchus time to concentrate troops on the northern bank of the Yangtze River in Hupeh, and so stem his northward push. Nevertheless, not a few generals in Szechwan, Kwangsi, and Fukien came to his aid. A detachment went to Kiangsi and occupied a number of cities. The allegiance of Wang Fu-ch'ên [q. v.] brought the northwestern provinces to Wu's side, and although Wu did not win a decisive battle, he held his ground in Hunan during 1675. Early in 1676 Shang Chih-hsin [q. v.] joined the rebellion and took reinforcements from Kwangtung to Kiangsi. But with the surrender of Wang Fu-ch'ên to the Manchus in Kansu, and of Kêng Ching-chung in Fukien, the tide turned. Before long Shang Chih-hsin also surrendered (1677), and Sun Yen-ling would have followed suit if he had not been murdered by Wu's men. In 1677 Wu suffered several reverses in Kiangsi and Hunan. Retreating to Hêng-chou, Hunan, he proclaimed himself Emperor of the Chou Dynasty on March 23, 1678, with the reign-title Chao-wu 昭武. But the situation grew increasingly unfavorable to him. Five and a half months later he died of dysentery. His eldest grandson, Wu Shih-fan 吳世璠, son of Wu Ying-hsiung, having been given the designation T'ai-sun 太孫 "Imperial Eldest Grandson," ruled from Yun-

nanfu; and, beginning in 1679, took the reign-title, Hung-hua 洪化. By this time Wu Shih-fan's authority extended only to Yunnan, Kweichow and parts of Hunan, Szechwan and Kwangsi. Late in 1679 Kwangsi went over to the Ch'ing side, and early in 1680 Szechwan was taken by Chao Liang-tung [q. v.], a Ch'ing general. The latter marched on Kweiyang, while Jangtai [q. v.] advanced from Hunan, and Laita (see under Gubadai) from Kwangsi. The pacification of Kweichow in 1681 confined Wu Shih-fan entirely to Yunnan. Beseiged in his capital for several months, he finally committed suicide (Dec. 7, 1681), thus ending the rebellion begun by Wu San-kuei eight years earlier. In Chinese accounts this war is known as *San-fan chih luan* 三藩之亂, the "War of the Three Feudatories," the leaders being Kêng Ching-chung, Shang Chih-hsin, and Wu San-kuei.

After the war, most of the officials who had served under Wu, and were later forced to surrender, were executed. A few military officers who had surrendered earlier were highly honored. For example, Lin Hsing-chu (see under Pengcun), who surrendered in 1678, was made a marquis and later served in the war against the Russians at Albazin.

A painting depicting Wu San-kuei in Ming costume, watching a quail-fight, is preserved in the Palace Museum, Peiping. Before proclaiming himself Emperor Wu San-kuei issued copper cash bearing the reign-title Li-yung 利用. Later he and his grandson issued coins with the respective reign-titles, Chao-wu and Hung-hua (see above). As to Ch'ên Yüan, it is said that she accompanied Wu to Yunnan, but in later years became a nun.

1/480/1a; 2/80/1a, translated by E. Hauer under the title "General Wu San-kuei," in *Asia Major*, IV, 4, pp. 563-611, 1927; Wei Yüan [q. v.] *Shêng-wu chi* (1846) 2/1a-18b, translated by E. Haenisch under the title "Bruchstücke aus der Geschichte Chinas Unter der Mandschu-Dynastie," II, *T'oung Pao* (1913), pp. 1-123 with bibliography, notes, and maps; *P'ing-ting san-ni fang-lüeh* (see under Han T'an) in *Ssŭ-k'u ch'üan-shu chên-pên ch'u-chi* (see under Chi Yün); *Ming Ch'ing shih-liao* (see under Hung Ch'êng-ch'ou) 1930-31, pp. 7, 9, 24, 723, 783, 862, 944, 968; *Ch'ing San-fan shih-liao* (Materials on the War of the Three Feudatories) in *Wên-hsien ts'ung-pien tsêng-k'an* (see bibl. under Li Fu), issues for 1931-32; Chu Hsi-tsu, "Some Explanations of Wu San-kuei's Chou Regime" in *Academia Sinica* (Bulletin of the National Research Institute of History and Philosophy), vol. 2, no. 4 (1932), pp. 393-401; 故宮 *Ku-kung*, no. 2 (Oct. 1929); *Kunming hsien-chih* (1901) 10/11a; W.M.S.C.K. *chüan* 14; Ross, John *The Manchus* (1880), pp. 195-210, 417-461.]

FANG CHAO-YING

WU Ta-ch'êng 吳大澂 (T. 止敬, 清卿 H. 恆軒, 愙齋, 白雲山樵, 白雲病叟, original *ming* 大淳), June 6, 1835-1902, Mar. 6, civil and military official, archaeologist and calligrapher, was a native of Soochow. His grandfather, Wu Ching-k'un 吳經堃 (T. 厚安 H. 愼庵, d. 1838), was a rich merchant who was interested in arts and letters. In 1860, when the Taipings occupied Soochow, Wu Ta-ch'êng took refuge in Shanghai, and two years later went to Peking where he failed in the Shun-t'ien provincial examination. In 1864, however, he took his *chü-jên* degree in his native province. Studying (1865) under Yü Yüeh [q. v.] at the Tzŭ-yang 紫陽 Academy, Soochow, he obtained the *chin-shih* degree in 1868 and was made a bachelor of the Hanlin Academy. Soon afterwards he returned to his native place and engaged in editorial work for about two years at the Kiangsu Provincial Printing Office at Soochow (江蘇書局). In 1870 he went to Wuchang, Hupeh, where he worked as a secretary to Li Hung-chang [q. v.]. In the following year he went to the capital and was made a compiler of the Hanlin Academy. During the years 1873-76 he was educational commissioner of Shensi and Kansu, and about the same time (1871-73, 1876-79) engaged in relief work in Chihli province. Early in 1879 he was appointed intendant of the Ho-pei Circuit in Honan.

During these years the Ch'ing authorities made efforts to strengthen the defences against Russia in eastern and northern Manchuria, and early in 1880 Wu Ta-ch'êng was selected to take part in this work. With the rank of an official of the third grade, he went to Kirin where, under the direction of Ming-an 銘安 (T. 鼎臣, 1828-1911), military-governor of Kirin (1877-83), he was occupied in the improvement of defence on the eastern border. During the latter half of the year 1880 he organized a Ching-pien Chün 靖邊軍, or Border Pacification Army, to garrison the frontier, and at the same time pacified a party of gold-miners (some fifty thousand) led by Han Hsiao-chung 韓効忠 (popularly called Han Pien-wai 韓邊外), who had opposed the government. In 1881 he set about estab-

Wu

lishing at Kirin an arsenal in European style, which was completed in 1883; and batteries at San-hsing (I-lan) and Hun-ch'un—completed in 1884 and 1888 respectively. For his men he wrote a guide-book to artillery practice, entitled 槍法準繩 *Ch'iang-fa chun-shêng* which was published in 1884. In 1881 he established colonization offices in the basin of the Hun-ch'un river to encourage Chinese settlement, owing to the fact that Russian and Korean emigrants were illegally inhabiting an area allotted to China by the Sino-Russian treaty of 1860 (see under I-hsin). Late in 1882 he lodged a protest with Russian border officials against encroachment by Russians and, early in the following year, memorialized the throne proposing that officials be appointed to make with Russian officials a joint survey of the Hun-ch'un border, as suggested by Russia. Some months later (October 1884), when a French force under Admiral Courbet (see under Liu Ming-ch'uan) attacked the coast of Fukien, he was ordered to defend Tientsin with his border patrols. In November he and his troops arrived at Tientsin and were stationed there until the conclusion of the peace negotiations between China and France in the following year (see under Li Hung-chang). After that he remained at Tientsin in the service of the Pei-yang Squadron. At the close of the same year, immediately after the *coup d'état* of the Korean government, when Japanese and Chinese armies stationed at Seoul (Keijō) had an encounter (see under Li Shu-ch'ang and Yüan Chia-san), he was despatched to the area as a commissioner of the Ch'ing government, with some 150 men under him. For about six weeks, beginning January 1, 1885, he stayed in Seoul, but did not have an opportunity to negotiate officially about Sino-Japanese problems with the Japanese special envoy, Inoue Kaoru 井上馨 (H. 世外, 1834–1915). Returning to Tientsin in March, he assisted Li Hung-chang in the conclusion of the Sino-Japanese convention (see under Li Hung-chang).

Early in 1886 Wu Ta-ch'êng was despatched to the Hun-ch'un region, where, from May to October, he negotiated with the governor of the Russian Maritime Province about the Russo-Chinese border east of Lake Hsing-k'ai. Thus, on the basis of the treaty of 1860, they defined the frontier, erecting three new boundary stones and re-establishing with stones eight old landmarks which had been made of wood. Wu Ta-ch'êng left two works concerning this mission: one entitled 吉林勘界記 *Chi-lin k'an-chieh chi*, a collection of official reports, printed in 1891 in the *Hsiao-fang-hu chai yü-ti ts'ung-ch'ao* (see under Hsü Chi-yü); and 皇華紀程 *Huang-hua chi-ch'êng*, his personal diary during the mission—published in 1930. Upon his return to Tientsin, late in the same year (1886), he was appointed governor of Kwangtung. Arriving at his new post in February 1887, he took part in revising the customs duties on opium imported through European settlements in China, Hongkong and Macao. After the Sino-Portuguese protocol, about the opium trade and about the concession at Macao, was signed at Lisbon (May 26, 1887), he memorialized the throne on detailed measures to meet the situation, advocating the assumption of a firm attitude towards the Portuguese. The Ch'ing government, however, conceded to Portugal exclusive jurisdiction over Macao in a convention signed at Peking on December 1, 1887, between Thomas de Souza Roza and Sun Yü-wên (see under Sun Yü-t'ing). It was stipulated, however, that the territory could not be ceded to a third power without China's consent. In the autumn of 1888 Wu was made director-general of Yellow River and Grand Canal Conservancy in place of Li Ho-nien (see under Lu Hsin-yüan) who had been unable to cope with the embankments at Chêngchow, Honan. He completed this work, with cement, early in 1889 and for this service was decorated with the Ruby Button of the first rank. Transferred to the governorship of Hunan in 1892, he made efforts to advance local industries; he established (1893) a sericultural bureau at Changsha, and planned to collect funds to encourage tea manufacture in Hunan with the object of making Chinese tea superior to Indian tea which had displaced the former in the English market. But the latter scheme failed to materialize, owing to the financial difficulties of the central government. With the declaration of the Sino-Japanese War (August 1, 1894) Wu volunteered his services, and in September was ordered to defend Shanhaikuan with Hunanese and other troops. He was stationed there until March of the following year when he was deprived of his post because his troops met defeat at Newchwang. He returned to his former post in Hunan, but retired a few months later. In 1898 he became director of the Lung-mên 龍門 Academy at Shanghai. Stricken with paralysis in 1899, he died at his native place three years later.

Deeply interested in archaeological studies, Wu Ta-ch'êng made a rich collection of ancient

bronzes, vessels and implements. All the leisure he could spare from his official duties, even in time of war, he devoted to the collecting and the study of these objects. A catalogue of his collection, entitled 愙齋藏器目 *K'o-chai ts'ang-ch'i mu*, was published in 1896 in the *Ling-chien ko ts'ung-shu* (see under Ho Ch'iu-t'ao); but a better catalogue has appeared as an appendix to Wu's *nien-p'u* (see below). On the basis of his collection, he compiled the following catalogues with critical notes on bronze and copper objects of antiquity: 恆軒所見所藏吉金錄 *Hêng-hsüan so-chien so-ts'ang chi-chin lu*, printed in 1886 and reprinted in 1919; *K'o-chai chi-ku lu* (集古錄), completed in 1886 and printed in 1917; and *K'o-chai chi-chin lu shih-wên shêng-kao* (釋文賸稿), completed in 1886 and printed in 1919. He also compiled two catalogues of ancient seals in his collection: one entitled 十六金符齋印存 *Shih-liu chin-fu chai yin ts'un*, printed in 1888 and reprinted in 1909; another entitled 千鉥齋鉥選 *Ch'ien-hsi chai hsi-hsüan*, printed in 1889. He left a catalogue with critical remarks on ancient jades, entitled 古玉圖考 *Ku-yü t'u-k'ao*, printed in 1889 and reprinted in 1919. Two authoritative works by him, involving systematic research, are: 權衡度量實驗攷 *Ch'üan-hêng tu-liang shih-yen k'ao*, printed in 1894 and reprinted in 1915; and 說文古籀補 *Shuo-wên ku-chou pu*, 15 + 1 *chüan*, first printed in 1883 (reprinted in 1886) and revised and printed in 1895. The former is a study of ancient weights and measures; and the latter is an analysis of some 5,700 ancient characters in the pre-Ch'in style. Wu Ta-ch'êng left about a dozen other works on archaeological topics, most of which still remain in manuscript. A collection of his verse, entitled *K'o-chai hsien-shêng shih-ch'ao* (詩鈔), was published in 1887; but his prose works, his memorials to the throne, and his diaries, are preserved in manuscript.

Wu Ta-ch'êng was one of the most skilled calligraphers of his day, particularly in the *chuan* style (see under Ho Shao-chi). Albums in his own handwriting of the *Classic of Filial Piety* and of the *Analects* were printed in 1885 and in 1886 respectively, and are well-known among calligraphers. He was also a good painter.

[1/456/4a; 5/32/1a; Ku T'ing-lung, *Wu K'o-chai hsien-shêng nien-p'u* (1934); *Chin-shih jên-wu chih* (see under Wêng T'ung-ho), pp. 122–25; Ch'ien Hsün (see under Fan Mou-chu), 中俄界約斠注 *Chung-Ê chieh-yüeh chiao-chu* (1894), *chüan* 7; 新纂約章大全 *Hsin-tsuan Yüeh-chang ta-ch'üan* (1909), *chüan* 44; *Kirin t'ung-chih* (1891), *chüan* 53 and 55; Yano Jinichi, *Kindai Shina gaikoku-kankei kenkyū* (Chinese Foreign Relations in Recent Years), pp. 382–401; Tabohashi Kiyoshi, *Meiji gaikō shi* (Foreign Relations in the Meiji Period), pp. 44–50; Morse, H.B., *The International Relations of the Chinese Empire*, vol. II, pp. 384–89; Pelliot, *T'oung Pao*, 1920–21, p. 140 ff.]

HIROMU MOMOSE

WU Wei-yeh 吳偉業 (T. 駿公 H. 梅村), June 21, 1609–1672, Jan. 23, scholar and landscape artist, was a native of T'ai-ts'ang, Kiangsu. Impressed with his talents as a youth, Chang P'u [*q. v.*], one of the founders of the party known as Fu-shê, voluntarily chose him as a pupil. In 1631 he became a *chin-shih* with high honors and was appointed a Hanlin compiler. In 1639 he was made a tutor in the Imperial Academy in Nanking. Despondent at the fall of Peking, and at the suicide of the last Ming Emperor, in 1644, he resolved to take his own life, but was prevented by his mother. In the following year he accepted a post as assistant supervisor of instruction in the government of the Prince of Fu (see Chu Yu-sung), but disagreeing with the policies of the officials in power, he soon resigned and went home.

While teaching in Kashing, Chekiang, in 1652 Wu Wei-yeh wrote the historical work 綏寇紀略 *Sui-k'ou chi-lüeh*, 12 *chüan*, which deals with the insurrections that preceded the fall of the Ming dynasty. This work went for a time under different names, such as 鹿樵紀聞 *Lu-ch'iao chi-wên* and *Lu-ch'iao yeh-shih* (野史). It was banned, together with his collected writings, in the Ch'ien-lung period, and doubts have been raised as to authorship.

Owing to official pressure and the advice of his parents, Wu Wei-yeh was induced in 1653 to accept official posts under the new dynasty, rising to the rank of libationer of the Imperial Academy. But he resigned four years later on the occasion of his mother's death. In 1660–61 he became involved in a tax delinquency case (see under Yeh Fang-ai) which resulted in the loss not only of his official rank, but also of a good share of his property.

Wu Wei-yeh was one of the foremost poets of his day. There are to be found in his verses many references to contemporary events, but never in a form that could offend the Manchus. Emperor Kao-tsung was fond of his poetry and

wrote some lines in praise of it, sometime before he ascended the throne. A collection of Wu's poems and essays, entitled 梅村集 *Mei-ts'un chi*, 40 *chüan*, was printed in 1668-69. An ampler edition, entitled *Mei-ts'un chia-ts'ang kao* (家藏稿), 58 + 1 *chüan*, was edited by his sons after his death, but was not printed until 1911. This edition has appended to it a chronological account of his life, entitled *Wu Mei-ts'un hsien-shêng nien-p'u*, compiled by Ku Shih-shih 顧師軾 (T. 景和 H. 雪堂) and first printed independently in 1845. There are at least three annotated editions of Wu's poems: 吳詩集覽 *Wu-shih chi-lan*, 19 *chüan*, annotated by Chin Jung-fan 靳榮藩 (T. 介人 H. 綠溪, *chin-shih* of 1748) and printed in 1775; *Wu Mei-ts'un shih-chi chien-chu* (箋注), 18 *chüan*, annotated by Wu I-fêng 吳翌鳳 (T. 伊仲 H. 枚庵, 1742-1819) and printed in 1814; and *Wu Mei-ts'un pien-nien shih* (編年詩) *chien-chu*, 12 *chüan*, annotated by Ch'êng Mu-hêng 程穆衡 (T. 惟惇, *chin-shih* of 1737), and printed in 1929.

A son of Wu Wei-yeh, named Wu Ching 吳暻 (T. 元朗 H. 西齋, 1662-1707, *chin-shih* of 1688), was also a celebrated poet who left a collection of verse, entitled 西齋集 *Hsi-chai chi*, 10 *chüan*, printed in 1771.

[Ma Tao-yüan, *Wu Mei-ts'un nien-p'u* (1935); Suzuki Torao, *Go Baison nempu*, in *Takase hakase kanreki-kinen Shinagaku-ronsō*, 1928, pp. 795-953; *T'ai-ts'ang chou-chih* (1918), 20/1a; *Ssŭ-k'u*, 49/6b, 173/2b; 2/29/18a; 4/43/18a; 27/1/5b; W.M.S.C.K. 2/16a, 7/1a; L.T.C.L.H.M., p. 100, lists 13 paintings by Wu; *Sui-k'ou chi-lüeh* occurs in Chang Hai-p'êng's [*q. v.*] *Hsüeh-ching t'ao-yüan*.]

Tu Lien-chê

WU Wên 吳雯 (T. 天章 H. 蓮洋 and 玉潤子), 1644-1704, June 28, poet and calligrapher, was a native of P'u-chou, Shansi. His father, Wu Yün-shêng 吳允升 (changed later to Wu Lai-hêng 吳來亨, T. 于公 and 康侯, d. 1656), was a native of Liao-yang, Fêng-t'ien, and a *chin-shih* of 1655. The father had held since 1649 the post of director of studies in P'u-chou and after his death the family, being poor, continued to live there. Wu Wên was a pupil of the celebrated Shantung poet, Wang Shih-chên [*q.v.*], who not only praised his verses highly but, after the poet's death, edited a collection of them with comments. He travelled extensively and read widely in many fields, especially in Buddhist literature, the influence of which is traceable in his poetry. He was recommended and summoned to take the special examination known as *po-hsüeh hung-tz'ŭ* in 1679 (see under P'êng Sun-yü), but failed to pass. Three editions of his collected poems appeared during his lifetime. The most complete one, entitled 蓮洋集 *Lien-yang chi*, in 20 *chüan*, was printed in 1774.

[2/71/10a; 3/430/30a; 4/138/16b; 32/6/10b; *P'u-chou-fu chih* (1755) 13/31b; chronological biography by Wêng Fang-kang [*q. v.*], entitled *Lien-yang Wu chêng-chün nien-p'u*, with portrait, in *Lien-yang chi* of 1774; *Ssŭ-k'u* 173/7a; 183/8a.]

Tu Lien-chê

WU-ya. See under Uya.

WU Yen 吳炎 (T. 赤溟 [民] H. 媿庵), d. July 1, 1663, age forty (*sui*), historian, was a native of Wu-chiang, Kiangsu. He and P'an Ch'êng-chang [*q. v.*] were co-authors of a history of the Ming dynasty and of a poetical account of that dynasty, the latter completed in 1656 under the title 今樂府 *Chin yüeh-fu*. Both works were ordered by imperial decree to be destroyed, but the second of the two endured and was reprinted in the *Yin-li tsai-ssŭ t'ang ts'ung-shu* (see under Chu Yün). Wu was involved as one of the assistant compilers of Chuang T'ing-lung's [*q. v.*] banned work, *Ming-shih chi-lüeh*, and was put to death at Hangchow in July 1663.

[6/35/23b-28b; *T'oung Pao* 1928-29, p. 416, for note on above *ts'ung-shu*.]

Fang Chao-ying

Y

YANG-chi-nu. See under Yangginu.

YANG Chieh 楊捷 (T. 元凱), d. 1690, age 74 (*sui*), Ming-Ch'ing general, was a native of I-chou, Liaotung. His ancestors had once been domiciled at Pao-ying, Kiangsu, but in the Ming period one of his relatives was given an hereditary post at I-chou in recognition of his military services, and the family settled there. Yang Chieh's father, Yang Kuo-tung 楊國棟, commanded the garrison at I-chou against the Manchus. Three of his uncles achieved military fame as generals in border defense, and Yang Chieh followed the army from his youth. In the late Ming period he held a minor military post under Hung Ch'êng-ch'ou [*q. v.*] but offered his allegiance to the Ch'ing dynasty in 1644, and in recognition of his bravery and ability was soon promoted from major to colonel. After the

Manchus got control of Kwangtung Yang Chieh, with three thousand men, was ordered in 1647 to go there to garrison the province. In the following year, while passing through Kiangsi on his way to Kwangtung, he was made brigade-general with headquarters at Kiukiang to fight the armies of Li Ch'êng-tung and Chin Shêng-huan [*qq. v.*]. He attacked and recovered Tu-ch'ang and captured and executed several of Chin Shêng-huan's officers. In 1653 he helped to pacify Kwangtung, and in the following year was sent to Fukien to fight Chêng Ch'êng-kung [*q. v.*]. In 1659 he was promoted to the post of commander-in-chief of Kiangnan, and in the winter of 1661 was transferred to eastern Shantung where he crushed the rebellion of Yü Ch'i (see under Sung Wan). He returned to his post in Kiangnan in 1673.

In 1678, when Chêng Ching [*q. v.*] attacked Chang-chou and took Hai-ch'êng, Yang Chieh was sent once more to Fukien where he engaged in a struggle with one of Chêng's commanders, Liu Kuo-hsüan (see under Chêng). At his own request, he was relieved in 1678 of the command of sea forces, and in 1679 was given the title, Chao-wu chiang-chün 昭武將軍. In 1680 he personally led a strong army against the defenses of Liu Kuo-hsüan, and with Yao Ch'i-shêng [*q. v.*] succeeded in capturing nineteen camps and recovering the city of Hai-ch'êng, after which he took part in the recovery of Amoy. Following these victories, Liu Kuo-hsüan fled to Formosa. Suffering from malaria during his second year in Fukien, Yang asked to be released and was given permission to return to Kiangnan, but before he left he assisted the forces of Chekiang to recover the Chusan Islands and to set up the local administration. In recognition of his victories he was given the hereditary rank of the sixth class known as *Ch'ing-ch'ê tu-yü*. He died at his post as commander-in-chief of Kiangnan and was given the posthumous title Min-chuang 敏壯. On two of the Emperor's visits to south China honors were bestowed upon him. He is said to have been humane, having consideration not only for his soldiers' but for the people's welfare. His grandson inherited his hereditary post and the family was allowed to adopt Yangchow as its native place.

[1/267/1a; 2/9/19a; 3/274/30a; 4/14/26a; *Yang-chow fu-chih* (1733) 31/47a; E. Haenisch, *T'oung Pao*, 1913, p. 109, for biog. sketch.]

M. Jean Gates

YANG Fang 楊芳 (T. 誠村), 1770–1846, general, the first Marquis Kuo-yung (果勇侯), was a native of Sung-t'ao, Kweichow. At sixteen *sui* he joined the local battalion as a clerk. In 1795 his military talent was recognized by his benefactor, Yang Yü-ch'un [*q. v.*], then a second captain under Fu-lung-an [*q. v.*] fighting rebellious Miao tribes in Hunan and Kweichow. On Yang Yü-ch'un's recommendation Yang Fang was made a sub-lieutenant and took part in the campaign against the Miao rebels. In 1797 he began to serve under the command of Ê-lê-têng-pao [*q. v.*] in fighting the rebels known as the White Lily Sect—the fighting taking place on the borders of Hupeh, Szechwan, Kansu, Shansi and Honan. Yang Fang was the hero of many battles and was rapidly promoted. In 1801 he gained a spectacular victory at T'ung-chiang in northern Szechwan in which he annihilated a rebel contingent. For this he was appointed brigade-general in command of the garrison at Ning-shan, Shensi, and in the following three years (1801–04) he fought bravely defending the southern part of Shensi along the upper Han River until the rebellion was temporarily crushed in 1804.

In this war, lasting from 1796 to 1804, the decadence of the Manchu soldiery and the unreliability of the regular Chinese troops became manifest, the uprising being finally suppressed, mostly by volunteer militia composed of farmers. When the war ended, many of the volunteers returned to their farms but some enlisted in various garrisons as regulars. The garrison of Ning-shan had been established by decree in 1800, and was composed mostly of disbanded volunteers. Yang Fang listened patiently to their grievances and so commanded their respect and love. But in 1806 he was ordered to be acting provincial commander-in-chief at Ku-yüan, Kansu. Unfortunately he left in charge a lieutenant-colonel who treated the soldiers harshly—one of their grievances being that their stipends were deferred, in the end being paid merely in poor rice. As their complaints brought only chastisement from the lieutenant-colonel, some two hundred of the most hardened fighters revolted (August 1806), killing several officers. Nevertheless they remained faithful to Yang Fang and escorted his wife (*née* Lung 龍氏), then twenty-four *sui*, out of danger. In a few days their number increased a hundredfold and large armies were sent to quell them. Yang Fang quickly returned and brought under his command those who had not joined the

mutineers. While other generals were unsuccessful in their attempts to pacify the rebel leaders, he negotiated with one of them for surrender. By November the rebels put their leaders to death and surrendered to him. Most of them were disbanded; a small part rejoined Yang's command, but unfortunately their faithfulness to him proved their undoing. Yang, instead of being rewarded for his swift action in averting a conflict that might have lasted years, was charged with negligence and cowardice, and was exiled to Ili. In the meantime the rebels who had chosen to remain with him were sent to the desert and massacred.

Nevertheless the facts soon came to light and in June 1807, one month after Yang Fang reached Ili, he was pardoned and recalled. He returned to Kweichow, and in 1808 began again in the army as a lieutenant. In 1810 he was made a brigade-general, stationed first in Kwangtung and then at Sian, Shensi, but he retired in the following year to mourn the death of his mother. Coming out of retirement in 1813, he went north just in time to take part in fighting the T'ien-li-chiao rebels at Hua-hsien, Honan (see under Na-yen-ch'êng). Early in 1814 the rebellion ended. Yang Fang was rewarded with the minor hereditary rank of *Yün-ch'i yü* and was again made brigade-general at Sian. Within a month he helped Ch'ang-ling [*q. v.*] quell a rebellion of lumbermen at Ch'i-shan, Shensi. In March 1814 he was transferred to Han-chung in the same province and in the following year was promoted to the post of provincial commander-in-chief of Kansu. Thereafter he was transferred, with the same rank, to Chihli (1821–23), to Hunan (1824–25), and then to Ku-yüan, Kansu (1825–33). From 1826 to 1829 he led several thousand men to Aksu and then to Kashgar, to take part in the campaign against Jehangir (see under Ch'ang-ling). As chief assistant commander, he captured Jehangir in 1828 and was rewarded with the hereditary rank of Marquis Kuo-yung of the third class (raised in 1829 to the second class). He returned to his post at Ku-yüan in 1829, but a year later was again sent to Kashgar to assist Ch'ang-ling in driving off new invaders and in settling the question of the recalcitrant Mohammedans. He returned in 1831, and two years later was transferred to Szechwan to quell a rebellion of the aborigines southwest of Chengtu along the River Ta-tu (大渡河). The aborigines of Ch'ing-hsi (present Han-yüan) and Yüeh-chün were easily pacified, but those in the district of O-pien surrendered only after several months of fighting. For this exploit his hereditary rank was raised to Marquis of the first class. However, in 1834 the aborigines of O-pien again rebelled, and as he did little to suppress them in several months, he was degraded to an expectant brigade-general in Kansu, and his hereditary rank was reduced to a Marquis of the second class. In 1835 he retired on grounds of illness, but in the following year was recalled, with the rank of brigade-general to pacify a band of mutineers at Fêng-huang-t'ing, Hunan. In 1838 he was made provincial commander-in-chief of Kwangsi, but in the same year was again transferred to Hunan. In 1841 he was sent to Kwangtung as assistant commander under I-shan [*q. v.*] to fight the British. The first Anglo-Chinese war broke out in 1840, and would have been settled late that year (see under Ch'i-shan) but for the militant attitude of Emperor Hsüan-tsung. When war was resumed in February 1841, Yang Fang suffered several defeats, and after the British warships left Canton in June, he pleaded illness and returned to his post in Hunan. He retired in 1843 and died three years later. He was canonized as Ch'in-yung 勤勇 and was given many posthumous honors.

It is said that Yang Fang wrote a number of treatises on military tactics and on other subjects. He and his senior, Yang Yü-ch'un, were famous military strategists and were known as the "Two Yangs" (二楊). Yang Fang was noted for his hospitality towards able men of letters such as Hsü Sung, Wei Yüan, and Chang Ch'i [*qq. v.*].

[1/374/1a; 2/39/6a; 3/324/1a *pu-lu;* 1/513/20b; 5/85/3a; *Sung-t'ao chih-li-t'ing chih* (1836); 銅仁府志 *T'ung-jên fu-chih* (1890); *Kuo-yung hou tzŭ-pien nien-p'u* (not consulted).]

FANG CHAO-YING

YANG Hao 楊鎬 (T. 汝京), d. Nov. 10, 1629, Ming general, native of Shang-ch'iu, Honan, received the degree of *chin-shih* in 1580. He was appointed magistrate of Nanchang, Kiangsi, and later intendant of the Liao-hai Circuit, which controlled Liaotung. In 1597 he was appointed to military command in Korea where the second Japanese invasion, directed by Hideyoshi (see under Nurhaci), was threatening Seoul. Early in 1598 he attacked the Japanese with an army of forty thousand men, but owing to indecision and mismanagement, his forces were disastrously

defeated. Removed from his post, he remained in obscurity until 1610 when he was sent to Liaotung as administrator. But he resigned shortly afterwards and went into retirement.

When the loss of Fu-shun (see under Li Yung-fang) in 1618 showed the strength of the Manchu offensive, Yang was given the post of junior vice-president in the Board of War and sent to Liaotung as an expert on matters in that area. After careful planning he set in motion, April 5, 1619, four armies said to total 470,000 men, but numbering in reality perhaps less than a hundred thousand. Marching from Shên-yang by four different routes, they were to converge on the Manchu stronghold of Hsing-ching and to reach their objective on April 15. The first army under Tu Sung 杜松 (d. 1619) arrived alone in advance of the others and was completely annihilated by the Manchus on April 14 at Sarhû 薩爾滸. The second, led by Ma Lin 馬林 (d. 1619), met with disaster at Šanggiyan Hada on the following day. On April 17 the third army, under Liu T'ing [*q. v.*], together with its Korean auxiliaries, was destroyed at Dungge. Yang was able to save his fourth division, commanded by Li Ju-po (see under Li Ch'êng-liang), by ordering a hasty retreat to Shên-yang. The loss of life on the Chinese side during the four days of fighting is given in one estimate as 45,890. At the news of this disaster, which represented the outcome of the first major encounter between Chinese and Manchu troops, the Court ordered the arrest and imprisonment of Yang Hao. His execution was carried out ten years later.

[M.1/259/1a; M.3/223/1a; *Ming-chi pei-lüeh* (see bibl. under Chang Ch'üan), 1/2b, 5a; Hauer, E., *K'ai-kuo fang-lüeh*, 74–82.]

George A. Kennedy

YANG Hsiu-ch'ing 楊秀清 (original *ming* 嗣龍), d. Sept. 2 or 3, 1856, commander-in-chief and prime minister of the Taiping Rebels, was a native of Kuei-p'ing, Kwangsi. His family migrated from Lei-yang, Hunan, to Chia-ying, Kwangtung, and thence to Kuei-p'ing where Yang made a living as a dealer in firewood and charcoal. Before he joined the Taiping Rebels he had no knowledge of military tactics and what he learned later he attributed to "divine revelation." When the Rebellion broke out in Kwangsi in 1850 he was made senior commander under Hung Hsiu-ch'üan [*q. v.*]. He advised Hung to create five assistant kings in order to pacify the various rebel chiefs, some of whom had wavered in their loyalty when they were surrounded by government troops at Yung-an, Kwangsi, in the winter of 1851. Hung acquiesced and began by proclaiming himself the Celestial King of the Tai-p'ing T'ien-kuo, or Celestial Kingdom of Peace. He made Yang Hsiu-ch'ing King of the East and commander-in-chief; Hsiao Ch'ao-kuei, King of the West; Fêng Yün-shan, King of the South; Wei Ch'ang-hui, King of the North (for these three see under Hung Hsiu-ch'üan); and Shih Ta-k'ai [*q. v.*], Assistant King.

Yang Hsiu-ch'ing was talented and clever and made apt use of transcendental claims to accomplish his political purposes. While Hung Hsiu-ch'üan declared himself to be the son of God, Yang Hsiu-ch'ing professed to be the mouthpiece of God. Perhaps to inspire the loyalty and esteem of his co-generals he laid claim to visions which are recorded in two works of the same name but of different content, entitled 天父下凡詔書 *T'ien-fu hsia-fan chao-shu*, or *Books of Declarations of the Divine Will made during the Heavenly Father's Descent upon Earth* (published in 1852 and 1853). In December 1851, when the four assistant kings met in Yang's dwelling for a conference, it was revealed to him that there was a traitor to the Taiping cause who ought to be punished. When the accused was arrested Yang seemed mysteriously to know all the details—a fact which duly impressed his followers with his occult powers. In December 1853 there took place in Yang's house another alleged revelation which declared to the officials present that the utterances of Yang, the Eastern King, coincided with those of God Himself. Not only did he claim for himself this peculiar connection with God, but gradually appropriated the titles of Comforter, Holy Ghost, Healer of Disease, etc. By reason of his alleged supernatural guidance, and by virtue of the strict orders and the rewards and punishments he meted out, the Taiping rebels advanced rapidly from Kwangsi to Nanking. On April 6, 1852 they eluded the siege of Yung-an by an unfrequented pass in the mountains. After wasting some time in futile attacks on Kweilin, capital of Kwangsi (April 18–May 19, 1852), Hung Hsiu-ch'üan proposed to return to Yung-an, but Yang strongly advised him to proceed to Hunan because in his view it was unwise to confine the movement to one province. Consequently the rebels passed through Hsing-an (May 22, 1852) to Yung-chou, Hunan (June 9, see under Hung

Yang

Hsiu-ch'üan). They abandoned an attempted siege of Changsha (November 30) and advanced to Wuchang (January 12, 1853). Meeting no great resistance they took Nanking on March 19–21, 1853.

Yang Hsiu-ch'ing went to Nanking on March 22, 1853 and discussed with Hung Hsiu-ch'üan the advisability of taking Lo-yang, Honan, and making it a temporary capital—proceeding from there to take Peking. But this plan is said to have been negated by Yang's old boatman who pointed out that Honan was poor in resources compared with Kiangsu and that it would be better to establish the Taiping capital at Nanking. However that may be, Nanking was declared the Celestial Capital (天京) of the T'ai-p'ing T'ien-kuo, and Yang was concurrently made prime minister. Peace and order were soon restored by him in Nanking. After a short period of mad violence and wholesale slaughter, he declared that any soldier or officer who entered a private dwelling would be executed; all workers were ordered to resume their normal occupations; men and women were compelled to live in separate dwellings and were prohibited from walking together or talking to each other. At the same time there were separate military camps for men and women soldiers. Yang's commands were strictly enforced and anyone violating them was summarily punished. Both soldiers and people feared him and even the other Assistant Kings stood in awe of him.

In his military capacity Yang Hsiu-ch'ing sent Lin Fêng-hsiang [*q. v.*] and Li K'ai-fang (see under Lin) to prosecute the so-called northern expedition against Peking (see under Lin Fêng-hsiang). He commissioned Hu I-kuang 胡以晄 (Prince Yü 豫王, d. 1855), a native of Kuei-p'ing, Kwangsi, to take Anking, and ordered the Minister of State, Lai Han-ying 賴漢英, brother-in-law of Hung Hsiu-ch'üan, a native of Chia-ying, Kwangtung, to attack Kiukiang, Hu-k'ou and Nanchang—this latter movement constituting the so-called western expedition (see under Tsêng Kuo-fan). In the meantime the imperial forces under Hsiang Jung [*q. v.*] arrived at the suburbs of Nanking about ten days after the Taipings took the city, and repeatedly harassed the Taiping capital. Yang regarded Hsiang's force in that vicinity as he would "a needle in his eye" and tried his best to extirpate it.

As an administrator, Yang Hsiu-ch'ing effected many reforms in the Taiping régime. Most of the Taiping official publications (see under Hung Hsiu-ch'üan), including the pronouncements on military, land, ceremonial, and calendrical reforms were issued in 1852–53, when Yang was at the height of his power. After the conquest of Nanking the Celestial King was content to live a maudlin life in the Palace with but little concern for national affairs. Yang reported to him once a day, and sometimes only once in several days. We are told that the Celestial King usually acquiesced in Yang's plans.

In August 1856, Yang Hsiu-ch'ing actually dispersed the imperialists under Hsiang Jung who invested Nanking. He devised a plan to divide their forces by luring them to send relief expeditions to other cities. As soon as Hsiang fell into this plot Yang ordered a general attack on the imperialists outside the city—using all his available forces. Thus he dealt the imperialists a crushing defeat and compelled them to make a general retreat to Tan-yang, in the course of which Hsiang Jung committed suicide (August 9, 1856). In consequence of his great victory over the imperialists Yang himself became so proud and arrogant that he attempted to usurp the throne of the Celestial King. He forced Hung Hsiu-ch'üan to grant him the right to be addressed as Wan Sui 萬歲, "[Lord of] Ten Thousand Years"—a salutation reserved only for Emperors, and one which Hung had in 1852 taken for himself. Fearful of Yang's growing power in the Taiping government, the Celestial King complied temporarily with his demand and immediately ordered inferiors to salute him as desired. Having thus for the moment pacified him, the Celestial King quickly summoned the Western King, Wei Ch'ang-hui, and ordered Wei to put Yang to death. In this move Wei was supported by the Assistant King, Shih Ta-k'ai, for both Wei and Shih despised Yang for his arrogance. But instead of restricting his wrath to Yang alone, Wei murdered all the members of Yang's family and thousands of his adherents. Unhappily, however, Wei himself became as arrogant as Yang, attempting even to murder the able Shih Ta-k'ai. It is not surprising, therefore, that he too was murdered by order of the Celestial King. From this time on the power of the Taipings steadily waned.

Although Yang Hsiu-ch'ing was murdered, apparently for just cause, the date of his death is marked in the Taiping calendar of 1859 as "The Ascension Day of the Eastern King"—one of the six holidays of the Taiping year. The date of his birth is uncertain; one source stating that he was thirty-two *sui* about the year 1853,

another that he was born in 1813, still another giving his birth as October 9, 1805. According to one investigation, he was younger than Hung and was probably born on September 27, 1817. His ability as both soldier and administrator was acknowledged by the imperialists and the Taipings alike.

[1/481/1a; 5/50/20b; *Li Hsiu-ch'êng kung-chuang* (see under Li Hsiu-ch'êng); *Chung-kuo chin pai-nien shih tzŭ-liao* (see under Li Hsiu-ch'êng) 1st series pp. 75–115; for characters of following three works see bibl. under Hung Hsiu-ch'üan: *Tsei-ch'ing hui-tsuan*, chüan 1; *T'ai-p'ing T'ien-kuo shih-liao ti-i-chi; T'ai-p'ing T'ien-kuo yeh-shih*, *chüan* 12, 15; Brine, Lindesay, *The Taiping Rebellion in China* (1862); *T'ung-chih Shang-Chiang liang-hsien chih* (see under Wang Shih-to) *chüan* 18 (1874) survey of Taiping calendar after 1853; Wang Shih-to [*q. v.*], *I-ping jih-chi; Bul. Natl. Lib. of Peiping*, vol. 8 no. 4 showing recently-discovered Taiping documents; *Kuo-wên chou-pao* (see bibl. under Ting Pao-chên), vol. 14 no. 15 April 1937 for a study, in Chinese, of Yang's ancestry and time of birth.]

TÊNG SSŬ-YÜ

YANG I-tsêng 楊以增 (T. 益之, 至堂, 冬樵), Oct. 26, 1787–1856, Jan. 25, official and bibliophile, was a native of Liao-ch'êng, Shantung. His father, Yang Chao-yü 楊兆煜 (T. 炳南, 熙崖, 1768–1838), was a *chü-jên* of 1798 who served as director of schools at Chi-mo, Shantung (1808–12). Yang I-tsêng graduated as *chü-jên* in 1819 and as *chin-shih* in 1822. In 1823 he was made sub-prefect of Ch'ang-chai, Kweichow, and thereafter held successively the following posts in the same province: magistrate of Li-po (1824–28) and of Kuei-chu (1828–29), sub-prefect of Sung-t'ao (1829–32), prefect of Hsing-i (1832–33) and of Kuei-yang (1833–34). During his tenure as an official he gained distinction in judicial matters. In 1834 he was promoted to the intendancy of the Tso-Chiang Circuit, Kwangsi, and shortly afterwards (1834) was made intendant of the An-Hsiang-Yün-Ching Circuit, Hupeh. There he was busily engaged in clearing the area of bandits. In 1838 he returned to his native place to observe the customary period of mourning for the death of his father, and three years later was made intendant of the K'ai-Kuei-Ch'ên-Hsü Circuit, Honan.

During the summer of this year (1841) great floods in the Yellow River destroyed the dikes in K'ai-fêng, and Grand Secretary Wang Ting (see under Lin Tsê-hsü) was dispatched by the emperor to look after flood protection in that area. Under Wang, Yang I-tsêng was fully occupied in the construction of dikes which he completed several months later. In 1843 he was promoted to be judicial commissioner of Kansu where he suppressed remnants of the rebellious adherents of the White Lily Sect. In 1846 he was made financial commissioner of Shensi under Governor Lin Tsê-hsü [*q. v.*], and in the following year took the latter's place. Appointed director-general of the southern portion of the Grand Canal, he went to his post at Ch'ing-chiang-p'u (Huai-yin), Kiangsu, late in 1848. After 1853 he made strenuous efforts to protect the Grand Canal from the Taipings, and at the same time superintended the salt revenue in the Yangchow region with a view to increasing war funds. Falling ill after two years of excessive labor, he died in office. Emperor Wên-tsung, honoring him as one who had died for his country, promoted him posthumously to the title of junior president of the Censorate. He also canonized him as Tuan-ch'in 端勤.

Yang I-tsêng took an active interest in collecting books. In his native place he built a library named Hai-yüan ko 海源閣, for which a eulogistic poem was written in 1842 by his friend Mei Tsêng-liang (see under Yao Nai). During his term in office as director-general of the Grand Canal, Yang obtained more than half the valuable books of the I-yün shu-shê (see under Huang P'ei-lieh), which he carried to the Hai-yüan ko by the official boats of the Grain Transport. These and other rare editions and manuscripts were preserved in a room of the Hai-yüan ko which he styled Sung-ts'un shu-shih 宋存書室. The treasures in his collection comprised rare editions of four of the Classics and of the first four Dynastic Histories. For that reason he styled his studio Ssŭ-ching ssŭ-shih chai 四經四史齋. In his declining years he printed at his office several rare items from his library, which he designated collectively *Hai-yüan ko ts'ung-shu*. In these undertakings he was assisted by several scholars, among them Mei Tsêng-liang and Pao Shih-ch'ên [*q. v.*].

Yang I-tsêng's second son, Yang Shao-ho 楊紹和 (T. 彥合, 勰卿, Feb. 4, 1831–1876, Jan. 18), inherited his father's interest as a collector of books. He graduated as *chü-jên* in 1852 and, after observing the period of mourning for the death of his father, was made a department director in the Board of Revenue. During several years, ending in 1861, he was engaged in

pacifying local bandits in Shantung. For his military service he was appointed an intendant in Shensi, a position he declined. He took his *chin-shih* degree in 1865, and thereafter rose from a bachelor to a reader in the Hanlin Academy. He was one of the most opulent men of his time in Shantung, and although he is said to have been miserly, he purchased books regardless of expense. In March 1861, when the Nien bandits attacked the western region of Fei-ch'êng, Shantung, his rare books were housed in that area in a villa known as T'ao-nan shan-kuan 陶南山館. Consequently a part of the collection was destroyed by the bandits. During the ensuing years, however, he acquired the greater part of the Ming-shan t'ang collection (see under Yin-hsiang) in Peking. In the years 1862–63, when he was at his home, he compiled a catalogue in 5 *chüan* with bibliographical notes on about 170 rare items in his library. Later he compiled a supplement of 4 *chüan* which analyzed about 100 items. These two catalogues he published with prefaces dated 1869 and 1871, respectively, under the title 楹書隅錄 *Ying-shu yü-lu*. They were reprinted in 1912 with brief notes by his son, Yang Pao-i (see below). In these catalogues there are listed three Ming editions printed from movable copper type. Another brief catalogue of about 360 rare items from the Hai-yüan ko, was compiled by Yang Shao-ho, and published by Chiang Piao (see under Huang P'ei-lieh) in 1888 under the title *Liao-ch'êng Yang-shih Hai-yüan ko ts'ang-shu mu* (藏書目).

As one of the best private collections at the close of the Ch'ing period, the Hai-yüan ko ranked with the T'ieh-ch'in t'ung-chien lou of the Ch'ü family (see under Chang Chin-wu). They were referred to, after the names of the owners, as "Ch'ü in the South and Yang in the North" (南瞿北楊). The Hai-yüan ko was carefully preserved by Yang Shao-ho's son, Yang Pao-i 楊保彝 (T. 奭齡, 鳳阿, 1854–1910). He became a *chü-jên* in 1870, but remained at home for a number of years to mourn the death of his parents and his grandmother. Later he served in the Office of Foreign Affairs, and rose to a nominal second rank. Soon after the Boxer uprising he retired to his villa, Mei-yüan 眉園, in Fei-ch'êng, Shantung. Several years later he served temporarily as a compiler of the history of his native province, *Shantung t'ung-chih*, which was completed in 200 *chüan* in 1911 and published in 1915. Yang Pao-i, being without heirs, and fearful that his collection might be dispersed after his death, presented complete catalogues of all his items to the district office of Liao-ch'êng (November 11, 1909), and moved to Tientsin, taking with him his most valuable books. According to these catalogues, the Hai-yüan ko contained about 3,700 items (some 219,000 *chüan*), among which were about 470 Sung and Yüan editions in some 11,300 *chüan*. A catalogue of these Sung and Yüan editions, compiled by Yang Pao-i, was re-edited in 4 *chüan* and published in 1931 by the Shantung Provincial Library under the title *Hai-yüan ko Sung Yüan pi-pên shu-mu* (祕本書目). When the army of Wang Chin-fa 王金發 occupied Liao-ch'êng in 1929-30, the building of the Hai-yüan ko was used as military headquarters, and consequently most of what was there deposited was stolen or destroyed. A number of items from the collection later appeared in book-shops.

[5/33/20b; *Pai-hsien shan-fang wên-chi*, collected works of Mei Tsêng-liang 11/5b, 13/10a, supplement 10b; *Liao-ch'êng hsien-chih* (1910) 8/20b, 50a, appendix; *Chin-shih jên-wu chih* (see under Wêng T'ung-ho) p. 221; Liu Chieh-p'ing, "The Hai Yüan Ko and its Vicissitudes" (in Chinese), *Eastern Miscellany* (*Tung-fang tsa-chih*), vol. 28, no. 10 (1931); *Library Science Quart.* (*T'u-shu-kuan hsüeh chi-k'an*), vol. 4, no. 2 photograph of Hai-yüan ko; Ch'ên Têng-yüan 陳登原, 古今典籍聚散考 *Ku-chin tien-chi chü-san k'ao* (1936) pp. 236, 275–95, 354–59.]

Hiromu Momose

YANG-ku-li ê-fu. See under Yanggûri efu.

YANG Kuang-hsien 楊光先 (T. 長公), 1597–1669, official, opponent of the early missionaries, was a native of Shê-hsien, Anhwei. It is reported that as a youth he was very excitable, and often fell into a rage in the course of an argument, even with his elders. Because of this, his father regarded him as unfit for an official career and prohibited him from taking the civil examinations. After his father's death he might have inherited a minor hereditary rank left by an ancestor, Yang Ning 楊寧 (T. 彥謐, 1400–1458), but, in line with his father's admonition, he decided to remain a commoner and passed on the rank to a younger brother. Having, however, an insatiable interest in politics, he submitted in June 1637, when he was in Peking, a memorial to the last Ming Emperor (see Chu Yu-chien), attacking two officials for corruption and incompetency. One of the officials he so

attacked was the Emperor's favorite Grand Secretary, Wên T'i-jên (see under Chêng Man). Realizing that, in case his charges were not sustained, he might incur the death penalty, he carried his coffin with him. His life was spared, but he was flogged and banished to Liaotung, where he remained until about 1644—being freed after the fall of the Ming Dynasty. Thereafter he seems to have lived in Nanking for a number of years and, beginning about 1659, assumed the self-appointed role of a campaigner against Western missionaries.

At this time the leading missionary in Peking was the German Jesuit, Father Adam Schall von Bell 湯若望 (T. 道味, 1591–1666), who had been one of the translators of Western books on astronomy and the calendar at the Ming Court (see under Hsü Kuang-ch'i), and had remained in Peking after the fall of the Dynasty. In August 1644 he was asked by the Manchu Regent, Dorgon [*q. v.*], to prepare for the new regime a calendar based on Western mathematical calculations, which came to be known as *Shih-hsien li* 時憲曆. After supervising for some time the Imperial Board of Astronomy he was named the director. Under the first Ch'ing Emperor, Shih-tsu, he was granted additional favors. In 1650 he was permitted to erect a church near the Calendrical Bureau inside the Hsüan-wu Gate (see under Hsü Kuang-ch'i)—the building was completed in 1652 and came to be known as the Nan-t'ang, or South Church. In 1653 he was given the title, T'ung-hsüan chiao-shih 通玄教師, i.e., "The Religious Teacher Who Comprehends the Mysterious"—a title altered, after 1661, to T'ung-wei (微) chiao-shih, to avoid use of the personal name of Emperor Shêng-tsu—the character *wei* meaning ("infinitesimal").

Disgruntled Moslem functionaries in the Board of Astronomy watched Schall with jealousy and schemed for his removal. They were balked, however, in every move because their calculations invariably proved to be less dependable than those of the European. In 1657 one of them, Wu Ming-hsüan 吳明炫, accused Schall of having made several faulty predictions. It turned out that Wu's accusations proved to be unfounded and he was punished by several months' imprisonment. It seems that after his release he and Yang cooperated in their attack on the missionaries, and Wu supplied Yang with a smattering of astronomical information. From 1659 on Yang wrote a number of treatises denouncing the Christian religion and criticizing the calendar made by Schall. In June 1660 he presented to the Board of Ceremonies a document attacking Schall, but he was ignored. On January 3, 1661, he tried again and once more was unsuccessful. After Emperor Shih-tsu died (February 5, 1661) Schall continued to enjoy favors under the Regents (see under Oboi) for three more years. On the occasion of his seventy-first birthday (April 29, 1661), he was presented with congratulatory essays by several high officials—among them Chin Chih-chün, Wei I-chieh and Kung Ting-tzŭ [*qq. v.*]. Later in that year when Schall's adopted son, T'ang Shih-hung 湯士弘 (original surname P'an 潘), was granted the privileges of a student of the Imperial Academy, more greetings came to Schall, among them two essays: one by Wang Ch'ung-chien [*q. v.*] and another by Grand Secretary Hu Shih-an 胡世安 (T. 處靜 H. 菊潭, 1593–1663).

In the meantime Yang Kuang-hsien relentlessly carried on his campaign against the missionaries. On September 15, 1664, he submitted to the Board of Ceremonies a document in which he charged Schall with several errors in astronomical calculations, and accused the missionaries, with their "million followers" scattered throughout the land, of plotting against the state, and of indoctrinating the people with false ideas. One piece of evidence he cited was a pamphlet on the history of the Christian Church in China, entitled 天學傳概 *T'ien-hsüeh ch'uan-kai* written in 1663 by a convert, Li Tsu-po 李祖白 (T. 然眞, d. 1665), with a preface written in February 1665 by a censor, Hsü Chih-chien (see under Wu Li). Li, or his Western collaborators, developed a theory that man had originated in Judea and that a branch of the human family had migrated to China under a leader whom Li tentatively identified as Fu-hsi 伏羲; he asserted, moreover, that God had been worshipped in ancient China under the name T'ien 天, or Shang-ti 上帝; and that this worship, known as *T'ien-hsüeh*, had been lost in the Chou period and had been revived by Ricci and other missionaries. To Yang Kuang-hsien this theory was repugnant because it implied Chinese descent from the Hebrews, a foreign race. Among other evidences which Yang produced were the religious articles used by converts, such as the Christian cross, religious tracts, identification cards, etc., which, according to Yang, were to be used for purposes of identification should an uprising occur. Such evidence would have been ignored by the Board

had not Yang lodged against Schall a more serious—though erroneous—charge that he had deliberately fixed on an inauspicious day in 1658 for the burial of an infant prince (i.e., Jung Ch'in-wang, see under Hsiao-hsien), in order to cast spells on the parents (i.e., Emperor Shih-tsu and Empress Hsiao-hsien), and thus effect their deaths in quick succession. As believers in Shamanism, and in the power to cast spells for evil purposes, the Manchus were only too inclined to take these accusations seriously.

Unfortunately Schall, who had been stricken by paralysis, had lost the power of speech and could not defend himself adequately. Verbiest (see under Lu Lung-chi), though well-versed in astronomy, had been in China only a few years and could not yet speak the language sufficiently well to defend the aged father. On April 15, 1665, Schall and seven Chinese astronomers were sentenced by the Board of Punishments to lingering deaths; five more Chinese were marked for execution; and others who were involved, including the three other missionaries then in Peking—Verbiest, Buglio (see under Lu Lung-chi), and Gabriel de Magalhaens 安文思 (T. 景明, 1609–1677)—were slated to be flogged and exiled. The following day, however, when the sentences were to be approved by a council of officials, an earthquake occurred and this was interpreted as a sign of Heaven's displeasure at the injustice of the sentences. It is reported, moreover, that Empress Hsiao-chuang [*q. v.*], who had once been cured of an illness by Schall, interceded in his behalf. The sentences, therefore, were altered so that on May 17 Schall and most of the Chinese involved were freed. Nevertheless, five Chinese astronomers, all of them Christian converts, were executed on the charge of having selected an inauspicious day for the burial of a prince. All the churches in the Empire were closed, missionaries in the interior were ordered to Macao, but the four fathers who were then living in Peking were permitted to remain.

During the trial of the astronomers, Yang Kuang-hsien seems to have forfeited public confidence, enough at least to induce him to publish his anti-missionary views in a collection entitled 不得已 *Pu-tê-i*, "I Could Not Do Otherwise", a title indicative of a certain apologetic approach. Thereupon he was ordered to take charge of the Astronomical Board. From April to August 1665 he repeatedly asked to be released from this duty, on the ground that he was too old and too ill—acknowledging, in fact, that he knew nothing about astronomical calculations. In other memorials he revealed that he feared to take the post because he lacked the co-operation of astronomers in the Board. All these pleas were ignored, however, and in September he was appointed director of the Board. About this time he added a second part to his book—the above-mentioned *Pu-tê-i*—to include these memorials as well as some other anti-missionary writings. From 1665 to 1668 Yang Kuang-hsien blundered along as director of the Astronomical Board with Wu Ming-hsüan assisting him in preparing the calendar. But owing to contradictory reports from the Board, Emperor Shêng-tsu became suspicious of the accuracy of Yang's calculations. On December 29, 1668, he sent a copy of Yang's calendar for the coming lunar year to Verbiest for examination. Some days later Verbiest reported a number of mistakes he had discovered. In order to decide on the accuracy of this criticism, the Emperor, on January 30, ordered twenty high officials to go to the Observatory and conduct an investigation. When the commission memorialized that the corrections made by Verbiest had been substantiated the Emperor, still dissatisfied, took the officials to task for the vagueness of their report, and on February 26 demanded that a more thorough investigation be made and a detailed report be submitted. On the basis of this second report the Emperor decreed, on March 8, that because the calendrical calculations by the Western method had been shown to be accurate, all future calendars were to be based on that method; and that Yang Kuang-hsien, who had falsely reported the Western methods as inaccurate, be cashiered. On April 17 Verbiest was appointed associate director of the Imperial Astronomical Board. Four months later, after Wu Ming-hsüan had been shown to be mistaken in the calculations and predictions he had made, he was flogged forty strokes. At this time the Emperor had just condemned the former Regent, Oboi [*q. v.*], as a traitor and a tyrant. Verbiest seized the opportunity to rectify the injustice that had been done to Schall and the astronomers in 1665 by claiming that Oboi had misjudged the case in favor of Yang Kuang-hsien. The case was reviewed and Yang was sentenced to banishment for having made false charges. On September 5 the Emperor took pity on Yang, on the ground of his age, allowing him to return to his home as a commoner. It is reported that Yang died on the journey south, at Techow, Shantung.

Schall, who had died in 1666, was posthumously restored to his titles and ranks; his confiscated properties were given back to the missionaries; and he was honored with an official burial. The five executed astronomers were posthumously restored to their former ranks. From 1669 to 1827 (?) the Imperial Board of Astronomy was continually under the direction of one or more Westerners, among whom, after Schall and Verbiest, the following may be mentioned:

Philippe-Marie Grimaldi 閔明我 (T. 德先, 1639–1712),

Ignace Kögler and André Pereira (for both see Ho Kuo-tsung),

Augustin de Hallerstein 劉松齡 (T. 喬年, 1703–1774),

Antoine Gogeisl 鮑友管 (T. 義人, 1701–1771),

Félix de Rocha and Joseph d'Espinha (for both see Ho Kuo-tsung),

Joseph-Bernard d'Almeida 索德超 (T. 越常, 1728–1805),

André Rodriguez 安國寧 (T. 永康, 1729–1796).

There are a number of publications by missionaries refuting the charges made by Yang Kuang-hsien. The first, composed by Buglio in defense of the Christian faith, about the middle of the year 1665, was entitled *Pu-tê-i pien* (辯). In 1669 and 1670 Verbiest published a number of works to refute Yang's charges concerning astronomy. Among these may be mentioned a work, also entitled *Pu-tê-i pien*, which was directed particularly against the second part of Yang's *Pu-tê-i*. In 1672 a Christian, Ho Shih-chên 何世貞 (T. 公介), of Ch'ang-shu, Kiangsu, published a work, entitled 崇正必辯 *Ch'ung-chêng pi-pien*, 4 + 3 *chüan*, in which he defended Christianity largely on the basis of the Chinese Classics.

An interesting result of the controversy between Yang Kuang-hsien and the missionaries was that it gave to Emperor Shêng-tsu the incentive to study mathematics and astronomy. According to a story, which he once related to his sons, he was exasperated by the lack of scientific knowledge of the high officials whom he sent in 1668 to the Observatory to check on the calculations made by Verbiest, and so decided to study these matters for himself.

[1/278/2b; 3/53/1a; M.1/172/4a; *Shê-hsien chih* (1699), 13/48a; Li Yen, 中算史論叢 *Chung-suan shih lun ts'ung* (1933), pp. 162–82; Greslon, Adrien, *Histoire de la Chine* (Paris 1671), pp. 35–46, 88–100; *Annual Report of the Librarian of Congress*, 1930–31, pp. 269–71; Pfister, *Notices*, *passim;* Favier, Alphonse, *Peking* (Lille 1900), p. 204; *Pu-tê-i* (1929), biographical sketch; 熙朝定案 *Hsi-ch'ao ting-an;* 正教奉褒 *Chêng-chiao fêng-pao*.]

Fang Chao-ying

YANG Lien 楊漣 (T. 文孺 H. 大洪), Aug. 5, 1571–1625, Aug. 26, Ming official, was a native of Ying-shan, Hupeh. After becoming a *chin-shih* in 1607, he was given the post of magistrate at Ch'ang-shu, Kiangsu. Owing to his excellent record in this position, he was appointed (1619) a censor. In 1620 he attracted notice because of his energetic opposition to the group of eunuchs and Court concubines who appeared to be seizing power in the government of the country. During the illness of Emperor Shên-tsung, which began in the sixth month of that year, the heir apparent, Chu Ch'ang-lo [*q. v.*], who had been appointed against the wishes of the favorite concubine, Chêng (see under Chu Ch'ang-lo), was prevented from seeing his father. This aroused fears of a possible *coup d'état* within the Palace, and led Yang Lien to press for an audience with the ministers, at which Chu Ch'ang-lo's succession to the throne was confirmed. Emperor Shên-tsung died and, though the enthronement of Chu Ch'ang-lo appeared to place the government on a stable basis, it was not long before intrigues arose between factions struggling for power. The late Emperor had left instructions that the title of Empress Dowager should be conferred upon the consort Chêng, but the ministers, led by Yang Lien, declined to give consent. A few days later the new Emperor fell ill and the attentions of his favorite consort, known as the "Western Li" (see under Chu Ch'ang-lo), seemed only to aggravate his condition. Since the next heir to the throne, Chu Yu-chiao [*q. v.*], was only fourteen years of age Yang Lien and others believed that, in the event of the death of the reigning Emperor, a designing faction within the Palace had prepared for a joint regency of the consorts Chêng and Li. This fear was intensified when it was learned that the consort Li had installed herself in the Emperor's Palace on the pretext of serving him during his illness. Yang Lien protested, in memorials, against the medical treatment provided for the Emperor, and when it appeared that the illness would be fatal, roused his associates to take measures to frustrate the suspected designs of the consorts. News of the

Emperor's death was received on September 26. Yang led the ministers to the Palace where they were met by the resistance of armed eunuchs. Overawing them, it is said, by his fiery personality, Yang Lien succeeded in gaining possession of the heir to the throne. The ministers carried him bodily to the coronation hall where they acclaimed him Emperor. After the ceremony they refused, at Yang Lien's suggestion, to let the youth return to the main Palace until the consort Li had moved out. The struggle to effect her retirement occupied five days during which, it is said, Yang Lien's hair turned white from strain and worry.

According to the *San-ch'ao yao-tien* (see under Fêng Ch'üan), the whole affair, called for convenience the "removal case" (移宮案 *i-kung an*), existed only in Yang Lien's imagination, and was deliberately maneuvered by him as a way to foment a disturbance. Whatever the nature of the intrigue in the Palace may have been, it is certain that Yang Lien incurred the undying hostility of the eunuch party which, with the consent of the new Emperor, came to power shortly afterwards under Wei Chung-hsien [*q. v.*]. In 1624, having risen to the post of senior vice-president of the Censorate, he bitterly denounced the eunuch in a memorial listing "twenty-four crimes of Wei Chung-hsien". Wei effected his dismissal from office later in the year and had him committed to prison on July 29, 1625, on a false charge of taking bribes from Hsiung T'ing-pi [*q. v.*] who himself was then in prison. A number of Wei's other opponents were put under arrest at the same time; and the trial, conducted by Hsü Hsien-ch'un 許顯純, a military *chin-shih* of 1619, was one of the outstanding events of the T'ien-ch'i reign-period (1621–1628). According to the record of an eyewitness, it was cruel in the extreme, and the prisoners finally died in prison as the result of floggings administered every two or three days. Three short articles, written by Yang Lien during the trial, are preserved in the 碧血錄 *Pi-hsüeh lu*, compiled by Huang Yü 黃煜 (T. 謎菴) in the early Ch'ung-chên period.

Contrary to the common practice of officials, Yang amassed no fortune during his public career, and his two sons were reduced to begging to support their mother. After the downfall of Wei Chung-hsien in 1627, Emperor I-tsung conferred on Yang Lien posthumously the name Chung-lieh 忠烈 and the titles of Senior Guardian of the Heir Apparent and President of the Board of War. In 1645 the post of assistant prefect of Sungkiang was bestowed on his son, Yang Chih-i 楊之易, who was killed two years later when he refused to join in an uprising. This son made a collection of Yang Lien's writings which was edited by Chêng Man [*q. v.*] in 1633 and printed a little later with a preface by Ch'ên Chi-ju [*q. v.*], written in 1634. The collection, entitled 楊忠烈公文集 *Yang Chung-lieh kung wên-chi*, was reprinted by the author's grandson, Yang Pao 楊苞 (T. 竹如), in 1665, omitting words and phrases offensive to the Manchus.

Five other scholarly opponents of Wei Chung-hsien were put to death in the same year and the group came to be known as "The Six Heroes" (六君子). The names of the others are:

Wei Ta-chung 魏大中 (T. 孔時 H. 廓園, 1575–1625), *chin-shih of* 1616,
Tso Kuang-tou 左光斗 (T. 遺直 H. 浮邱, 1575–1625), *chin-shih* of 1607,
Ku Ta-chang 顧大章 (T. 伯欽 H. 塵客, 1576–1625), *chin-shih* of 1607,
Yüan Hua-chung 袁化中 (T. 民諧 H. 熙宇, d. 1625), *chin-shih* of 1607,
Chou Ch'ao-jui 周朝瑞 (T. 思永 H. 衡臺, d. 1625), *chin-shih* of 1607.

[M.1/244; Ku Ying-t'ai [*q. v.*], *Ming-shih chi-shih pên-mo*, 68; Fu Wei-lin [*q. v.*], *Ming-shu* 109; *San-ch'ao yao-tien*, 17–24; *Pi-hsüeh-lu in Chih-pu-tsu chai ts'ung-shu; Yang Chung-lieh kung nien-p'u*, 1 *chüan*, by Yang Chêng-wu and others (not consulted); Goodrich, L.C., *The Literary Inquisition of Ch'ien-lung* p. 150; *Ying-shan hsien-chih* (1871) 25/19a, 21b, 23b; W. M. S. C. K. 5/13b; *Sungkiang fu-chih* (1819) 43/1a; *Ming-chi pei-lüeh* (see bibl. under Chang Ch'üan) 2/11a; 恩恤諸公志略 *Ên-hsü chu-kung chih-lüeh* 1/5a; 續表忠記 *Hsü piao-chung chi* 2/22a; Backhouse and Bland, *Annals and Memoirs of the Court of Peking*, p. 68 ff.]

GEORGE A. KENNEDY

YANG Su-yün 楊素蘊 (T. 筠湄 H. 退菴, 1630–1689, official, was a native of I-chün, Shensi. Made a *chin-shih* in 1652, he was appointed magistrate of Tung-ming, Chihli, in the following year. Because of his unusual administrative ability he was promoted, in 1660, to the post of provincial censor of Szechwan. He soon afterwards submitted his famous memorial against Wu San-kuei [*q. v.*] for appointing and transferring officials at will and so encroaching on government authority. Wu protested his innocence and Yang Su-yün was in consequence dismissed. When Wu actually took up arms

against the Manchu government in 1673 Yang was strongly commended by several officials for his former daring exposure of the rebel and was appointed to the staff of Ts'ai Yü-jung [*q. v.*] in Hupeh with the rank of intendant of a circuit. But being in mourning for the death of his father, he did not accept the office until 1675. In 1678 he was appointed intendant of the lower Ching-nan circuit of Hupeh, and four years later was promoted to the post of director of education of Shansi, which he held until 1685. After several promotions he was, in 1687, appointed governor of Anhwei, and in the following year governor of Hupeh province—which post he held until his death in 1689. His collected prose and verse, 見山樓集, *Chien-shan lou chi*, and his memorials to the throne, 西臺奏議 *Hsi-t'ai tsou-i*, were given notice in the Imperial Catalogue (see under Chi Yün).

[1/276/2b; 2/9/6a; 3/154/36a; 4/65/26a; 7/5/11a; 9/4/15b; 12/7/48a; 18/4/21a; *Ssŭ-k'u* 56/10a, 182/1b; Haenisch, E., *T'oung Pao* (1913) p. 110.]

J. C. YANG

YANG T'ing-yün 楊廷筠 (T. 仲堅 H. 淇園, 鄭圃居士, 泌園居士), 1557–1627, official and scholar, was a native of Jên-ho (Hangchow). His grandfather, Yang Chou 楊周, obtained the *chin-shih* degree in 1541. His father, Yang Chao-fang 楊兆坊 (T. 思說), who lived to be eighty-four *sui*, collected and published, under the title 楊氏塾訓 *Yang-shih shu-hsün*, 6 *chüan*, a selection of sayings from the classics and histories. That collection was given notice in the *Ssŭ-k'u* Catalogue (see under Chi Yün). Yang T'ing-yün received the *chin-shih* degree in 1592, followed immediately by appointment as magistrate of An-fu, Kiangsi. In the ninth year of his service in this post he was summoned to Peking (1600) and was made a censor. During the eight or nine years in which he filled the post he was several times sent out to the provinces to supervise grain transport on the Grand Canal (1603), or the governmental administration of the Soochow area (1605). While serving in the Soochow region he was concurrently in charge of educational affairs. About the year 1609 he retired to his home in Hangchow where the governor of Chekiang engaged him to give lectures in a hall at a beautiful site on West Lake. There he organized a philosophical society known as the Chên-shih shê 眞實社 (Truth Society). At this time he took a great interest in Buddhism, making large contributions to monasteries and associating with priests of the Ch'an (Zen) sect.

In 1611, when Li Chih-tsao [*q. v.*] returned to Hangchow to mourn the death of his father, Yang T'ing-yün met at Li's home the missionaries, Lazare Cattaneo (see under Li) and Nicolas Trigault (see under Wang Chêng). Under their influence he became a Christian. The motives and circumstances which induced him to accept Christianity are told in an essay entitled 楊淇園先生超性事蹟 *Yang Ch'i-yüan hsien-shêng ch'ao-hsing shih-chi*, put into Chinese by Ting Chih-lin 丁志麟 from dictation by Jules Aleni (see Ch'ü Shih-ssŭ). Although some years earlier Yang had met Matteo Ricci (see under Hsü Kuang-ch'i) in Peking, he then showed no interest in Christianity; now, however, he became an ardent and wholly-convinced convert and was baptized in 1612 under the name Michael (彌格). He persuaded his parents and many members of his family to be baptized, and together with his relatives and friends organized what he termed a Holy Water Society (Shêng-shui hui 聖水會), for mutual improvement in Christian doctrine. A book of questions and answers regarding the tenets of Christianity he published under the title *Shêng-shui chi-yen* (紀言), 1 *chüan*. It has a preface by Li Chih-tsao.

Impelled by an ardent desire to make known to his countrymen the contributions which the West had to make to China, he assembled in 1615 sixty-seven miscellaneous items relating to Western science, geography, philosophy and Christianity, which had appeared in Chinese in the preceding thirty years (including two prefaces by himself), under the collective title 絕徼同文紀 *Chüeh-chiao t'ung-wên chi*, 2 *chüan*. In his preface to this work he made some pointed observations on the differences between an ideographic and an alphabetic language, and on the essential oneness of the human race despite minor differences attributable to historical and environmental factors.

Yang T'ing-yün wrote a number of articles to demonstrate, if possible, the superiority of Christianity to Buddhism. One such article, originally entitled 徵信編 *Chêng-hsin pien*, he published in 1621 under the title 代疑篇 *Tai-i p'ien*; a supplement, entitled *Tai-i hsü* (續) *p'ien*, being printed in 1635. Two other works, 天釋明辨 *T'ien-shih ming-pien* (A Clear Differentiation Between Christianity and Buddhism) and 鴞鸞不並鳴說 *Hsiao-luan pu-ping-ming shuo* (The Owl and the Pheasant Cannot

Chime Together), also deal, as their titles indicate, with what Yang believed to be irreconcilable differences between the two religions. These three works were published later by a pupil of Yang, named Chang Kêng (see under Han Lin).

In 1601 Matteo Ricci had presented to the throne his World Atlas (*K'un-yü wan-kuo ch'üan-t'u*) and the Emperor ordered the Fathers Pantoja and de Ursis (for dates, etc. see Li Chih-tsao) to add explanations. Since these explanations had been preserved by Aleni, he and Yang expanded them to form descriptive notices of the then known countries of the world, publishing them in 5 *chüan* in 1623 under the title, *Chih-fang wai-chi* (see under Li Chih-tsao). This edition was copied into the *Ssŭ-k'u* Library (see under Chi Yün). Some years later, in the Ch'ung-chên period (1628–44), when more information on the Southern Hemisphere came to light, an expanded edition in 6 *chüan* was published in Fukien.

Yang T'ing-yün was so keenly interested in the new knowledge which had come from the West that he remarked in a preface to Aleni's 西學凡 *Hsi-hsüeh fan* (A General Survey of Western Knowledge), a preface written by him in 1623: "Some seven thousand titles of Western books have come to this country from overseas, all of which ought to be translated . . . If I had ten years to collaborate with a score or more persons of like ambitions we together could complete the task". (It may be of interest to add that in the preface which Li Chih-tsao wrote for the *Chih-fang wai-chi* in the same year, he too states that some seven thousand Western books had by that time reached China). Yang lived only four years more, and his ambition was not fulfilled.

In addition to the works named above, Yang T'ing-yün is credited, in the history of Hangchow compiled in 1922 (*chüan* 86–95), with sixteen other items. Two of these, 玩易微言摘抄 *Wan-I wei-yen tsê-ch'ao*, 6 *chüan*, and 靈衞廟志 *Ling-wei miao-chih*, 1 *chüan*, are given notice in the *Ssŭ-k'u* Catalogue, though the second item is registered under the name of his collaborator, Hsia Pin 夏賓. Still another work by Yang, entitled 易顯 *I-hsien*, is mentioned in the *Ching-i k'ao* by Chu I-tsun [*q. v.*]. Yang published, early in the 1620's, a book of family instructions by a contemporary, Su Shih-ch'ien 蘇士潛, under the title, *Su-shih chia-hua* (氏家話). The son of Su Shih-ch'ien, named Su Mao-hsiang 蘇茂相 (1567–1630, *chin-shih* of 1592), was then governor of Chekiang province. It may well be that the copy of this book in the Library of Congress, and another copy in the Cabinet Library, Tokyo, are the only ones extant.

Yang T'ing-yün, Hsü Kuang-ch'i, and Li Chih-tsao are known as the "Three Pillars of the Early Catholic Church" (開教三大柱石) in China. They were devoted Christians and rendered enormous assistance to the missionaries. During the persecutions instigated by Shên Ch'üeh (see under Li) in 1616 and 1622, Yang took serious risks in giving shelter to several of the missionaries in his home or in his country villa near Hangchow. On January 12, 1619, he was recalled to Peking, but apparently did not go at this time. However, on July 25, 1622, he accepted appointment as intendant of the circuit of Ta-liang in Honan province, with nominal rank of a Vice Judicial Commissioner. In May of the following year he was promoted to sub-director of the Banqueting Court, and in 1624 to vice-governor of the Metropolitan area of Peking. When, in March 1625, several censors at Nanking charged him with incompetency in office, he was a month later allowed, at his own request, to retire on the ground of old age. In 1627 he undertook to build a church, with residential quarters attached, inside the Wu-lin Gate, Hangchow. Shortly after the building was completed, he died at the age of seventy-one (*sui*), leaving two sons, and a daughter known as Madame Agnès.

[*Yang Ch'i-yüan hsien-shêng ch'ao-hsing shih-chi*, edition printed in Ch'ung-chên period preserved in Bibliothèque Nationale, Courant 1097; *Ming Shên-tsung shih-lu* (Chronicles of Wan-li period), ch. 383–431; Pfister, *Notices*, passim; *Ming Hsi-tsung shih-lu* (Chronicles of the T'ien-ch'i period).]

WANG CHUNG-MIN

YANG Wên-ts'ung 楊文驄 (T. 龍友, 子山), 1597–1646, painter, poet and official, who died a martyr to the Ming cause, was a native of Kweiyang, Kweichow. His father, Yang Shih-k'ung 楊師孔 (T. 冷然), was a *chin-shih* of 1601 who became assistant financial commissioner of Chekiang in 1628. Yang Wên-ts'ung became a *chü-jên* in 1618 and was appointed director of studies of Hua-t'ing, Kiangsu. While holding that post he made the acquaintance of Tung Ch'i-ch'ang [*q. v.*] with whom he studied the art of painting. By the time he was thirty-three (*sui*) his fame as an artist had spread widely along the Yangtze valley. In Wu Wei-yeh's [*q. v.*] poem "The Song of the Nine Painters" (畫中九友歌), Yang Wên-ts'ung is ranked with Tung Ch'i-ch'ang,

Wang Shih-min, and Wang Chien [*qq. v.*]. Toward the end of the Ch'ung-chên reign-period (1628–1644) he became magistrate of Chiang-ning (Nanking), but was charged with corruption and was dismissed in 1644. When the Prince of Fu (see under Chu Yu-sung) established his court in Nanking, Yang was appointed, at the suggestion of his brother-in-law, Ma Shih-ying [*q. v.*], a secretary in the Board of War, with supervision of military affairs along the Yangtze. In the following year he was made assistant military intendant of Chang-chow and Chinkiang in Kiangsu province, and concurrently supervisor of the armies of Chêng Hung-k'uei [*q. v.*] and Chêng Ts'ai (see under Chu I-hai). Manchu forces, stationed on the north bank of the Yangtze, crossed the river under a heavy fog on the night of May 29–30, 1645, defeated the Ming army, and took Nanking on June 8. Yang Wên-ts'ung fled to Soochow, but was pursued by special messengers who were sent to win him over to the Ch'ing side. Declining to comply, he killed the messengers and fled further south to Ch'u-chou. Under the rule of the Prince of T'ang at Foochow (see under Chu Yü-chien), he was made junior vice-president of the Board of War and was charged to undertake the recovery of Nanking. His son, Yang Ting-ch'ing 楊鼎卿, was also favorably received at Court. Early in the autumn of 1646 the Manchu forces advanced southward from Hangchow. Unable to hold his position, Yang Wên-ts'ung retreated to P'u-ch'êng, Fukien, where he was captured. On refusing to renounce his allegiance, he was killed.

As was customary with many men of arts and letters in his day, Yang Wên-ts'ung led a life of conviviality and was fond of social and literary gatherings. One of his friends was Hsia Yün-i 夏允彝 (T. 彝仲, 1596–1645), a *chin-shih* of 1637 who organized the socio-political group known as Chi-shê 幾社 (a branch of the Fu-shê, see under Chang P'u), and who in 1645 drowned himself in loyalty to the Ming cause. Despite Yang's fidelity to the Fu-shê, he was criticized because of his relations with Ma Shih-ying and the latter's ally, Juan Ta-ch'êng [*q. v.*]. In K'ung Shang-jên's [*q. v.*] dramatic masterpiece, *The Peach Blossom Fan* (*T'ao-hua shan*) the name of Yang Wên-ts'ung figures prominently as the artist who painted the fan by converting blood-stains into peach blossoms. He is credited with a work on landscape painting, entitled 山水逸 *Shan-shui i*, and with a literary collection, entitled 洵美堂集 *Hsün-mei t'ang chi*. The L.T.C.L.H.M., pp. 351–52, lists a number of paintings attributed to him. Specimens of his calligraphy and a preface, written by him in 1627, appear in the manual of woodcuts known as 十竹齋畫譜 *Shih-chu chai hua-p'u* which was compiled by Hu Chêng-yen 胡正言 (T. 曰從 H. 次公), a native of Hsiu-ning, Anhwei.

[M.1/277/18a; M.59/18/1a; M.64 *hsin* 6/19b; *Kweiyang fu-chih* (1850) 73/25b; (Chekiang) *Ch'ü-hsien chih* (1929) 9/26a, for information on date of death.]

Tu Lien-chê

YANG Yü-ch'un 楊遇春 (T. 時齋), Jan. 19, 1762–1837, Apr. 3, general, the first Marquis Chao-yung (昭勇侯), was a native of Ch'ung-ch'ing, Szechwan, west of Chengtu. Becoming a military *chü-jên* in 1779, he started his career in 1780 as a non-commissioned officer in a battalion under the command of the governor-general of Szechwan. In 1781 he began to serve under Fu-k'ang-an [*q. v.*] whom he followed in battles against the Mohammedan rebels in Kansu (1784), against insurgents in Formosa (1788–89), against the Gurkas in Nepal (1792–93), and against the Miao tribesmen in Hunan and Kweichow (1795–96). By 1796 he was promoted to the rank of a colonel. Then he fought under Ê-lê-têng-pao [*q. v.*] against the rebels known as the White Lily Sect and was made a brigade-general (1797). In 1800 he was recommended by his superior as capable of commanding a separate force and was made provincial commander-in-chief at Kan-chou, Kansu. Thereafter he fought insurgents on the borders of Kansu, Shensi, and Szechwan, and for his various victories was given, early in 1803, the hereditary rank of a *Ch'ing-ch'ê tu-yü* of the second class. From 1803 to 1805 he stayed mostly at Han-chung, Shensi, making an end of small groups of bandits in the mountains. In 1806, when on his way to Peking, he heard about the mutiny of a part of the garrison at Ning-shan (see under Yang Fang) and at once collected an army at Sian to subdue it. For permitting Yang Fang to effect a surrender of the mutineers, instead of annihilating them, Yang Yü-ch'un was degraded, early in 1807, to a brigade-general, stationed at Ning-shan. In 1808 he was appointed to the post of provincial commander-in-chief, stationed at Ku-yüan, Kansu; and in 1813 was ordered to Honan to fight the rebels at Hua-hsien (see under Na-yen-ch'êng). Owing primarily to his efforts,

they were pacified within three months. Early in 1814 he was rewarded with the hereditary rank of a baron of the second class. In the same year, after helping Ch'ang-ling [*q. v.*] annihilate a band of rebellious lumbermen in Shensi, Yang Yü-ch'un's hereditary rank was raised to a first class baron. He was warmly received at Court and was told by the Emperor to be prepared for important tasks. We are told that the Emperor admired in particular his long beard.

In 1825, after serving seventeen years as provincial commander-in-chief at Ku-yüan, Yang Yü-ch'un was appointed acting governor-general of Shensi and Kansu. In 1826, after Jehangir (see under Ch'ang-ling) had taken Kashgar and other cities, Yang was made assistant commander under Ch'ang-ling with orders to recover them. By dint of skillful strategy, and real bravery, the invaders were defeated in several battles, and Kashgar was recovered. But owing to the escape of Jehangir and the subsequent futile search for him, Yang Yü-ch'un was ordered to lead a large part of his army back to China, leaving affairs at Kashgar to Ch'ang-ling. When, early in 1828, the capture of Jehangir was effected (see under Yang Fang), Yang Yü-ch'un was highly praised, his post as governor-general of Shensi and Kansu was confirmed, and his portrait was hung in the Tzŭ-kuang ko (see under Chao-hui) among those of the victorious generals and statesmen who had prosecuted the campaign in Chinese Turkestan. Owing to advanced age and illness, he retired in 1835, but before he went home he was granted an audience with Emperor Hsüan-tsung and, in addition to other honors, was made a marquis of the first class with the designation Chao-yung. He made his home at Chengtu where he died, and was canonized as Chung-wu 忠武. His name was entered in the Temple of Eminent Statesmen.

In the collected works of Ho Yüeh-yü 何曰愈 (T. 子持, H. 雲垓, 1793–1872), entitled 存誠齋文集 *Ts'un-ch'êng chai wên-chi*, it is stated that Yang Yü-ch'un was tall and stout, and that he usually tied his long beard into a knot when he led his men into battle. Many famous generals of the first half of the nineteenth century owed their rise to the help which Yang gave them; the most celebrated being Yang Fang. They were referred to jointly as "The Two Yangs" (二楊) and, though they were not relatives, Yang Fang styled Yang Yü-ch'un "uncle".

The second son of Yang Yü-ch'un, named Yang Kuo-chên 楊國楨 (T. 海梁, 1782–1849, *chü-jên* of 1804), succeeded to his father's hereditary rank. In his official career he rose to be governor of Honan (1827–34) and of Shensi (1839–41).

[1/353/1a; 2/37/19a; 3/192/1a *pu-lu;* 5/22/14b; *Yang Kuo-chên tzŭ-ting nien-p'u; Ch'ung-ch'ing chou-chih* (1877); *Ch'ung-ch'ing hsien-chih* (1926) supplement entitled *Chiang-yüan wên-chêng*].

FANG CHAO-YING

YANGGINU 楊吉砮, d. 1584, and his elder brother Cinggiyanu 清佳砮, d. 1584, belonged to the widely scattered Nara clan and were *beile* of the Yehe tribe. Chinese accounts, dating from the Ming period, refer to them as Yang-chia-nu 仰加奴 and Ch'êng-chia-nu 逞加奴 respectively—or together as "The Two Nu" (二奴). According to the *Pa-ch'i Man-chou shih-tsu t'ung-p'u*, or genealogy of the Eight Banners (see under Anfiyanggû), they were not related by blood to the Nara clan that embraced the Ula, Hoifa, and Hada tribes, but were descendants of a Mongol invader from the Tumed tribe, Singgen Dargan, who had exterminated a group of Manchus and had adopted their clan name, Nara. The same source adds that the tribal name 'Yehe' was derived from the Yehe river on which they settled. This interpretation was partly substantiated by the fact that the word 'Yehe' is Mongol, whereas the names 'Hada', 'Hoifa', and 'Ula' are Manchu. At the same time, it appears improbable that the adjective *yehe*, "great", could have been descriptive of the small tributary of the Liao along which the group settled. It seems more likely that the Yehe tribe, "the great tribe", gave its name to the river. Yangginu's grandfather (or father) was Cukungge 褚孔格, son of a bandit, named Cirgani 齊爾噶尼, who was executed by the Chinese in the early part of the Chêng-tê period (1506–1522). The *Shan-chung wên-chien lu*, compiled by P'êng Sun-i [*q. v.*], gives the bandit's name as Socangga. Cukungge himself was executed by Wangji wailan (see under Wan) in 1513. Independent Chinese sources differ as to whether Cukungge was the grandfather or the father of Yangginu. The *Ch'ing-shih kao*, or Draft History of the Ch'ing Dynasty, printed in 1927–28, makes both statements (*chüan* 229/4b, grandfather; 229/2a, father).

After the death of Cukungge, Yangginu and his brother divided the Yehe tribe between them and established two cities—Cinggiyanu occupying the western one. They traded with the

Chinese at Chên-pei kuan 鎭北關, commonly called the North Pass, to the northeast of K'ai-yüan, but frequently joined the Chien-chou leader, Wang Kao (see under Nurhaci) in raids on Liaotung. For a long time they were subservient to the Hada chieftain, Wan [*q. v.*], who married one of their sisters, though they continued to be mindful of their tribal duty of avenging the death of their ancestor, Cukungge, at the hands of Wan's uncle. As Wan's power declined Yangginu took a Mongol "princess" in marriage and gradually asserted the independence of Yehe from Hada control. After the death of Wan in 1582, the Yehe leaders took advantage of the rivalry among Wan's sons to increase their power. Nurhaci [*q. v.*], who was then at the outset of his career, sought one of Yangginu's daughters in marriage and received the promise of the youngest when she should be old enough. This daughter was taken to Nurhaci in 1588 by Yangginu's son and she became his wife (Empress Hsiao-tz'ŭ, see under Abahai).

In 1583 Yangginu and Cinggiyanu invaded Hada with the aid of a large force of Mongols and destroyed much of Menggebulu's territory (see under Wan). They went on to attack the South Pass where the Chinese markets for trade with the Hada were located. The Ming general, Li Ch'êng-liang [*q. v.*], who had maintained friendly relations with the Hada since the time of Wan, came to the Hada's rescue, and in 1584, by a ruse, lured the two Yehe leaders and many of their followers into the North Pass where they were murdered by the Chinese. Li Ch'êng-liang then invaded Yehe and forced the people to declare a truce with the Hada. Cinggiyanu's son, Bujai (see Bujantai), and Yangginu's son, Narimbulu [*q. v.*], succeeded as *beile* of the Yehe tribe.

[1/229/4b].

George A. Kennedy

YANGGÛRI efu 揚古利額駙, d. 1637, age 66 (*sui*), of the Šumuru clan at Huncun, served while still a youth as a page in the control of Nurhaci [*q. v.*]. His father, Langju 郎柱, chieftain of a Kûrka 庫爾喀 tribe, was murdered by one of his followers; and when in 1585 this tribe came to swear allegiance to Nurhaci, Yanggûri sought out his father's murderer, killed him, and ate his ears and nose. This alleged act of a thirteen-year-old boy excited the admiration of Nurhaci, who gave him one of his daughters as wife. For this reason the epithet *efu* (Manchu for "son-in-law") is often attached to Yanggûri's name. Yanggûri became one of Nurhaci's most warlike generals. From 1593 to 1621 he was in the forefront at all the important battles, and on many occasions led his troops of the Plain Yellow Banner to turn defeat into victory. In the latter year Nurhaci promoted him to the command of the left wing of the army, making him inferior in rank only to the eight *beile*; he especially requested him to avoid exposing himself in the front lines. In 1625 Yanggûri was made a duke of the third class for successfully repulsing Mao Wên-lung [*q. v.*].

At a council of war in 1633, when Abahai [*q. v.*] was uncertain what his policy should be, Yanggûri made proposals which determined the future course of the war with China. He advocated that the attempt to conquer Korea or the Chahar Mongols, or to enter China by way of Shanhaikuan, should be postponed in favor of direct raids through weak spots in the Great Wall. One interesting feature of his proposals was the suggestion that only officers who had had smallpox be sent on these expeditions—a precaution apparently dictated by the fact that the route proposed led through the territory of Mongols who were then, as throughout the Ch'ing dynasty, considered especially dangerous carriers of the disease.

In 1634 Yanggûri was again promoted and two years later, though already sixty-four years of age, accompanied Abatai and Ajige [*qq. v.*] on an extensive invasion of China. In the following year, during a battle with Koreans near Han-ch'êng (not far from Seoul), he was killed by gunfire from the enemy. He was posthumously granted the title Wu-hsün Wang 武勳王, "Prince of Military Merit", and honored with a memorial tablet. In 1644 his name was entered in the Imperial Ancestral Temple, and in 1731 his descendants were assigned the permanent rank and title of Ch'ao-têng Ying-ch'êng Kung 超等英誠公, duke of the highest degree.

Yanggûri's second son, Tajan 塔瞻 (d. 1647), inherited the dukedom. Tajan's son, Aisingga 愛星阿 (d. 1664), became the third duke in 1647. In 1660 Aisingga was designated "General Who Pacifies the West" (定西將軍) to command the Manchu forces in Yunnan fighting the Ming loyalists. In 1661 he and Wu San-kuei [*q. v.*] advanced into Burma and later captured the Ming Prince of Kuei (see under Chu Yu-lang). Aisingga was canonized as Ching-k'ang 敬康.

One of Yanggûri's cousins, named **Tantai**

譚泰 (1594–1651), was a supporter of the powerful Regent, Dorgon [*q. v.*]. In 1644 he was made a duke, but owing to a feud with Soni (see under Songgotu) and others, was reduced to a viscount in 1645 and to a commoner in 1646. For two years (1646–48) he served as Dorgon's private advisor. In 1648 he was given the title, Chêng-Nan Ta-chiang-chün 征南大將軍, and the command of all the armies in Kiangsi who were fighting the forces of Chin Shêng-huan [*q. v.*]. For quelling Chin's revolt in 1649 he was again made a viscount, rising in 1650 to president of the Board of Civil Office. After the decease of Dorgon (December 31, 1650), Tantai transferred his allegiance to Emperor Shih-tsu and then did his full share in persecuting many who had been Dorgon's supporters. For this show of loyalty he was again made a duke (March 25, 1651). However, on October 1, 1651, he was charged with arrogant conduct, with interference in the affairs of the other five Boards, and with nepotism in office. In the course of his trial all those whom he had offended or wronged while Dorgon was in power came out to bring charges against him. He was finally ordered to be executed.

[1/232/1a; 3/263/16a; 4/3/8b; 7/2/24b; 11/1/12a; 34/147/1a; *China Review*, vol. IX, 1880–81, pp. 169–71; *Tung-hua lu;* Shun-chih, 8:8.]

George A. Kennedy

YAO Ch'i-shêng 姚啟聖 (T. 熙止 H. 憂庵), 1624–1684, Jan., Ch'ing official, was a native of K'uai-chi, Chekiang. As a youth he was daring and ambitious. Having killed two Manchu soldiers who had kidnapped a commoner's daughter, he changed his name and in 1659 joined the family of a related clansman with whom he enlisted in the Chinese Bordered Red Banner. He took first place in the examination for the *chü-jên* degree which, in 1663, was again open to members of Banner families after having been closed to them in the six preceding years. As a *chü-jên*, he was appointed to the post of magistrate of Hsiang-shan, Kwangtung. Finding his predecessors in jail, owing to a large deficit in the official accounts, he evinced extraordinary generosity by offering to help pay off their debts. In 1669 he was removed from office on the apparently false charge of higher officials that he had broken certain prohibitions of the coastal trade.

When Kêng Ching-chung [*q. v.*] revolted from the Manchus in 1674 and invaded Chekiang from Fukien, Yao Ch'i-shêng rushed to the camp of the Manchu commander, Giyešu [*q. v.*], and placed at his disposal a horde of ruffians whom he and his son, Yao I 姚儀 (T. 長文, d. 1696), had gathered. Appointed acting magistrate of Chu-chi, Chekiang, he rose rapidly, and when the rebel, Kêng, finally surrendered in 1676, Yao was made commissioner of finance of Fukien, and two years later governor-general of the same province. After Kêng's surrender he was engaged mainly in sweeping the forces of the Chêng family from China proper, and finally succeeded, in 1680, when Chêng Ching [*q. v.*] was compelled to retreat to the Pescadores and Formosa. For this exploit he was rewarded with the honorary presidency of the Board of War and in the same year with the title of Junior Guardian of the Heir Apparent. Chêng Ching was on the point of signing an agreement with the Manchu commander of the Fukien garrison, but Yao objected to Chêng's terms of peace, particularly to his demand for the retention of Hai-ch'êng, a few miles up the estuary from Amoy, as a permanent trading port with Formosa.

In the meantime Yao Ch'i-shêng had been trying to get control of a formidable fleet of ships—manned by sailors upon whom he felt he could rely—for a naval expedition against Formosa. Chêng Ching died in 1681, and soon thereafter his eldest son, Chêng K'o-tsang (see under Chêng Ching), who was selected to succeed him, was strangled. Chêng's younger son, Chêng K'o-shuang (see under Chêng Ching), was then nominally put in power but the real ruler of Formosa was Chêng K'o-shuang's father-in-law, Fêng Hsi-fan (see under Chêng Ching). Yao Ch'i-shêng regarded this chaotic interval as the psychological moment for an attack on Formosa and entrusted the execution of his plan to Shih Lang [*q. v.*]. Thus a powerful fleet with a well-trained landing force finally brought Formosa to capitulate (September-October 1683, see under Shih Lang). Yao's report of the victory, which was dispatched by land, reached the Court about twenty days later than Shih's which was sent by sea. This is said to be the reason why Yao's real merits as the co-ordinator and supporter of the campaign were suppressed, and he was left unrewarded. His death occurred early in the following year—hastened, it is said, by disappointment and chagrin.

[1/266/1a; 3/159/15a; 4/15/1a; 香山縣志 *Hsiang-shan hsien-chih*, 5/68b; *Fukien t'ung-chih*

(1737) 29/57a; see bibl. under Chêng Ch'êng-kung; Haenisch. E., *T'oung Pao*, 1913, p. 110.]

E. S. Larsen
Tomoo Numata

YAO Nai 姚鼐 (T. 姬傳, 惜抱, 夢穀), Jan. 17, 1732–1815, Oct. 15, author and calligrapher, was a native of T'ung-ch'êng, Anhwei. His great-great-grandfather, Yao Wên-jan 姚文然 (若侯, posthumous name, 端恪, d. 1678), was a *chin-shih* of 1643 who served under the Manchus as president of the Board of Punishments (1676–78). Yao Nai owed much of his early education in the Classics to his uncle, Yao Fan 姚範 (T. 南青, H. 薑塢, 已銅, 1702–1771), a *chin-shih* of 1742. He also studied under the great teacher of *ku-wên* 古文, Liu Ta-k'uei 劉大櫆 (T. 才甫, 海峯, 1697(?)–1779), who was likewise a native of T'ung-ch'êng. Yao Nai became a *chü-jên* in 1750 and a *chin-shih* in 1763. Appointed a bachelor of the Hanlin Academy, he was detached from it in 1766 and was made a second class secretary in the Board of War and later, in the Board of Ceremonies. After several promotions he became (1771) a department director in the Board of Punishments. During this period he was appointed supervisor of the provincial examinations in Shantung (1768) and Hunan (1770), and examiner in the metropolitan examination of 1771. While in Peking he associated with such scholars as Wêng Fang-kang and Ch'ien Ta-hsin [*qq. v.*] and, after 1773, served for more than a year on the editorial staff for the compilation of the catalogue of the Imperial Library, *Ssŭ-k'u ch'üan-shu tsung-mu t'i-yao*, (see under Chi Yün). Requesting in 1774 to be relieved, he left Peking in the following year, and declined all invitations to office, preferring to teach in various Academies in such cities as Yangchow (1776–78), Anking (1780–87), Shê-hsien (1788) and Nanking (1790–1801, 1805–15). In the meantime he edited part of the *Lu-chou fu-chih* in 1803 (see under Sun Hsing-yen), and was the chief-editor of the 江寧府志 *Chiang-ning fu-chih* of 1811. In 1810, on the sixtieth anniversary of his passing the provincial examination, he was given the rank of a fourth grade official in the central government. He died in the Chung-shan 鍾山 Academy at Nanking, at the age of eighty-five (*sui*).

During forty years as head of various academies Yao Nai gathered many disciples who exerted a powerful influence in promoting the principles of *ku-wên* prose-writing which he espoused, although he himself regarded Fang Pao [*q. v.*] and Liu Ta-k'uei as the originators of those principles. Owing to the fact that all three were natives of T'ung-ch'êng, the group came to be known—sometime in the seventeen-sixties—as the T'ung-ch'êng School. Yao, like his predecessors Fang and Liu, advocated the philosophy of the Sung Neo-Confucianists, but unlike them stressed the importance of investigation (*k'ao-chêng* 考證, literally "search for evidence") which was the slogan of the "School of Han Learning" (see under Ku Yen-wu). It is reported that Yao once hinted to Tai Chên [*q. v.*] that he would like to be a follower of the latter's school, but that Tai politely declined to receive him. Yao himself never achieved much in the scientific study of the Classics, preferring to devote his energies to the promotion of *ku-wên* literature. He asserted that prose literature of the best type is short, to the point, "unadorned" (平淡), and makes use of simple language. As concrete examples of such writing he edited an anthology, entitled 古文辭類纂 *Ku-wên tz'ŭ lei-tsuan*, 75 *chüan*, which was completed in 1779 and was first printed about 1820 by K'ang Shao-yung (see under Li Chao-lo). It consists of selections from the ancient histories such as the 國語 *Kuo-yü*, the 戰國策 *Chan-kuo ts'ê*, the 史記 *Shih-chi* and the 漢書 *Han-shu*; from the collected works of eight masters of the T'ang and Sung dynasties (see under Fang Pao), and from the writings of Kuei Yu-kuang (see under Kuei Chuang), Fang Pao, and Liu Ta-k'uei. The selected articles were divided according to form into thirteen classes, such as essays, letters, epitaphs, etc. This anthology has been frequently reprinted and supplemented (see under Li Shu-ch'ang). Also popular are the collection of Yao's own *ku-wên* essays in the 惜抱軒文集 *Hsi-pao hsüan wên-chi*, 16 *chüan* (1800), and its supplement, *Hsi-pao hsüan wên hou-chi* (後集), 10 *chüan*. Unlike Fang Pao, Yao wrote verse which appears in two collections: *Hsi-pao hsüan shih-chi* (詩集), 10 *chüan* (1798), and a supplement of the same title in 1 *chüan* printed in 1816. He left 8 *chüan* of miscellaneous notes which were printed in 1821 by a disciple, Mei Tsêng-liang 梅曾亮 (T. 伯言, 1786–1856). These and several other titles comprise Yao's collected works, known as the *Hsi-pao hsüan ch'üan-chi* (全集). A collection of three previously unpublished works, entitled *Hsi-pao hsüan i-shu san-chung* (遺書三種) appeared in 1879. One of these, the *Hsi-pao hsüan shu-lu* (書錄), 4 *chüan*, is a series

of bibliographical notes on old books, written while he served on the editorial board of the *Ssŭ-k'u ch'üan-shu*. Another work, entitled 惜抱先生尺牘續編 *Hsi-pao hsien-shêng ch'ih-tu hsü-pien*, 2 *chüan*, is a supplement to his collected letters, *Hsi-pao hsien-shêng ch'ih-tu*, 8 *chüan*, edited in 1823 by a disciple, Ch'ên Yung-kuang 陳用光 (T. 碩士, 實思, 1768–1835). These letters are widely read.

Though Yao Nai's *ku-wên* essays are clear and simple, they were characterized, even by his ardent admirer, Tsêng Kuo-fan [*q. v.*], as unsubstantial, lacking a background of solid study. His contemporaries, Chang Hui-yen and Yün Ching [*qq. v.*], who founded the so-called "Yang-hu School," read more deeply and therefore had more to write about.

Owing to the efforts of Tsêng Kuo-fan in the middle of the nineteenth century, the T'ung-ch'êng School became nationally known and Yao Nai, as one of its chief exponents, was highly venerated. Yao's anthology, the *Ku-wên tz'ŭ lei-tsuan*, contributed much to this popularity; for it served as a text-book which brought in convenient form to the reader many of the most finished and evocative writings of antiquity. Even after the abolition of the examination system (1905) his anthology was popular in many schools (see under Wu Ju-lun).

Yao Nai was also a noted calligrapher; a collection of letters and other works written in his own hand was reproduced in facsimile in 1935, under the title *Yao Hsi-pao hsien-shêng wên-kao* (文稿).

[Chêng Fu-chao, *Yao Hsi-pao hsien-shêng nien-p'u* (1868); 1/490/3a; 3/146/6a; 4/141/10a; 7/43/3a; 20/3/00; 26/2/42a; 29/6/8b; Chiang Shu-ko 姜書閣, *T'ung-ch'êng wên-p'ai shu-p'ing* (文派述評); Ch'ên Ping-k'un 陳炳堃, *Tsui-chin san-shih nien Chung-kuo wên-hsüeh shih* (1930), pp. 77–124; Wang Ch'i-sun (see Shih Yün-yü), *T'i-fu wei-ting kao*, 25/20a; *T'ung-ch'êng wên-hsüeh yüan-yüan* (see bibl. under Fang Tung-shu), 3/1a; Suzuki Torao, "The Proponents of the T'ung-ch'êng School and their Theories" (in Japanese) in *Shinagaku*, vol. VI, no. 1; *Anhwei t'ung-chih kao* (*lieh-chuan*), 3/28b; see bibl. under Fang Kuan-ch'êng.]

FANG CHAO-YING

YAO Wên-t'ien 姚文田 (original *ming* 加畬, T. 秋農, H. 梅漪), Aug. 29, 1758–1827, Dec. 28, scholar and official, was a native of Kuei-an, Chekiang. He became a *chü-jên* in 1789 and five years later took the special examination granted by Emperor Kao-tsung when the latter was touring through Tientsin. He passed with the highest rank in this examination, and was appointed a secretary in the Grand Secretariat. In 1799 he became by transfer a secretary in the Council of State and in the same year took his *chin-shih* degree with highest honors, followed by appointment as a first class compiler of the Hanlin Aacdemy. In 1800 he was deputed to serve as chief examiner in the provincial examination of Kwangtung, and later served in the same capacity in Fukien (1801) and Shantung (1807). As an examiner he was noted for his ability to select promising students. He served also as commissioner of education in Kwangtung (1801–04), Honan (1810–13), and Kiangsu (1819–22). In the meantime he filled various posts in the Central Government such as libationer of the Imperial Academy (1813), sub-chancellor of the Grand Secretariat (1814), vice-president of various Boards (1815–24), and president of the Censorate (1824–27) and of the Board of Ceremonies (1827). In all of these posts he was known for uprightness, integrity of character, and diligence in the performance of his duties. He submitted some valuable memorials to the throne about prolonging the term of provincial governors, simplifying the procedure in law suits (1813), and preventing false accusations (1814) and long-standing abuses in the transport of tribute rice (1821). All these memorials were received with high consideration by the emperors. After his death he was canonized as Wên-hsi 文僖.

According to the bibliographical section of the Ch'ing Dynastic History, Yao Wên-t'ien was the author of some fifteen works of which about one third deal with philology, one third with the classics, and the remainder with poems, essays and so forth. In the philological field he compiled the 說文聲系 *Shuo-wên shêng-hsi*, 14 *chüan* (completed and printed in 1804), a re-arrangement on a phonetic plan of the characters in the ancient dictionary *Shuo-wên* (see under Tuan Yü-ts'ai); and the *Shuo-wên chiao-i*, compiled in collaboration with Yen K'o-chün [*q. v.*]. His study on the *Book of Changes*, entitled 易原 *I-yüan*, and on the *Spring and Autumn*, entitled 春秋月日表說 *Ch'un-ch'iu yüeh-jih piao-shuo*, being charts and comments on events of the Spring and Autumn Period (722–403 B.C.) arranged chronologically, are collected in the 姚文僖公所著書 *Yao Wên-hsi kung so-chu shu* (undated) which also includes four other

items by him. Another work, entitled 邃雅堂集 *Sui-ya t'ang chi*, 10 *chüan* (1821), is a collection of his prose and verse. The 陽宅闢謬 *Yang-chai p'i-miu*, 1 *chüan*, is a work condemning certain geomantic practices supposed to be efficacious in the location of dwellings. It was included in the third series of the 咫進齋叢書 *Chih-chin chai ts'ung-shu*, a collectanea of 35 titles compiled by his grandson, Yao Chin-yüan 姚覲元 (T. 裕萬, H. 彥侍, *chü-jên* of 1843), and printed in the eighteen-seventies and eighties.

[1/380/1a; 2/34/35a; 3/110/25a; 5/8/17b; 7/24/7a; 20/4/13; 23/55/5a; *Kuei-an hsien chih* (1882) 32/16b, 21a.]

Têng Ssŭ-yü

YEH Fang-ai 葉方藹 (T. 子吉 H. 訒菴), May 20, 1629–1682, June 3, official, was a native of K'un-shan, Kiangsu. His father, Yeh Ch'ung-hua 葉重華 (T. 德元), was a *chin-shih* of 1628 who held various posts in Shantung and Kwangtung during the closing years of the Ming dynasty. Yeh Fang-ai became a *chin-shih* with high honors in 1659 and was made a compiler of the second class. In 1661 he was, by a technicality, involved in the so-called "Taxation Case of Kiangnan" (江南奏銷案) and for this was temporarily dismissed from his post. His name with that of 13,800 other natives of Kiangsu was posted by Chu Kuo-chih 朱國治 (d. 1673), governor of that province, as one who had defaulted in the payment of taxes. On this charge many officials of that time were dismissed or degraded, students preparing for the examinations were deprived of their chances of advancement, and others were punished (see under Chin Jên-jui). Nevertheless he was later recalled to his post and cleared of the charge. His scholarship was recognized by both Emperors Shih-tsu and Shêng-tsu. After various promotions, he became in the summer of 1676, expositor, and later in the same year, reader in the Hanlin Academy.

In the following year Yeh was placed in charge of the official compilation of the 孝經衍義 *Hsiao-ching yen-i*, 100 *chüan*, an exposition and amplification of the *Classic of Filial Piety*. This work was commissioned in 1656, completed in 1682, and printed in 1690. In 1678 he became director-general for the compilation of the 皇輿表 *Huang-yü piao*, in 16 *chüan*—an official geography of the empire, which was printed in its final and enlarged form in 1704. In the summer of 1678 he was ordered to serve in the Imperial Study (see under Chang Ying), and in the following winter became chancellor of the Hanlin Academy and concurrently vice-president of the Board of Ceremonies. He was one of four scholars selected to read the papers for the special examination, known as *po-hsüeh hung-tz'ŭ*, of 1679 (see under P'êng Sun-yü). Thereafter he was appointed one of the directors-general to supervise the writing of the History of the Ming Dynasty (*Ming-shih*). In 1681, he became junior vice-president of the Board of Punishments, but died in the following year. He was canonized as Wên-min 文敏—one of the very few officials with such rank below a presidency of a Board to be so recognized. His collected poems, 讀書齋偶存稿 *Tu-shu-chai ou-ts'un kao*, 4 *chüan*, were copied into the Imperial Manuscript Library (see under Chi Yün). His elder brother, Yeh Fang-hêng 葉方恒 (T. 嵋初), was a *chin-shih* of 1658, and his son, Yeh T'ing 葉渟 (T. 淵發), a *chin-shih* of 1688.

[1/272/1a; 3/51/28a; 崑新兩縣續修合志 *K'un-Hsin liang-hsien hsü-hsiu ho-chih* (1880) 24/19b, 30b, 25/26a; *Ssŭ-k'u* 94/2a, 173/5a; *T'oung Pao* 1931 p. 353; *Wu-chung* (吳中) *Yeh shih tsu-p'u* (Yeh Family Genealogy, 1911) 3/69a, 54/39a, 60 *hsia* 34a.]

Tu Lien-chê

YEH Kuei 葉桂 (T. 天士 H. 香巖 or 香嵒), 1666–1745, physician, a native of Wu-hsien, Kiangsu, came from a family of physicians, his grandfather, Yeh Shih 葉時 (T. 紫帆), being the first of the family to specialize in medicine. His father, named Yeh Chao-ts'ai 葉朝采 (T. 陽生, d. c. 1679, age about 50 *sui*), was also a famous physician. Yeh Kuei received his first medical training from his father and later studied under one of his father's pupils. So eager was he for diversified information that between the ages of twelve and eighteen *sui* he is said to have had some seventeen tutors. He soon surpassed his tutors in skill and became one of the most respected physicians of his time. According to Chang Wei-p'ing [*q. v.*], he excelled Hsü Ta-ch'un [*q. v.*] in medical technique, Yü Ch'ang in sincerity, and Ch'ên Nien-tsu in discretion (for the last two names, see under Hsü Ta-ch'un).

Yeh Kuei is regarded as a pioneer in the employment of aromatic stimulants for epidemic fevers—a line of treatment also adopted by his fellow-townsman and contemporary, Hsüeh Hsüeh 薛雪 (T. 生白 H. 一瓢, 掃葉山人,

Yeh

槐雲道人, 磨劍道人), a poet and painter, as well as a physician. Although both Yeh and Hsüeh were adherents of the school which favored modern masters, they were not on friendly terms. Hsüeh is even alleged to have chosen for his residence the name, Sao-yeh chuang 掃葉莊, "Villa with the Leaves Swept Out," because the word *yeh* could be taken to mean either "leaves" or the surname, Yeh. As a physician, however, he is reported to have praised Yeh highly. Their prescriptions, together with those of their fellow-townsman, Miao Tsun-i 繆遵義 (T. 方彥, *chin-shih* of 1737), were published by Wu Chin-shou 吳金壽 under the title, 三家醫案 *San-chia i-an*, 3 *chüan*.

Yeh Kuei died at the age of eighty *sui*, leaving a large estate accumulated through many years of medical practice. He had a high standard of medical ethics, and before he died he is said to have admonished his sons, Yeh I-chang 葉奕章 and Yeh Lung-chang 葉龍章, as follows: "Whether you should or should not become physicians depends on whether you have a natural aptitude and lively perceptions. Only by extensive study can you acquire the necessary skill to serve your generation; otherwise you will scarcely avoid being murderers—making use of medicines instead of swords".

Unlike other physicians of note, Yeh Kuei is said to have written very little—most of the works that bear his name having been either compiled by his followers or falsely attributed to him. A collection of his prescriptions, entitled 臨證指南醫案 *Lin-chêng chih-nan i-an* (commonly known as *Lin-chêng chih-nan*), 10 *chüan*, was edited by his followers—among them Hua Nan-t'ien 華南田 (T. 岫雲, d. 1773) and Li Kuo-hua 李國華 (T. 大瞻, 翰圃), the latter's preface being dated 1766. A supplement to this work, edited by Hua Nan-t'ien under the title *Hsü* (續) *i-an*, 4 *chüan*, includes a treatise on fevers by Yeh, entitled 溫熱論 *Wên-jo lun*. In 1832 Yeh's great-grandson, Yeh Wan-ch'ing 葉萬青 (T. 訥人), collected two more *chüan* of Yeh's prescriptions and published them (about 1836) under the title 葉案存眞 *Yeh-an ts'un-chên*. This work was later annotated by Chou Hsüeh-hai 周學海 (澂之) and was reprinted under the title *P'ing-tien* (評點) *Yeh-an ts'un-chên lei-pien* (類編), appearing in the collectanea 周氏醫學叢書 *Chou-shih i-hsüeh ts'ung-shu* (1891 and later). A commentary by Yeh Kuei on an earlier collection of recipes, known as 證類普濟本事方 *Chêng-lei p'u-chi pên-shih fang* (also known as *P'u-chi pên-shih fang*), 10 *chüan*, by Hsü Shu-wei 許叔微 (T. 知可, *chin-shih* of 1132), was published under the title, *P'u-chi pên-shih fang shih-i* (釋義), 10 *chüan*. Yeh Kuei is reported to have written a work on diseases of children, entitled 幼科要略 *Yu-k'o yao-lüeh*, 2 *chüan*, which was highly praised by Hsü Ta-ch'un, who ordinarily was a severe critic of Yeh's writings. Some other works attributed to Yeh are the following: 本草經解要 *Pên-ts'ao-ching chieh-yao*, 4 *chüan*, an exposition of the important parts of the great herbal, *Pên-ts'ao kang-mu* (綱目), 52 *chüan*, compiled by Li Shih-chên 李時珍 (T. 東璧) and printed in the years 1590–96; 葉氏眼科方 *Yeh-shih yen-k'o fang* (or *Yen-k'o fang*), 1 *chüan*, a collection of prescriptions on ophthalmology which appears in the collectanea, 荔牆叢書 *Li-ch'iang ts'ung-shu;* and 傷寒辨舌觀驗 *Shang-han pien-shê kuan-yen*, 1 *chüan*, a treatise on fevers which is listed as in manuscript form in the catalogue of the Kuo-hsüeh Library, Nanking. Owing to his great popularity, his name was often used by publishers and anonymous writers in order to increase the circulation of their works. A case in point is the 景岳全書發揮 *Ching-yüeh ch'üan-shu fa-hui*, 4 *chüan*—in reality a work by Yao Ch'iu 姚球 of Wusih, Kiangsu, written in criticism of the *Ching-yüeh ch'üan-shu* by Chang Chieh-pin [*q. v.*]. But a publisher attributed it to Yeh Kuei, possibly in the hope of finding a better sale. It became, in fact, one of the popular medical works. Another work, entitled 葉選醫衡 *Yeh-hsüan i-hêng*, 2 *chüan*, bears Yeh's name, but is generally considered a forgery.

Being so eminent a practitioner, Yeh Kuei had numerous followers, among them Wu T'ang, Wang Shih-hsiung (for both see under Hsü Ta-ch'un), and Chang Nan 章楠 (T. 虛谷)—the last-mentioned being the author of the medical work, 醫門棒喝 *I-mên pang-ho*, 4 + 9 *chüan* (1829 and 1839).

A grandson of Yeh Kuei, Yeh T'ang, was a dramatist who compiled, among other works, the *Na-shu ying ch'ü-p'u* (see under Wang Wên-chih).

[1/507/6b; 3/482/22a; 4/147/4b; *Wu-hsien chih* (1933) 56 *hsia* 11b, 70 *shang* 21b, 75 *shang* 37a; Shih Yün-yü [*q. v.*], preface to the above-mentioned *Yeh-an ts'un-chên;* Wong, K. Chimin and Wu Lien-teh, *History of Chinese Medicine*, *passim.*]

J. C. Yang

YEH Ming-ch'ên 葉名琛 (T. 崑臣), Dec. 21, 1807–1859, Apr. 9, official, was a native of Han-yang, Hupeh. His grandfather, Yeh Chi-wên 葉繼雯 (T. 桐封 H. 雲素, d. 1824), was a *chin-shih* of 1790; his father, Yeh Chih-shên 葉志詵 (T. 仲寅 H. 東卿, 遂翁, 1779–1863), was a collector and connoisseur of antiquities in stone and bronze; and his younger brother, Yeh Ming-fêng 葉名灃 (T. 潤臣 H. 翰源, 1811–1859), a *chü-jên* of 1837, was a bibliophile. Yeh Ming-ch'ên himself became a *chü-jên* in 1831, a *chin-shih* in 1835, and a member of the Hanlin Academy. He was appointed prefect of Han-chung, Shensi, in 1838, and in the same year was transferred to Hsing-an in the same province. From 1839 to 1841 he officiated as an intendant in Shansi and in Kiangsi. Raised to judicial commissioner of Yunnan in 1841, he became in the following year financial commissioner of Hunan and was transferred to a similar post in Kansu in 1843. Early in the following year his mother died. When the customary period of mourning was ended (1846) he became, for a short time, acting governor of the Metropolitan area. In 1847 he went to Kwangtung as financial commissioner and in 1848 was raised to the post of governor of that province.

At this period the Taiping Rebellion (see under Hung Hsiu-ch'üan) was taking form in Kwangsi and spreading to neighboring provinces. In Kwangtung, bandits under various names and sects sprang up verywh ere, and with these Yeh Ming-ch'ên had to deal. Along the coast, too, pirates became every active. As governor, and later as governor-general, he was on the whole successful in putting down these uprisings, though the measures he used were harsh in the extreme and the loss of life was truly appalling. As if these internal troubles were not enough, he had continually to face outside pressure in the form of complications with foreign merchants and governments. There were questions about the admission of foreigners to the walled city of Canton, and more serious still the case of the lorcha "Arrow" which led to the bombardment of Canton and finally to the Anglo-French entry to Peking in 1860. In 1848–49 the informal agreement for a two years' extension of the admission of foreigners to the city of Canton expired (see under Ch'i-ying) and the question was raised again by Samuel George Bonham 文翰 (1803–1863), governor of Hongkong. Negotiations were carried on under the leadership of Hsü Kuang-chin [*q. v.*], governor-general of Kwang-tung and Kwangsi, in co-operation with Yeh Ming-ch'ên. But for commercial reasons and owing to an insufficient force in Hongkong, the English did not press the matter, and hence feeling about it abated. This outcome was regarded as satisfactory to the Chinese government, and for their services both Hsü Kuang-chin and Yeh Ming-ch'ên were rewarded—the former being made an hereditary viscount (子), the latter an hereditary baron (男). For his efforts to suppress bandits and uprisings Yeh was granted in 1851 the rank of Junior Guardian of the Heir Apparent. In September 1852 he was made acting governor-general of Liang-Kuang (Kwangtung and Kwangsi) and Imperial Commissioner in charge of foreign affairs, the appointment to the latter post being confirmed early in 1853. In 1855 he was made an assistant Grand Secretary and early in 1856 a Grand Secretary—still holding his post in Kwangtung.

At this time several nations of the West—England, France and the United States—were directing their energies to a revision of the treaties. They appealed to Yeh Ming-ch'ên about the matter in 1854, and he replied that his government saw no necessity for revision. In his handling of foreign affairs he assumed a haughty and intransigent attitude and usually avoided direct contacts. The governor of Hongkong, Sir John Bowring 包令 (1792–1872), and the American commissioner, Robert M. McLane 麥蓮 (1815–1898), went to Shanghai and then to Tientsin to push recognition of their claims. Making no headway in the north, they returned south and reported to their governments on the necessity of force. In 1856 the English, the Americans, and the French again appealed to Yeh for a revision of the treaties, and again they were rebuffed. On October 8, 1856 there occurred the affair of the lorcha "Arrow." The "Arrow" was a boat owned by a Chinese and captained by a British subject, with a Chinese crew. Being registered at Hongkong, she flew the British flag. While at Canton on the above date she was boarded by Chinese officers, and most of the crew were arrested on suspicion of an earlier act of piracy. As a matter of fact, her registry had expired eleven days previously, but this was not then known to the Chinese officials. The British consul, Harry S. Parkes, 巴夏禮 (1828–1885), protested to Yeh on the ground that the crew was entitled to British protection and that the ship's flag had been hauled down. The affair dragged on—with charges and countercharges—from bad to worse. On October 27 British warships opened

fire on Canton, directing their aim particularly at the residence of the governor-general. But since a policy of force did not, at this time, have the sanction of Parliament the British temporarily withdrew. On December 5 a British sailor was killed and the village implicated was burned by British troops as a warning to others. Angry Chinese mobs soon (December 14) set fire to the foreign Factories. In July 1857 Lord Elgin 額爾金 (James Bruce, 1811–1863) reached Hongkong. He and the French Baron Gros (Jean Baptiste Louis Gros 格羅, 1793–1870) were the two high commissioners authorized to submit final demands to Yeh. This they did on December 12 in simultaneous notes, demanding direct negotiation, occupation of some nearby territory, and payment of an indemnity. Two days later Yeh replied in a tone of defiance. On the 15th Honam island was occupied and on the 24th an ultimatum was sent to Yeh, threatening bombardment of Canton. Yeh's reply being still evasive, the allied forces began on the 28th the bombardment of Canton. The city fell the following day and was policed by joint Chinese and Western authority. On January 5, 1858 Yeh was captured in one of the local *yamens* and taken on board H. M. S. "Inflexible." The boat steamed from Hongkong February 23, taking him to Fort William, in Calcutta, India. Later he was lodged in a villa, Tolly Gunge, outside Calcutta, where he remained until his death in the following year. His remains were returned to China and buried at Han-yang. In the meantime Canton was kept for three years under joint British, French, and Chinese administration, until the signing of the conventions of Peking, late in 1860 (see under I-hsin).

Yeh Ming-ch'ên was tall and bulky with little or no refinement of appearance or manner. Like many officials of his day, he was fortunate in passing the routine government examinations, and then was placed in positions of responsibility for which he was not fitted. Brutalized by the harsh treatment he had meted out to rebellious natives of Kwangtung, he came to believe that Westerners might be brought to terms, if not by force, at least by arrogance, obstruction, and interminable delay. He had little conception of the gravity of the international problems involved, and took little or no pains to learn. Possibly a realization of the fate of his two predecessors induced in him a policy of indecision. Lin Tsê-hsü [*q. v.*] had resorted to force and brought on a disastrous war. Ch'i-shan [*q. v.*] acquiesced, but his peace was obtained at great price. Both fell into disgrace and incurred the imperial punishment. Yeh Ming-ch'ên took a middle course, and therefore had no policy at all. At the same time Western merchants, through their representatives in China, made demands which appeared to the Chinese as motivated by greed and by territorial ambitions. They showed little consideration for the internal difficulties China was then facing. Moreover some of their leaders, such as Parkes, were unduly ruthless in the methods they employed.

It is reported that Yeh Ming-ch'ên and his father, who was with him in Canton, were believers in occult Taoism. After his capture, documents were discovered which showed that he made use of the *fu-chi* 扶乩, or planchette, and put confidence in oracular divination, even in important affairs. This misplaced confidence perhaps accounts in part for the very inadequate preparations he made for defence, and why he was so easily captured. After his capture the people of Kwangtung propounded a saying which may be translated as follows: "He would not fight, he would not make peace, and he would not take steps for defense. He would not die, he would not surrender, and he would not flee. In his pretense at being a minister and a governor there were none like him in antiquity and there are almost none like him today." (不戰不和不守, 不死不降不走, 相臣度量, 疆臣抱負, 古之所無, 今之罕有).

[1/400/2b; 2/40/44b; 5/4/22a; *Han-yang hsien-chih* (1884) *jên-wu lüeh, shang* 37b; *Han-yang hsien-chih* (1868); *Hupeh t'ung-chih* (1921) 138/29a; *Ying-chi-li Kwangtung ju-ch'êng shih-mo* (The Story of the British Entry into Canton) in *Yang-shih ch'ien-ch'i-pai êr-shih-chiu ho chai ts'ung-shu* (see under Chao Chih-ch'ien); *Ch'ou-pan I-wu shih-mo* (see I-hsin), Hsien-fêng period; Cooke, George W., *China in 1857-58*, with portrait of Yeh; Leavenworth, Charles S., *The Arrow War with China;* Cordier, H., *L'expédition de Chine de 1857-1858.*]

Tu Lien-chê

YEH Ying-liu 葉映榴 (T. 丙 [炳] 霞 H. 蒼巖), Dec. 3, 1638–1688, June 23, official, and martyr, was a native of Shanghai. He became a *chin-shih* in 1661 at the age of twenty-four (*sui*). After holding several posts in Peking he was appointed in 1676 superintendent of customs of Kiangsi. There he co-operated with the local officials in relief work and in defending the

province against the rebellious forces of Wu San-kuei [*q. v.*]. Two years later he became assistant secretary to the provincial judge of Shensi, and concurrently director of education in the same province. In 1685 he was made grain intendant of Hu-kuang province and in 1688 acting lieutenant-governor of Hu-kuang.

A few days after Yeh took over the latter post a mutiny under the leadership of Hsia Fêng-lung 夏逢龍 took place at Wuchang, the capital of the province, to protest against the government's measure to demilitarize that area, and in particular to compel payment of the local troops whose stipends were in arrears. The governor, K'o Yung-shêng 柯永昇, was stabbed and committed suicide, and Yeh Ying-liu, as lieutenant-governor, was compelled by the insurgents to go over to their side. Powerless to deal with the situation, he proposed to the mutineers that if they would promise not to harm the common people he would, after three days, join them in their plans. In the meantime he sent away his family from the troubled city and entrusted his official seals to a servant. Attired in full official uniform, he reproached the mutineers and then died by cutting his own throat. For his loyalty and bravery he was rewarded with posthumous honors, and in the year following his death he was canonized as Chung-chieh 忠節.

In view of Yeh Ying-liu's martyrdom, his eldest son, Yeh Fu 葉芾 (T. 來青, 南田 H. 雲巢散人, 1670–1760), was given the rank of a department magistrate. He served as magistrate of Ching-mên-chou in Hupeh (1691–93), and of Yü-lin-chou in Kwangsi (1697–1703); and as prefect of Canton (1709–14), and of I-chou-fu, Shantung (1734–37). He achieved some note as a painter. His adopted son, Yeh Fêng-mao 葉鳳毛 (T. 超宗 H. 恆齋, 六泉, 錦帶居士, 1709–1781), was also a painter and calligrapher who served in the Grand Secretariat as a secretary (1730–35) and as an archivist (1735–39). He left two brief descriptions of the buildings and traditions of the Grand Secretariat, entitled 內閣小志 *Nei-ko hsiao-chih* and *Nei-ko ku-shih* (故事), both printed in the collectanea, *Chih-hai* (see under Chang Hai-p'êng).

[1/259/5b; 3/345/17a; 19 *ping hsia* 17b; 28/1/1a; *Shanghai hsien-chih* (1872) 20/11b; *Wu-chung Yeh-shih tsu-p'u* (see bibl. under Yeh Fang-ai), 53/30a.]

Tu Lien-chê

YEHONALA. See under Hsiao-ch'in.

YEKŠU 葉克舒 (書), d. 1658, Manchu officer, bore the clan-name Hoiho, though his father was chieftain of the Nimaca clan. With his neighbor, Kanggûri [*q. v.*] and others, Yekšu joined the service of Nurhaci [*q. v.*] in 1610 and was made captain of a *niru* in the Plain Red Banner. In 1621 he was promoted for bravery in the attack on Liaoyang, and by 1626 had risen to be assistant commander of his Banner. When the Six Ministries were organized in 1631 he became one of two directors of the Board of War. In the following year he was appointed commander of the Plain Red Banner which he led on campaigns inside the Great Wall during the years 1634 to 1636. On his return from the last expedition he was tried for failure to control his troops and was reduced to the rank of captain. But in the next three years he again won recognition for his services in warfare against the Koreans, and for a successful attack on the Gûwalca clan which dwelt along the Nonni river. His former position in the Board of War was restored to him, and after a successful campaign against the Solon tribe of Manchus on the upper Heilungkiang he was re-appointed commander of his Banner (1640). He took part again in the war with the Ming, serving at the siege of Chin-chou in 1640 and 1641. The next year he accompanied Abatai [*q. v.*] on his march into China, but when he returned he was deprived of all hereditary titles, and reduced to the rank of captain, after charges of repeated insubordination and carelessness had been preferred against him. After the death of T'ai-tsung in 1643 he was again made assistant commander. In the battle with Li Tzŭ-ch'êng [*q. v.*], in the following spring, he was severely wounded—losing one eye. Despite this he continued in active service for the next two years, winning special recognition for his extermination of bandits in Shantung. In 1646, after thirty-six years of military activity, he was settled at Shêng-ching (Mukden) as garrison commander. Eleven years later he was accused of concealing the misdeeds of the keeper of the late Emperor T'ai-tsung's mausoleum. He died in 1658 shortly after being deprived, for the third time, of all his titles. His three sons, of whom the most prominent was Daola 道喇, acquired hereditary ranks through their own merits. The captaincy of *niru* 5, as well as its off-shoots, *niru* 4, 6, and 7, in the third division

of the Plain Red Banner, remained in the possession of his descendants.

[2/233/7a; 3/266/41a; 11/4/54b; 34/164/3a.]

George A. Kennedy

YEN Ch'ang-ming 嚴長明 (T. 冬友, 東有 H. 道甫), 1731–1787, man of letters, was a native of Nanking, Kiangsu. As a boy, through the recommendation of Li Fu [*q. v.*], he studied under Fang Pao [*q. v.*] and Yang Shêng-wu 楊繩武 (T. 文叔, *chin-shih* of 1713). In 1755 he held a position in the office of Lu Chien-tsêng [*q. v.*], then salt commissioner of Yangchow, and thus had an opportunity to study in the excellent library of the wealthy Ma family (see under Ma Yüeh-kuan) in that city. There he also met many of the famous scholars whom the Ma family patronized. He was granted the *chü-jên* degree in 1762, at a special examination convened by Emperor Kao-tsung on the latter's third southern tour, and was made a secretary in the Grand Secretariat. He participated in the compilation of the *P'ing-ting Chün-ko-êr fang-lüeh* (see under Fu-hêng) and the *Ta Ch'ing i-t'ung chih* (see under Hsü Ch'ien-hsüeh), being particularly useful in the editorial office because of his knowledge of the languages of the Mongols and other Central Asian peoples. Subsequently, as a result of good judgment in advising against a suggestion of the Board of Revenue to put aside the various headings of tax-items and include them in a lump sum under the same heading as the land-tax item, Yen came to the favorable attention of Liu T'ung-hsün [*q. v.*], and was recommended by the latter to serve as a secretary in the Grand Council of State. In 1771 or 1772 he was promoted to the position of assistant reader in the Grand Secretariat. Shortly thereafter because of the death of his parents he retired, never again to return to public life.

After his retirement Yen Ch'ang-ming travelled in Shensi, remaining there for about ten years and working in the office of the governor, Pi Yüan [*q. v.*]. While in Shensi he helped in the compilation of a gazetteer for the prefecture of Sian, the *Hsi-an fu-chih* (see under Pi Yüan). In his later years, he went to Ho-fei, Anhwei, where he was director of the Lu-yang 廬陽 Academy, and where he died. In Yen's studio, the Kuei-ch'iu ts'ao-t'ang 歸求草堂, there was gathered a library of thirty thousand *chüan* of books and three thousand *chüan* of inscriptions from bronzes and stones. It is said that the margins of all his books were filled with critical comments. One of his friends was the novelist, Wu Ching-tzŭ [*q. v.*], whom he mentions several times in poems. Of the large quantity of his prose writings (more than 100 *chüan* dealing with some 20 topics, including mathematics) none have been printed. Thanks to Yeh Tê-hui (see under Chu I-tsun), some of his verse is now available in a collection entitled 嚴東有詩集 *Yen Tung-yu shih-chi* (10 *chüan*, preface 1911) appearing in the collection 觀古堂彙刻書 *Kuan-ku t'ang hui-k'o shu* (1902).

A son, Yen Kuan 嚴觀 (T. 子進 H. 述齋), was a specialist in epigraphy. His best-known work, entitled 江寧金石記 *Chiang-ning chin-shih chi*, 8 *chüan*, with supplement (待訪目, 2 *chüan*) was first printed in 1804. It deals with inscriptions on monuments in the environs of Nanking.

[1/490/12a; 3/146/1a; *Chin-ling t'ung-chuan* (see bibl. under Ts'ên Yü-ying) 34/1a.]

R. O. Suter

YEN Hsi-chai. See under Yen Yüan.

YEN-hsin 延信, general, was a great-grandson of Abahai [*q. v.*] and a grandson of Haoge [*q. v.*]. His father, Mangge 猛峨 (d. 1674), was a prince of the second degree with the designation, Wên (温郡王), and was canonized as Liang 良. Being the third son of Mangge, Yen-hsin was made, in 1687, a noble of the eleventh rank in the third class (三等奉國將軍). Early in 1698 he was appointed an Imperial Bodyguard of the second class. In 1701 his ability came to the attention of Emperor Shêng-tsu who appointed him to the Council of National Affairs (議政). At the same time he was made lieutenant-general of the Manchu Plain Blue Banner, from which post he resigned five years later because of illness. In 1713 he was again made a lieutenant-general and in 1718 was appointed a member of the staff of Yin-t'i [禵, *q. v.*], commander-in-chief of the armies in Kansu which were fighting the Eleuths. Tibet had been conquered by the Eleuths in 1717 and preparations were made by Yin-t'i for its recovery. Early in 1720 two armies were formed, one to enter Tibet from the north through Kokonor and a second to attack from the east through western Szechwan. Yen-hsin was made commander of the first army with the rank of *P'ing-ni chiang-chün* 平逆將軍, whereas com-

mand of the second army and the rank of *Ting-hsi chiang-chün* 定西將軍 were given to Garbi 噶爾弼.

After 1706, when the sixth Dalai Lama was murdered by Latsan Khan (see under Tshangs-dbyangs-rgya-mtsho), a schism lasting fifteen years divided Lamaism. Latsan Khan and his followers supported one Dalai Lama in Tibet whereas other devotees sponsored Skal-bzan-rgya-mtsho (see under Tshangs-dbyangs-rgya-mtsho) who resided in Sining. Emperor Shêng-tsu favored the latter, but was fully aware that there could be no peace until this dispute was settled. In 1717 an opportunity for settlement came when the Eleuths occupied Tibet, killed Latsan Khan, and imprisoned the Lama whom Latsan Khan had supported. Hence, when Yen-hsin led his army to recover Tibet in 1720, he took Skal-bzan-rgya-mtsho with him, as the authoritative Dalai Lama officially endorsed by Peking. The Mongols and Tanguts of Kokonor, moved by religious feelings, gladly followed the army to Tibet and gave assistance in many ways. Even the natives of Tibet welcomed Skal-bzan-rgya-mtsho as their Seventh Dalai Lama (Sixth in Ch'ing official accounts), because they hated the Eleuths for plundering many of their monasteries. In September 1720 Garbi entered Lhasa and drove the Eleuths westward. A little later Yen-hsin, after defeating the Eleuths in several battles, marched into Lhasa, and the Seventh Dalai Lama was proclaimed in Potala on October 16. The influence of the Khoshotes (see under Galdan) was not restored, but native chiefs were made members of the council in charge of the temporal administration. When the armies departed from Tibet a strong garrison was left there and a tablet commemorating the conquest was erected in Lhasa in the following year (1721). (This garrison was withdrawn in 1723, but after a bloody *coup* among the native chiefs in 1727, was restored.) In 1727 the offices of Imperial Resident and Assistant Resident of Tibet were established and the Kham region (present province of Sikang) was put under the jurisdiction of Szechwan, though mostly ruled through "native" administrators (土官). When the rebellion of a Tibetan chief was put down in 1750 (see under Fu-ch'ing), the power of the Imperial Resident was strengthened and, except during the war of the Gurkas (see under Fu-k'ang-an), was never disputed until the last days of the empire.

On learning of the conquest of Tibet Emperor Shêng-tsu ordered Yen-hsin, who had just left Lhasa, to return to that city as commander of the garrison. But in 1721, owing to illness, he came back to Peking and for his achievements was made a prince of the sixth degree. Possibly at this time he came to an understanding with Yin-chên [*q. v.*] who was plotting to seize the throne. At any rate, when Emperor Shêng-tsu died, late in 1722, and Yin-t'i was recalled, it was Yen-hsin, chief subordinate of Yin-t'i, who was ordered by Yin-chên to take over Yin-t'i's place as acting commander-in-chief of the armies on the western frontier. It is not clear whether it was Yen-hsin or Nien Kêng-yao [*q. v.*], or both, who forced Yin-t'i to return to Peking. Be that as it may, after serving a short time as commander, Yen-hsin was transferred to Sian, Shensi, as Tartar General. In 1723 he was made a prince of the fourth degree and raised, later in the same year, to the third degree. Nevertheless, in 1727 he was recalled from Sian and was tried on various charges. Early in 1728 he was condemned for twenty "crimes," among them that he had once belonged to the faction of Yin-ssŭ and Sunu [*qq. v.*], that he had shown lack of decorum to the throne, and had illegally appropriated 100,000 taels in Tibet in 1720. The actual reason for his downfall is not known, but certainly it was not for the reasons given. Perhaps he had knowledge of secrets which Emperor Shih-tsung did not care to have divulged. For similar undisclosed reasons Lungkodo [*q. v.*] and Nien Kêng-yao, both greater favorites of the emperor than Yen-hsin, had already been condemned. Finally Yen-hsin was sentenced to imprisonment, his princedom was abolished, and he was expelled from the Imperial Clan.

[1/225/3b; 2/3/46a; 3/首12/10a; 1/169/9b; 1/85/1a; *P'ing-ting Chun-ko-êr fang-lüeh, ch'ien-pien* (see under Fu-hêng) *chüan* 1-10; *Tung-hua lu*, K'ang-hsi, Yung-chêng; A. von Stäel-Holstein, "On Two Tibetan Pictures", *Bulletin of the National Library of Peiping*, vol. 6, no. 6 (Nov.-Dec., 1932); Desideri, Ippolito, *An Account of Tibet* (ed. by F. de Filippi, London, 1932), pp. 146-72; *Tsung-shih Wang-kung kung-chi piao-chuan* (see bibl. under Tê-p'ei) 12/13a.]

FANG CHAO-YING

YEN Jo-chü 閻若璩 (T. 百詩 H. 潛丘), Nov. 11, 1636-1704, July 9, classicist, mathematician and geographer, was born in Huai-an, Kiangsu, of a family known for its literary traditions. His grandfather, Yen Shih-k'o 閻世科 (T. 伯登 H. 確楚, 龍門, 1570-1642), was a *chin-shih* of 1604 who rose to be secretary to an in-

tendant in Liaotung (1617–18). His father, Yen Hsiu-ling 閻修齡 (T. 再彭 H. 牛叟, 1617–1687), earned a reputation as a literary man and left collections of prose and verse. His mother, *née* Ting Hsien-yao 丁仙窈 (T. 少善, 1618–1674), is said to have been an accomplished woman. As a boy, Yen Jo-chü was not particularly brilliant, but at the age of fifteen (*sui*) he began to show unusual aptitude, and his progress gradually evoked the admiration of local scholars. At the age of twenty-eight (*sui*) he went to Taiyuan, Shansi, to compete in the public examinations and became a *hsiu-ts'ai* (1663). Officially he was a resident of Taiyuan, the birthplace of his ancestors, although his family no longer actually lived there. When Ku Yen-wu [*q. v.*], the leading scholar of his day, visited Taiyuan in 1672 he consulted Yen about his well-known work, the *Jih-chih lu*. Yen made several corrections in it which Ku willingly accepted. Having failed in successive examinations for the *chü-jên* degree, Yen was recommended (1678) to be a candidate for the special examination known as *po-hsüeh hung-tz'ŭ*, held in 1679, but failed. His reputation, however, did not suffer on that account, for at this time many of the most original minds were unsuccessful in the formal examinations. He so impressed his contemporaries that during his sojourn in Peking he was asked to become the personal literary adviser of Hsü Ch'ien-hsüeh [*q. v.*]. In the years 1682–83 he made a journey to Fukien. In 1686, Hsü was appointed an assistant director-general to edit the topographical work, *Ta-Ch'ing i-t'ung chih*, and was raised to a director-general in 1687. From 1686 Yen acted as his leading adviser and contributor, and when Hsü returned in 1690 to his native place, Yen accompanied him. For two years he assisted in the compilation of this work in the editorial office which Hsü established privately near Soochow. After Hsü was deprived of his rank, and the editorial office was closed, Yen retired to Huai-an (1692). He lived long enough to be recognized as one of the greatest classicists of his day and was regarded by Wang Chung [*q. v.*] as one of the six great scholars of the Ch'ing period—a conclusion now generally accepted. His erudition attracted the attention of Margun, the second Prince An (see under Yolo), who invited him to his mansion in Peking early in 1704 and received him with great deference. [Many sources mistakenly assert that the invitation came from Yin-chên, *q. v.*] Seriously ill at this time, he died in Peking soon after.

The life of Yen Jo-chü was unusually quiet and uneventful, but it was full of great literary achievements. Most of his works—more than ten in number—are in the field of classical study and historical geography. His most important study, which raised him to the front rank as a critical historian, is his 尚書古文疏證 *Shang-shu ku-wên shu-chêng* ("Inquiry into the Authenticity of the *Shang-shu* in Ancient Characters"), 8 *chüan*, first printed in 1745 but seen by some in manuscript earlier. The so-called ancient text of the *Shang-shu*, or *Shu-ching* (i.e. *Classic of History*), was for a long time one of the most baffling of textual problems. At the beginning of the Han Dynasty, or early in the second century B. C., only twenty-nine chapters of this work were preserved. Later, in the reign of Emperor Ching (156–140 B. C.)—according to Wang Ch'ung 王充 (T. 仲任, b. 27 A. D.)—an ancient text was discovered which was written in a much more archaic style of handwriting and contained sixteen more chapters than the version then current. Owing to this difference in script the two versions are distinguished as the *ku-wên* or "ancient" text, and the *chin-wên* 今文 or "modern" text. K'ung An-kuo 孔安國, a descendant of Confucius and a professor in the Imperial Academy in the reign of Emperor Wu (140–86 B. C.), was—according to Ssŭ-ma Ch'ien 司馬遷 (T. 子長, 145-ca. 87 B. C.)—the first person to make a study of the ancient classical texts, including the *Classic of History*. He was followed by many prominent scholars like Chia K'uei 賈逵 (T. 景伯, 30–101 A. D.), Ma Yung 馬融 (T. 季長, 79–166 A. D.), Chêng Hsüan (see under Chang Êr-ch'i) and others. This *ancient* text of the *History* was probably lost, however, during the troubled years following the fall of the Han Dynasty. At least certain great scholars of the Western Chin period (265–317 A. D.), like Tu Yü (see under Ting Yen), Kuo P'u (see under Ku Kuang-ch'i) and others, appear not to have seen it. Nevertheless, suddenly, in the period 317–322 A. D., Mei Tsê 梅賾 (T. 仲真) presented to Emperor Yüan an alleged "ancient text" of the *Classic of History* with a commentary by K'ung An-kuo. This text came into general use and later was the one used officially in the literary examinations—displacing the one now regarded as authoritative. Even the great commentator, K'ung Ying-ta 孔穎達 (T. 仲達, 574–648 A. D.), descendant of Confucius in the thirty-second degree, took it to be genuine.

In the Sung Dynasty scholars like Wu Yü

吳棫 (T. 才老, *chin-shih* of 1124), Chu Hsi (see under Hu Wei), and others, cast doubts upon the authenticity of the fourth century text; and in the year 1543 Mei Tsu (see under Sun Hsing-yen) published his *Ku-wên Shang-shu k'ao-i* ("A Study of Discrepancies in the *Shu-ching* in Ancient Characters"). But, even so, the authenticity of a text which had circulated so long was not generally questioned. By the time Yen Jo-chü was twenty years of age he began to doubt its authenticity and devoted the next thirty years to an exhaustive study of the problem. The result is the above-mentioned *Shang-shu ku-wên shu-chêng* which, by convincing evidence and judicious arguments, proved beyond doubt that the "ancient text", which had circulated for a millenium, is a forgery. Although some scholars took issue with Yen's conclusions (see under Mao Ch'i-ling), most of the adherents of the School of Han Learning (see under Ku Yen-wu) saw no reason to doubt them. The importance of Yen's discovery to Chinese historical criticism can scarcely be exaggerated. Not only was a long-venerated Classic taken down from its exalted position, but the way was opened for a critical examination of any work of antiquity—no matter how sacred.

Equally daring, and scarcely less revolutionary, was Yen's examination of the authorship of the *Ta-hsüeh*, or *Great Learning*—originally a chapter in the *Record of Rites* (*Li-chi*) and now one of the *Four Books*. He pointed out that the attribution of the work, by Sung scholars, to Tsêng Shên 曾參 (i.e. Tsêng-tzŭ, b. 505 B. C.) and his disciples was without foundation. Yen's argument was so conclusive that the traditional belief was shaken.

Yen Jo-chü had a vivid sense of chronology, as his *Shang-shu ku-wên shu-chêng* and his 孟子生卒年考 *Mêng-tzŭ shêng-tsu-nien k'ao* ("An Investigation of the Birth and Death Dates of Mencius") indicate. The last-named work was printed a few years before his death. He was also a specialist in historical geography, a knowledge of which he regarded as indispensable to an understanding of classical works. His 四書釋地 *Ssŭ-shu shih-ti* ("Analysis of the Place Names in the Four Books"), 6 *chüan*, is a valuable contribution both to geographical and classical scholarship, and has been supplemented at various times. It was first printed in serial form about the year 1696, and was reprinted as a whole in 1787. Yen Jo-chü also left a collection of miscellaneous notes, entitled 潛邱劄記 *Ch'ien-ch'iu cha-chi*, 6 *chüan*, which was printed by his grandson, Yen Hsüeh-lin 閻學林 (T. 信薆). Appended to it is the literary collection, 左汾近稿 *Tso-fên chin-kao*, of his eldest son, Yen Yung 閻詠 (T. 復申, original *ming* 詒模 T. 元木 H. 左汾, *chin-shih* of 1709). A chronological biography of Yen Jo-chü is referred to in the biography of Chang Mu [*q. v.*] in this dictionary. A few of Yen's miscellaneous studies appear in various *ts'ung-shu*.

[1/487/8a; 2/68/17a; 3/415/7a; 4/131/8a; 7/32/1a; Li Tsung-fang, 聞妙香室文集 *Wên miao-hsiang shih wên-chi* (1835) 12/1a; *Yen Jo-chü hsien-shêng nien-p'u* (see under Chang Mu); *Ssŭ-k'u, passim;* Ch'ien Ta-hsin [*q. v.*], *Ch'ien Yen-t'ang ch'üan-shu* (*wên-chi*, Changsha, 1884), 38/5a-11b; Ting Kuo-chün, 荷香館瑣言 *Ho-hsiang kuan so-yen, hsia* 20a; Chao-lien [*q. v.*], *Hsiao-t'ing tsa-lu* 5/37a.]

S. H. Ch'i

YEN K'o-chün 嚴可均 (T. 景文 H. 鐵橋), 1762–1843, scholar, was a native of Wu-ch'êng, Chekiang. Finding himself unable to advance in the examinations in his native province, owing it is said, to delinquency in taxes, he went to the capital in 1795 and registered as from Wan-p'ing (Peking). There, in 1800, he passed the Shun-t'ien provincial examination and became a *chü-jên*. Beginning about 1796, he became interested in the study of the *Shuo-wên* (see under Tuan Yü-ts'ai) and related philological subjects, which he pursued, together with his friend, Yao Wên-t'ien [*q. v.*]. Yen was one of the pioneers in this field, for at that time interest in the study of the *Shuo-wên* was slight and few of its numerous collated texts had appeared. The great works on the subject (see under Tuan, Niu Shu-yü, Fêng Kuei-fên *et. al*) had not yet been published. Yen's first published work on the *Shuo-wên* was the *Shuo-wên ting-ting* (訂訂), printed in 1800 (see Tuan Yü-ts'ai); the second was the *Shuo-wên shêng-lei* (聲類), 2 *chüan*, completed in 1802; and the third was entitled *Shuo-wên i* (翼), 15 *chüan*, completed in 1807, which dealt with variant forms of the ancient characters, collected from inscriptions on metal or stone. The fourth, and most important, study was the *Shuo-wên chiao-i* (校議), 30 *chüan*, with a sketch of the life of Hsü Shên (see Tuan Yü-ts'ai). It was printed about 1818 and was compiled in collaboration with Yao Wên-t'ien and Sun Hsing-yen [*q. v.*]. This last work sets forth corrections in the text of the *Shuo-wên* as edited by Hsü

Hsüan 徐鉉 (T. 鼎臣, 916–991), by imperial order in 986, but it contained so many errors that a cousin, Yen Chang-fu 嚴章福 (T. 雲[香]甫 H. 秋樵), revised it in 1861, and it was published later under the title *Shuo-wên chiao-i i* (議).

When Yao Wên-t'ien became commissioner of education in Kwangtung (1801–1804), Yen K'o-chün also went in 1802 to that province, apparently on Yao's invitation. In 1803 Yen was head of an Academy in the Hsiang-shan district (Kwangtung), and during his stay there made a study of the texts of the classics carved on stone (*shih-ching* 石經), particularly those of the T'ang dynasty—collaborating in the task with a friend, Ting Jung 丁溶 (T. 秋水, *chü-jên* of 1778). One result of these studies was the 唐石經校文 *T'ang shih-ching chiao wên*, in 10 *chüan*, printed in 1804.

When the government instituted, in 1808, the bureau for the compilation of the *Ch'üan t'ang-wên* (see under Tung Kao), Yen K'o-chün decided to compile, on his own responsibility, a similar thesaurus of prose literature written prior to the establishment of the T'ang dynasty (618 A. D.). He included in it inscriptions from stone and bronze, quotations from lost works that survived in other records—in fact all that he could find outside well-known classical, historical, philosophical, and gazetteer literature. In its final form the title reads 全上古三代秦漢三國六朝文 *Ch'üan shang-ku San-tai Ch'in Han San-kuo Liu-ch'ao wên*, "Complete Collection of Prose Literature from Remote Antiquity through the Ch'in and Han Dynasties, the Three Kingdoms, and the Six Dynasties." He began to work on it in the autumn of 1808. His preface states that after nine years (1817) the material was roughly in shape and after another eighteen years (1836) his task was ended. The work, therefore, is the product of twenty-seven years of continuous labor. It cites from, and gives biographical sketches of, some 3,400 authors. It was about to be printed in 1815 when the material only covered the dynasties from the Han to the Sui inclusive. But the printing was abandoned and was not carried out during the author's lifetime. The table of contents and the biographical sketches were compiled by a fellow-townsman, Chiang Jui 蔣銳 (original *ming*, 維培 T. 季卿 H. 奇崁, d. c. 1860), and were printed in 1886 in 103 *chüan*. Printing of the text—without the index of five *chüan* referred to in the original table of contents—was undertaken in 1887 at the Kuang-ya Shu-chü (see under Chang Chih-tung) by Wang Yü-tsao 王毓藻 (*chin-shih* of 1863) and was completed in 1893, in 741 *chüan*. An index of five *chüan*, arranged according to rhyme, was made by Min Sun-shih 閔孫奭 in 1925, and was printed in 1931. Another index to the authors whose works are cited was printed in 1932 as the *Harvard-Yenching Sinological Index Series*, No. 8. The above-mentioned Canton edition, collated by Shên Ch'ien-i 沈乾一 with Yen K'o-chün's original draft, was recently reproduced in facsimile by the I-hsüeh Shu-chü 醫學書局, Shanghai.

Yen K'o-chün assisted Sun Hsing-yen in editorial tasks at Nanking after the latter retired from official life in 1811. One product of their joint labors was a collection of sayings of Confucius, entitled 孔子集語 *K'ung-tzŭ chi-yü*, 17 *chüan*, which was printed in the *P'ing-ching kuan ts'ung-shu* (see under Sun Hsing-yen). When Sun died, early in 1818, some of his unpublished essays were edited by Yen under the title 孫淵如外集 *Sun Yüan-ju wai-chi*, 5 *chüan*. In 1822 Yen obtained a position as director of the district school of Chien-tê, Chekiang, where he remained until 1835. In a letter to a friend, dated 1826, he describes the post as very unattractive, with a stipend of but forty taels annually which scarcely covered his house-rent and his fee for sedan chairs. He spent the remainder of his life at his home in Wu-ch'êng.

Early in 1835 Yen K'o-chün sent a letter to Hsü Sung [*q. v.*] in which he listed the works which he had written, compiled, or collated, or in which he had collaborated with others. The list contains more than seventy items in some 1,250 *chuan* with the titles arranged under four categories. To all these works he gave the general title 四錄堂類集 *Ssŭ-lu t'ang lei-chi*. He adds that thirteen of these works had already been printed. A study of the classic, *Êr-ya*, entitled 爾雅一切注音 *Êr-ya i-ch'ieh chu-yin*, 10 *chüan*, was printed in 1887 in the *Mu-hsi hsüan ts'ung-shu* (see under Liu Hsi-hai). There the name of the author is given as Yen Wan-li 嚴萬里 instead of Yen K'o-chün, though with the same *hao*. This would seem to indicate that at some time in his life, or on some occasions, he used the name Wan-li.

Like his friend, Sun Hsing-yen, Yen took a keen interest in establishing more satisfactory texts for works of antiquity that had suffered through centuries of copying or misprinting. His literary collection, 鐵橋漫稿 *T'ieh-ch'iao man-kao*, 8 *chüan*, consisting of 2 *chüan* of verse and 6 of

prose, was reprinted in 1885 in the 心矩齋叢書 *Hsin-chü chai ts'ung-shu.* A collection with the same title, in 13 *chüan,* had been printed by Yen Chang-fu in 1838. As a bibliophile, Yen K'o-chün managed eventually to accumulate some 20,000 *chüan.*

[1/448/10a; 2/69/20b; 5/72/25a; 6/27/5a; 湖洲府志 *Hu-chou fu-chih* (1874) 76/31a; Yü Chêng-hsieh [*q. v.*], *Kuei-ssŭ ts'un-kao* (1884) 12/21a; *Hsü-hsüeh k'ao* (see bibl. under Niu Shu-yü) 2/16b, 3/1a, 9/17b, 13/1a, 26/36a; Yen Ch'i-fêng, 傳家琬琰錄 *Ch'uan-chia wan-yen lu* (biographies of the Yen Family of Wu-ch'êng) manuscript copy in Library of Congress.]

TU LIEN-CHÊ

YEN-p'ing, Prince of. See under Chêng Ch'êng-kung.

YEN Yen 嚴衍 (T. 永思 H. 午庭, 拙道人), 1574–1645, historian, was a native of Chia-ting, Kiangsu. When he was forty-one *sui* he began a serious study of Ssŭ-ma Kuang's 資治通鑑 *Tzŭ-chih t'ung-chien* ("Comprehensive Mirror to Aid in Government"), a chronological history of China (completed in 1084) which treats the period from 403 B. C. to 960 A. D. Although Yen greatly admired this history, he regarded it as faulty in stressing facts that are politically instructive though omitting others perhaps equally important. With the help of T'an Yün-hou 談允厚, a pupil and brother-in-law, he began in 1615 to make notes and additions which were published, together with the original text, in 294 *chüan,* under the title *Tzŭ-chih t'ung-chien pu* (補). The final draft was completed in 1664, but was not printed until 1860. A second edition appeared in 1876. In his preface, dated 1644, Yen states that he had also completed a continuation to the *Tzŭ-chih t'ung-chien,* entitled 宋元續編 *Sung-Yüan hsü-pien.* This work was apparently lost but, judging from the title, it brought the account down to the end of the Yüan dynasty (1368 A. D.). Chang Tun-jên (see under Ku Kuang-ch'i) separated Yen's notes and additions from the original text, under the title *T'ung-chien pu chêng lüeh* (正略), 3 *chüan.* This collection was printed in 1917 in the 峭帆樓叢書 *Ch'iao-fan lou ts'ung-shu.*

[3/413/10a; prefaces to *Tzŭ-chih t'ung-chien pu; Chia-ting hsien-chih* (1880) 19/13; *Kuo-ts'ui hsüeh-pao* (see under Liu Yü-sung), vol. 6 (1910), portrait.]

TU LIEN-CHÊ

YEN Ying-yüan 閻應元 (T. 麗亨), d. Oct. 1645, Ming martyr, was a native of Tungchow, Chihli. At the close of the Ming period he was prison-warder at Chiang-yin, Kiangsu. For his activities against pirates he was promoted to the post of registrar of Ying-tê, Kwangtung, but as roads were obstructed he never went. In 1645, after Nanking fell to the Ch'ing forces, Chiang-yin organized for defense. After repeated rebuffs, Yen Ying-yüan assumed voluntary leadership, utilized all available means of defense, including Dutch cannon, and fired the people with a fanatic zeal. He made a desperate but vain stand against the Manchu forces, and when the city finally capitulated, October 10, 1645, he attempted to drown himself but was dragged out and killed. In 1776 his name was listed among those distinguished for loyalty to the Ming cause, and in 1837 an ancestral hall was built in his honor in Tungchow. The morale of the gentry of Chiang-yin was such that many of its officials and scholars killed their wives and children and committed suicide rather than surrender. According to accounts, the wells and canals were choked with bodies. Even those who escaped, or were captured, either threw themselves into suicidal attempts to recover the city or died in prison. In the siege of eighty-one days not one person surrendered and some seventy-five thousand Manchu troops were killed.

[M.1/277/16a; M.59/46/12a; *Nan-chiang i-shih* (see bibl. under Hou T'ung-tsêng) 20/1a; *Tungchow chih* (1781) 8/58b, (1879) 2/38a, 8/60b; Chao Hsi-ming, 江上孤忠錄 *Chiang-shang ku-chung lu* in *T'ung-shih* (see Wan Yen); *Chiang-yin ch'êng-shou chi* (城守記).]

EARL SWISHER

YEN Yüan 顏元 (T. 易直, 渾然, H. 習齋, childhood name 園兒, his name before 1673 being Chu Pang-liang 朱邦良), Apr. 27, 1635–1704, Sept. 30, founder of a pragmatic school of philosophy, was born and reared in the village of Liu-ts'un 劉村 in the district of Li-hsien, Chihli, but took residence after 1673 in his ancestral village of Pei-yang ts'un 北楊村 in the neighboring district of Po-yeh. His father, Yen Ch'ang 顏昶 (1617–1672), was adopted by a man of Liu-ts'un named Chu Chiu-tso 朱九祚 (H. 盛軒, d. 1673) and therefore took the surname Chu. In 1638, when Yen Yüan himself was only three years old, his father was forced to accompany invading Manchu soldiers back

to Manchuria and never returned. As Yen Yüan grew up he knew that his father had been taken away, but believed him to be, like himself, of the surname Chu. At the age of five *sui* he accompanied his foster grandfather to the district city of Li-hsien where the latter was serving as a minor local official. There, from 1642 to 1646, he studied under Wu Ch'ih-ming 吳持明 (T. 洞雲), and after 1647 continued his studies under a fellow-townsman, Chia Yü 賈珨 (T. 金玉). About the year 1648 he became interested in occult Taoist writings on the prolongation of life. He married, in 1649, the adopted daughter (born 1634) of Chang Hung-wên 張宏文, but owing to the Taoist beliefs he then held, he did not consummate the marriage relationship. Soon afterwards he became convinced of the irrationality of these Taoist doctrines and by 1653 betook himself to serious studies under the tutorship of a local scholar, Chia Chên 賈珍 (T 襲什, d. age 64 *sui*). In the same year (1653) his foster grandfather left home, after being involved in a law-suit, and Yen Yüan was imprisoned in his stead. Meanwhile he continued his studies. When he regained his freedom he registered in the district school under the name Chu Pang-liang. Returning to Liu-ts'un in 1654, he began a study of the famous chronological history of China, *Tzŭ-chih t'ung-chien* (see under Yen Yen). At this time he privately decided to abandon the type of scholarship required in the civil service examinations, and so gave up hope of an official career. Obliged, however, to earn more money for the support of his family, he took up in 1656 the study of medicine, which he began to practice two years later. While teaching in a private school which he opened in 1658 he wrote a small treatise, entitled 王道論 *Wang-tao lun*, 1 *chüan*, on the ideal system of government, attributed as usual to remote antiquity. The title was later changed to 存治編 *Ts'un-chih pien* and the work was printed with that title in 1705. Being interested in ancient ethical systems, he named his studio *Ssŭ-ku chai* 思古齋, "Studio for Reflecting on the Ancients", and styled himself *Ssŭ-ku jên* (人), "Contemplator of the Ancients".

About 1660 Yen Yüan made a study of the famous symposium of Sung philosophy known as 性理大全 *Hsing-li ta-ch'üan*, 70 *chüan*, compiled by imperial decree (1414) under the editorship of Hu Kuang 胡廣 (T. 光大, 晃庵, 充之, 1370–1418) and completed in 1415. Yen thus became deeply interested in "Sung Learning" (see under Ku Yen-wu), and strictly observed the ethical admonitions of the Sung scholars, including the practice of sitting in contemplation and divesting the mind of extraneous influences, as the way to intellectual enlightenment. In the same year (1660), at the behest of his foster grandfather, he went to Peking to compete in the provincial examination, but failed. Upon his return he continued to conduct a private school located in a nearby village called Hsi-wu-fu ts'un 西五夫村. In 1661 he went to a neighboring district, Ch'i-chou (present An-kuo), where he made the acquaintance of Tiao Pao 刁包 (T. 蒙吉, H. 非有, 用六居士, *chü-jên* of 1627, 1603–1669) who gave to him a copy of his book, entitled 斯文正統 *Ssŭ-wên chêng-t'ung*, 12 *chüan*, which so influenced Yen that, upon his return from Ch'i-chou, he erected a shrine in which to honor the Sung scholars almost as he did Confucius. In the following year (1662) he and several local scholars, including Kuo Ching-kung 郭靖共 (T. 敬公, d. 1678), organized a literary society called Wên-shê 文社 to promote the writing of essays and the observance of ancient ceremonies. Early in 1664 he made the acquaintance of Wang Yang-ts'ui 王養粹 (T. 法乾, d. 1699), a native of Li-hsien who became his life-long friend and with whom he kept a diary. This diary was later used by Yen's disciple, Li Kung [*q. v.*], to compile Yen's chronological biography, entitled 顏習齋先生年譜 *Yen Hsi-chai hsien-shêng nien-p'u*, 2 *chüan*, completed in 1705, but expanded by another disciple, Wang Yüan [*q. v.*], in 1706. Yen and Wang met every ten days for self-examination and mutual improvement. Humble and eager to learn, Yen Yüan, during the ensuing two years (1664–66), repeatedly paid visits to a number of contemporary scholars of near-by districts, among them Wang Yü-yu 王餘佑 (T. 介祺 H. 五公山人, 1615–1684), Li Ming-hsing (see under Li Kung), Chang Lo-chê 張羅喆 (T. 石卿, b. 1602), and Lü Shên 呂申 (T. 文甫 [輔], original *ming*, 牙興, d. age 55 *sui*). In 1666 he went to Peking in the hope of locating his father by distributing descriptive handbills to travellers who came from Manchuria.

On March 26, 1668 Yen Yüan's foster grandmother died and this event effected a great change in his life, both socially and intellectually. Still supposing himself to belong to the Chu clan, he carried out at the time of her death every detail of the mourning ceremonies which his over-conscientious Confucian studies now demanded, with the result that his mind became greatly

agitated and his health endangered. In this crisis a member of the Chu family took compassion on him and disclosed to him, for the first time, that his father came originally from a family in Po-yeh, named Yen, and that he himself was an adopted grandson. After confirming this news, he decided to join the Yen clan, but did not carry out his intention until the decease of his foster grandfather five years later (1673). His intellectual revolution took the form of a violent reaction against his hitherto implicit belief in the adequacy of Sung scholarship. During the mourning period he had followed punctiliously the rules laid down in the venerated book 家禮 *Chia-li*, or "Family Ritual", 5 + 1 *chüan*, usually attributed to the great Sung philosopher, Chu Hsi (see under Hu Wei). But when he compared the text of this work with the original classics he found discrepancies and distortions of meaning which caused him to doubt the fidelity of Sung interpretations. It may be noted, in passing, that a younger contemporary of Yen, named Wang Mou-hung 王懋竑 (T. 與 [予] 中, 白田, 1668–1741), attempted to prove that the *Chia-li* is not a work of Chu Hsi, though it seems to have been produced in the Sung period. Yen Yüan's own corrections of the *Chia-li* are listed in an essay by him, entitled 居憂愚見 *Chü-yu yü-chien*, "Things Observed in a Period of Mourning". Thus he became convinced that the concepts of the Sung and Ming scholars, tinctured as they were with Buddhist notions, were misleading, heterodox, and at variance with the Classics which, in his opinion, stressed the importance of a life of practical activity. This belief resulted in a decisive change in attitude, from which a new pragmatic philosophy took shape.

In 1669 Yen set forth his ideas in two works, though neither was printed until some twenty years later, owing to lack of funds. They are: (1) *Ts'un-hsing* (性) *pien*, 2 *chüan*, printed in 1705, a treatise on human nature, based on the teachings of Mencius as over against the ideas of the Sung scholars who wrote under the influence of Buddhism and Taoism; and (2) *Ts'un-hsüeh* (學) *pien*, 4 *chüan*, printed in 1701, an exposition of education before the time of Confucius. In the latter work he stressed practical training as opposed to the book-learning which had been fostered officially for many centuries. He now denounced all studies that ended in mere contemplation, or in the composition of more books devoted to abstract morality, to the neglect of bodily activity or social amelioration. In the end, he came to believe that the proponents of both the Sung School and the School of Han Learning (see under Ku Yen-wu) were fostering a type of education that was hopelessly bookish and physically and mentally stultifying. He would revive what, from his reading of the Classics, he supposed was the real teaching of the sages. According to his investigations they taught, among other things, the *Liu-hsing* 六行 or "Six Duties" and the *Liu I* 六藝 or "Six Arts or Departments of Knowledge"—the former consisting of Filial Reverence 孝, Sincerity in Friendship 友, Kindliness 睦, Love of Kindred 婣, Endurance on Behalf of Others 任, and Charity 恤; the latter comprising Ceremonial Observances 禮, Music 樂, Archery 射, Charioteering 御, Writing 書, and Mathematics 數. As he believed practice (*hsi* 習) to be the essential thing in learning, he altered (1669) the name of his studio to Hsi-chai, "Studio of Practical Knowledge". By example, as well as by precept, he strenuously promoted his theory, and by 1676 his views and those of his friend, Wang Yang-ts'ui, gained in North China a wide hearing.

Prior to this he had corresponded (1670) with Sun Ch'i-fêng [*q. v.*] and (1672) with Lu Shih-i [*q. v.*], sending to them his writings for criticism. In 1678 he went to see Li Yin-tu (see under Ch'ü Ta-chün) in the near-by district of Ch'ing-yüan, when the latter was on his way to Peking to participate in the special examination known as *po-hsüeh hung-tz'ŭ*. Early in 1679, when Yen was forty-five *sui*, Li Kung came to study under him, and before long became the most important expounder of Yen's philosophy—being, in fact, the one who eventually obtained for those doctrines a nation-wide hearing. Though Yen was the founder of the school, whatever success the school had was due to Li Kung; so closely are their names associated that the school is still commonly referred to as the Yen-Li P'ai 顏李派. Late in the same year (1679) Yen lost the use of his left eye owing to an abscess. Three years later (1682) he completed his last work, 喚迷途 *Huan mi-t'u*, in which he denounced Buddhism as unhumanitarian. The title of this work was later changed to *Ts'un-jên* (人) *pien* and was so published in 4 *chüan* in 1705.

On May 21, 1684 Yen Yüan set out to find his father. When he arrived in Peking, nine days later, he caused handbills to be printed giving descriptions of his father, and these he posted wherever he went. Passing through Shanhaikuan on July 2, 1684, he spent almost a year in

Manchuria in this pious search. Finally he met a half-sister at Shên-yang who informed him that their father had died some thirteen years earlier. After a visit to his father's tomb, he returned (June 6, 1685) to Po-yeh, carrying with him an ancestral tablet on which his father's name was inscribed. In the following year his mother, who in the meantime had remarried, also died. Feeling a need for wider personal contact with scholars in other places, he devoted half a year, in 1691, to travel in southern Chihli and part of Honan, teaching wherever he went. Early in 1694 Hao Wên-ts'an 郝文燦 (T. 公函), a native of Fei-hsiang, Chihli, came to study under him and later invited him to be director of the Chang-nan 漳南 Academy at Fei-hsiang. After repeated solicitations, Yen accepted the invitation, assumed his duties in June 1696, and prepared a curriculum in accord with his theories of education which provided for military training, including strategy, archery, riding and boxing; for classical and historical study, including the dynastic histories, imperial decrees, memorials, and poetry; and for such practical sciences as mathematics, astronomy, and mechanics. But unfortunately on September 11, 1696 the school buildings were inundated by a flood of the Chang River. Yen returned in the same year to the village of Pei-yang ts'un where three years later he mourned the death of his best friend, Wang Yang-ts'ui. Yen himself died there in 1704 and was privately canonized as Wên-hsiao 文孝.

Yen Yüan's native stoicism, his abhorrence of mere book-learning, and his devotion to practical activity precluded the writing of many books. But in addition to the four titles already mentioned there are miscellaneous essays and letters which were collected by a disciple, Chung Ling 鍾錂 (T. 金若, d. age 78 *sui*), and published under the title *Hsi-chai chi-yü* (記餘), 10 *chüan*, with a preface by Chung dated 1750. With Yen's diary as a basis, Chung compiled another work, entitled *Yen Hsi-chai hsien-shêng yen-hsing lu* (言行錄), 2 *chüan*, Chung's preface being dated 1737. The writings of Yen in denunciation of Buddhism were brought together by Chung Ling under the title *Yen Hsi-chai hsien-shêng p'i-i lu* (闢異錄), 2 *chüan*, with Chung's preface dated 1738. About 150 years after Yen's death Tai Wang 戴望 (T. 子高, 1837–1873), a scholar of Tê-ch'ing, Chekiang, became so interested in the teachings of the pragmatic school that, during the years 1868–69, he made an intensive study of them and produced a work on the philosophy of Yen and his disciples, under the title 顏氏學記 *Yen-shih hsüeh-chi*, 10 *chüan*. Tai's preface is dated 1869. Thanks to this study, the teachings of the Yen-Li School came again into favor. In recent years the works of Yen and his disciples have often been reprinted, notably by Hsü Shih-ch'ang (see under Tuan-fang) who compiled a collectanea of some twenty items entitled *Yen-Li i-shu* (遺書). He also published several studies, among them: *Yen-Li shih-ch'êng chi* (師承記), 9 *chüan*, comprising biographies of Yen and his disciples; and *Yen-Li yü-yao* (語要), 2 *chüan*, important quotations from Yen and Li. In 1919, when Hsü Shih-ch'ang was President, a mandate was issued that the memory of the two philosophers would thereafter be celebrated, together with other sages, in the Temple of Confucius. In the following year a society was formed in Peking to study their teachings. This society took the name Ssŭ-ts'un-hsüeh hui 四存學會, after Yen's four books, named above, whose titles begin with the word "Ts'un". The society reprinted many works by Yen and Li and maintained several schools.

One of the few exponents of the Yen-Li philosophy in central and south China, particularly in his early years, was Ch'êng T'ing-tso 程廷祚 (earlier *ming* 默 T. 啟生 H. 綿莊, 1691–1767). He characterized Yen as "one man in five-hundred years", and seems indirectly to have brought the Yen-Li philosophy to the attention of Tai Chên [*q. v.*]. But after middle life, owing perhaps to the persecution of heterodox thinkers in the first half of the eighteenth century, he did not actively promote these views, though he seems not to have abandoned them.

[1/486/20a; 2/66/55a; 10/16/1a; 15/1/1a; 17/1/101a; *Chung-kuo chin san-pai nien hsüeh-shu shih:* two works by this title, one by Liang Ch'i-ch'ao (see bibl. under Hui Tung) pp. 167–221, another by Ch'ien Mu (see bibl, under Mao Ch'i-ling) pp. 158–219; *Ch'ing-tai hsüeh-shu kai-lun* (see bibl. under Fang Tung-shu); Chin Hsü-ju 金絮如, *Yen Yüan yü Li Kung* (1935); 北平學術機關指南 *Peiping hsüeh-shu chi-kuan chih-nan* (1935) p. 30; Hu Shih, "The Philosopher Ch'êng T'ing-tso of the School of Yen Yüan" (in Chinese) *Kuo-hsüeh chi-k'an* (Jour. of Sinological Studies) vol. 5 no. 3 pp. 1–43.]

J. C. YANG

YIN-chên 胤禛 (H. 破塵居士), Dec. 13, 1678–1735, Oct. 8, third Emperor of the Ch'ing dynasty, ruled in the years 1723–36, under the

reign-title Yung-chêng 雍正. He was the fourth son of Emperor Shêng-tsu. His mother, Empress Hsiao-kung [*q. v.*], was a maid-servant in the Palace, but a year after he was born she was elevated to an imperial consort of the fourth rank. In 1698 he was made a prince of the third rank, and in 1709 was raised to the first rank with the designation, Yung (雍親王). As a prince, he lived quietly at home, and became well-versed in Chinese and in Buddhistic literature. But when his brother, the Heir Apparent Yin-jêng [*q. v.*], twice showed signs of mental unbalance (1708 and 1712) and lost the favor of Emperor Shêng-tsu, and when the other princes organized factions to contend for his place, Yin-chên determined to obtain the throne for himself. Since he achieved his aim and so was able to re-write the official records at will, little is known of his activities in the struggle for primacy during the last twenty years of his father's reign. But it is clear that, as a prince, he took pains to cultivate the friendship of such able courtiers as Lungkodo and Nien Kêng-yao [*qq. v.*] and of those Bannermen in the companies assigned to him as his retainers. Judging from the irreconcilable attitude of his contending brothers, and from the harsh measures he used against them, it is clear that their hatred of him was deep-rooted and was aggravated by numerous unrecorded incidents which made reconciliation impossible. Yet it is likely that if any of his opponents had become Emperor, Yin-chên would have suffered similarly at his hands (see under Yin-ssŭ).

In the second decade of the eighteenth century Yin-t'i [禵 *q. v.*], fourteenth son of Emperor Shêng-tsu and a brother of Yin-chên by the same mother, was favored by the aged Emperor as Heir Apparent. In 1718 he was made commander-in-chief of the armies sent to the northwest to guard against invasion by the Eleuths and the Tanguts. Aware of his father's favor, Yin-t'i, though far away in Kansu, kept in constant communication with his supporters, being evidently eager for information about the situation at the capital.

However, late in 1722, Emperor Shêng-tsu suddenly took ill and was kept in bed at his country villa, the Ch'ang-ch'un yüan (see under Hsüan-yeh). On December 16 Yin-chên was sent to the Temple of Heaven to prepare himself ceremonially to represent the Emperor at the Winter Solistice Sacrifices which normally ended on December 22. But instead of completing these ceremonies, he was at the side of the Emperor when he died on December 20. According to the officially-prepared accounts, the Emperor declared to several of his sons and courtiers, before his death, that Yin-chên should be his successor. Unofficial chroniclers aver, however, that it was Yin-t'i and not Yin-chên who was designated successor to the throne, and that the will was altered by Lungkodo. Recent studies in documents of the period seem to corroborate some of these assertions, all the more so because of discrepancies in Yin-chên's own edicts relating to the last days of his father. Some of the unofficial accounts actually assert that Yin-chên murdered his father in order to take the other aspirants by surprise. However that may be, as soon as Emperor Shêng-tsu died Lungkodo, as commandant of the Peking Gendarmerie, kept the city under control. Yin-chên, escorting his father's remains and guarded by soldiers with drawn swords, entered the city and was recognized as Emperor, without disturbance. Yin-t'i, the most powerful other aspirant, could not retaliate, since he was far away and under the surveillance of the two generals, Nien Kêng-yao and Yen-hsin [*q. v.*], who favored his opponent.

During the first years of his reign, Yin-chên strenuously consolidated his power by putting his brothers under the surveillance of his friends and by appointing his own supporters to key positions. Some opponents he eliminated by imprisonment or execution (see under Yin-ssŭ); he severely punished those who criticized him (see under Cha Ssŭ-t'ing); and even did away with some former supporters, perhaps to prevent the disclosure of secrets. Throughout his reign he was busy suppressing any intimations by his opponents that he may have usurped the throne (see under Tsêng Ching).

Of great significance to the dynasty was his policy of depriving the princes of their power to control the Bannermen who were allotted to them as retainers. When the Eight Banners were established (see under Nurhaci) only one belonged to the Emperor; in theory, at least, the seven princes who each controlled a Banner had absolute power over the men in that Banner. But by 1651 three Banners had reverted to the control of the throne (see under Abahai, Dorgon and Fu-lin) with the result that the power of some princes was considerably curtailed. There were princes, however, who still held absolute power over their retainers; and, as the new Emperor was keenly aware, they could exercise it for their own advantage—as he had once done.

Conscious of the danger of this system to the stability of the throne, Yin-chên worked strenuously to reduce the power of these princes (see under Yin-ssŭ, Yin-t'ang, and Yin-t'i) and make them more subservient to himself. In pursuance of these aims he compelled those princes who were young to attend a school inside the Palace, known as the Shang shu-fang 上書房, or Palace School for Princes. The tutors were select scholars who could be trusted to inculcate the virtues of obedience and loyalty and who would frown on heterodox ideas. By such instruction the princes were kept in complete subservience to the throne for the remainder of the dynasty.

In view of the suspicions that surrounded his accession, it is natural that Yin-chên should have been greatly concerned about his place in history. One of his first acts as Emperor was to confiscate the manuscripts of the great encyclopaedia, *Ku-chin t'u-shu chi-ch'êng* (see under Ch'ên Mêng-lei), in order to deprive his opponent, Yin-chih [*q. v.*], of the name of having sponsored that monumental project. He suppressed so many documents concerning his brother, Yin-t'i (see above), that little is now known about the latter's expedition to Lhasa in 1720 (see under Yin-t'i and Yen-hsin). Knowing that some official records of the latter part of his father's reign were unfavorable to himself and that some were favorable to his opponents, he decided to suppress or alter any records which he disliked. One of the revealing facts about the *shih-lu*, or "veritable records", of his father's eventful reign is that they occupy a smaller compass per year than the *shih-lu* of any other Emperor of the Ch'ing period. [The average number of volumes of *shih-lu* for each of the reign-periods is as follows: Shun-chih, 1.7 volumes per year; K'ang-hsi, 1.1; Yung-chêng, 3; Ch'ien-lung, 6.2; Chia-ch'ing, 4.4; Tao-kuang, 5; Hsien-fêng, 9; T'ung-chih, 10.7; Kuang-hsü, 3.2]. The chief editor of the *shih-lu* for the K'ang-hsi period was Chang T'ing-yü [*q. v.*] who, by Yin-chên's last will, was given the highest award ever granted by a Ch'ing Emperor to a civil official—namely, to have his name celebrated in the Imperial Ancestral Hall along with several generals who had helped to found the dynasty. It would seem that, in the opinion of Yin-chên, Chang's editorship of the *shih-lu* of the K'ang-hsi period was not less important than a military victory in support of the throne.

Yin-chên's policy towards the Jesuits and other missionaries in China was largely influenced by the question of his accession to the throne. He disliked the missionaries because some of them had taken the side of his opponents (see under Sunu and Yin-t'ang). Those who had official posts in Peking he tolerated, but deported many others who worked in the provinces. Yet in 1727 he received with due courtesy a Portuguese envoy who came to Peking to ask for more lenient treatment of the missionaries. When in 1730 a severe earthquake reduced many of the buildings in Peking to ruins, he contributed to the reparation of the churches.

Yin-chên proved to be an able and conscientious ruler; he reformed the national finances; kept strict watch over officials; and tried to enforce the laws of the empire. He forbade officials to form cliques, and his 朋黨論 *P'êng-tang lun*, "Discourse on Parties and Cliques", published in 1725, was a warning on this matter. Because officials were often tempted to engage in corrupt practices, owing to inadequate salaries, he introduced the system of *yang-lien* 養廉, or extra stipends for "the cultivation of incorruptibility". In the last years of his aged father's reign many officials had lapsed into corruption, but Yin-chên's enforcement of the law rejuvenated the government and laid the foundation for the splendors of the succeeding reign (see under Hung-li).

Politically successful, Yin-chên was less fortunate in military affairs. In 1723 and 1724 Nien Kêng-yao and his aide, Yüeh Chung-ch'i [*q. v*], suppressed an uprising of the Khoshotes of Kokonor and subjugated that region, but after Nien was removed (1725) the border campaigns ceased. In Yunnan O-êr-t'ai [*q. v.*] tried to eliminate the hereditary rulers of the Miao tribes and for a time appeared successful (1728–31), but not long after he had left the region the Miao again rebelled and all his efforts were nullified. The attempt of Yin-chên to conquer the Eleuths suffered an even worse setback. As his father had done in the case of Galdan [*q. v.*], he first made peace with Russia (1727, see under Tulišen). But despite extensive preparations, the Chinese forces were almost annihilated (1731) at the hands of the Eleuths (see under Furdan). For a time he was uneasy about the effects of this defeat on the Mongols, but a victory over the Eleuths at Erdeni Tsu in 1732 (see under Tsereng) gave him confidence to make peace with them without undue loss of prestige (see under A-k'o-tun).

One result of this war was the establishment, in 1729, of the Chün-chi ch'u 軍機處, or Grand Council. Prior to this time the Grand Secre-

t was the office from which memorials were mitted, where they were preserved, and e imperial edicts were drawn up. In the g-hsi period some edicts were framed in the rial Study (see under Chang Ying). By tion, each memorial or edict which passed igh the Grand Secretariat had to have several criptions. But the delays and disclosures ı this system entailed were found to be rous, particularly in time of war. When hên decided to make war on the Eleuths, tablished the Grand Council to deal with ry affairs speedily, and to guard state s with more care. His successors, even in of peace, retained the Grand Council, sting it with most of the duties of the Grand ariat and the Imperial Study whose work hen confined to the supervision of records archives or the drawing up of unimportant papers. Obviously only men trusted by mperor were appointed to serve as Grand ilors and only those with exceptional es were selected as secretaries in the Grand il.

ambitious ruler, Yin-chên tried to exercise l over the thoughts of his people. He ed his father's so-called *Sacred Edict* een moral maxims, adding long expositions own. This work, entitled *Shêng-yü hsün*, and its vernacular version (see under -yeh), became a widely used textbook for provement of manners. It was repeatedly mented by hortatory edicts designed to fficials obedient and the common people sive. Yin-chên took advantage of the f Tsêng Ching and Lü Liu-liang [*qq. v.*], y to justify his succession but to vindicate nchu conquest of China. His condemna- Lü was due in part to the latter's advocacy cial revolution. To justify Manchu rule own policy in particular, he published the *hüeh-mi lu* (see under Tsêng Ching) or a time every licentiate in the empire mpelled to read.

satisfied with his temporal power, Yin- sayed the role of a religious leader. In transformed the Yung-ho Kung 雍和 palace in which he had lived before be- Emperor, into a Lama temple. Though paid his respects to Lamaism, he was at Buddhist of the Ch'an (Zen 禪) sect, rhaps even had an ambition to unite anism, Buddhism and Taoism into one . During his last years (1732?–35) he led a group of fourteen persons for the study of Ch'an Buddhism—a group which included, besides himself, five princes, three high officials, five Buddhist monks and a Taoist priest. In 1732 he edited a collection of writings and sayings of thirteen Buddhists and two Taoists, entitled 御選語錄 *Yü-hsüan yü-lu*, 19 *chüan*, printed in 1733. In this collection he included his own views under the title 圓明居士語錄 *Yüan-ming chü-shih yü-lu*. At the same time he seems to have established a press to reprint Buddhist works. In 1734 he reprinted the 宗鏡錄 *Tsung-ching lu*, 100 *chüan*, by the priest, Yen-shou 延壽 (904–975); and, early in 1735, made an outline of that work, entitled *Tsung-ching ta-kang* (大綱), 20 *chüan*. He also made a start at reprinting the sutras, but by 1735 only twenty-seven of them were published under the collective title 佛經二十七種 *Fo-ching êr-shih-ch'i chung*. He condensed twenty sutras into a work, entitled 經海一滴 *Ching-hai i-ti*, 6 *chüan*, printed in 1735.

The religious efforts of Yin-chên were not confined to promoting orthodox teachings. In 1733 he published a work, entitled 揀魔辨疑錄 *Lien-mo pien-i lu*, 8 *chüan*, in which he attacked a school of Ch'an Buddhism as unorthodox. An abbot, named Yüan-wu 圓悟 (H. 密雲, 1566–1642), had a disciple named Fa-tsang 法藏 (H. 漢月, 1573–1635), who wrote a work, 五宗原 *Wu-Tsung yüan*, printed in 1628, in which he set forth views that were distinctly unorthodox. Yüan-wu pointed out Fa-tsang's errors by correspondence, but a disciple of Fa-tsang, named Hung-jên 弘忍 (H. 潭吉), wrote a work, entitled *Wu-Tsung chiu* (救), in which he defended the views of Fa-tsang. Shortly after the last mentioned work was published, Yüan-wu wrote (1638) a long discourse, entitled 闢妄救略說 *P'i wang-chiu lüeh-shuo*, 10 *chüan*, in which he vigorously attacked Hung-jên's views as heterodox. Yin-chên denounced both Fa-tsang and Hung-jên; ordered their works to be burnt; and forced their proponents to renounce them. In the *Lien-mo pien-i lu* he cited a number of passages from the writings of these two men, pointed out their alleged errors, and wrote a vehement denunciation of their views.

It is said that Yin-chên believed in the longevity theories of the Taoists and that he took various kinds of drugs, from whose effects he died. However that may be, it is significant that all the Buddhists and Taoists were expelled from the Palace about the time of his death. Among the many legends concerning the manner of his death is one that he was murdered by the

daughter of a man whom he had executed. In view of the many enemies he undoubtedly made, this supposition is not improbable. Nevertheless, official accounts state that he died peacefully in the Yüan-ming Yüan (see under Hung-li) at the age of fifty-eight (*sui*). He was buried in the tomb known as T'ai-ling 泰陵, the first to be built in the Western Mausoleum (Hsi-ling 西陵) in the district west of Peiping. He was given the posthumous name Hsien Huang-ti 憲皇帝 and the temple name Shih-tsung 世宗.

Yin-chên had ten sons and four daughters, of whom four sons and one daughter lived to maturity. Fully aware of the danger of designating an Heir Apparent, he put the name of his successor in a sealed box behind the tablet bearing the characters "Chêng-ta kuang-ming" 正大光明 in the hall Ch'ien-ch'ing Kung 乾清宮. The name—supposed to be known to no one—was to be revealed only after his death. In this way he chose his fourth son, Hung-li [*q. v.*]. As to his other sons, the third, Hung-shih 弘時 (1704–1727), led a wanton life and died young. He so offended his father that his name was struck from the *Yü-tieh* 玉牒, or Genealogy of the Imperial Family; and not until 1735, when Hung-li ascended the throne, was it restored. Yin-chên's fifth son, Hung-chou 弘晝 (H. 旭日居士, Jan., 1712–1770), was made a prince of the first class with the designation Ho Ch'in-wang 和親王. He was canonized as Kung 恭 and left a literary collection known as 稽古齋全集 *Chi-ku chai ch'üan-chi*, 8 *chüan*. One of the wealthiest princes of his day, he took pleasure in assembling the paraphernalia necessary to his own funeral, and having the rites rehearsed before him while he wined and dined. Yin-chên's sixth son, Hung-yen 弘瞻 (1733–1765), inherited the first class princedom left by his uncle, Yin-li (see under Hsüan-yeh), and became in 1738 the second Prince Kuo (果親王). In 1763, on the charge of greed and imprudent conduct, he was degraded to a prince of the third degree. Shortly before he died he was raised one degree to a Chün-wang 郡王. He was canonized as Kung 恭. His great-grandson, I-hsiang 奕湘 (T. 楚江, d. 1881), inherited the rank of Prince of the fifth degree (1833) and served as Tartar General at Canton (1843–45), at Mukden (1845–47), and elsewhere.

Yin-chên's literary collection, entitled *Shih-tsung yü-chih wên-chi* (御製文集), 30 *chüan*, was printed in 1738. His more important writings were primarily political documents, most of which he composed himself. He wrote comments and instructions on most of the memorials submitted by provincial officials. A collection of memorials bearing his comments, entitled 雍正硃批諭旨 *Yung-chêng chu-p'i yü-chih* (often known as *Chu-p'i yü-chih*), contains examples submitted by 223 officials arranged in 112 volumes in 18 cases. Some of these comments are much longer than the original memorials, showing the pains he took in national affairs. The collection was printed in 1732 with additional materials printed in 1738. Some of his edicts concerning Bannermen and the Banner system were collected under three titles: 上諭八旗 *Shang-yü Pa-ch'i*, 13 *chüan; Shang-yü Ch'i-wu i-fu* (旗務議覆), 12 *chüan*; and 諭行旗務奏議 *Yü-hsing Ch'i-wu tsou-i*, 13 *chüan*. His edicts issued through the Grand Secretariat, entitled *Shang-yü Nei-ko* (內閣), 159 *chüan*, concern national affairs. All the edicts issued from 1722 to 1727 were printed in 1731; those issued in the years 1728–35 were edited and printed in 1741. There are two other collections of his edicts; one dealing with Buddhism, dated between the years 1733 and 1735; and the other concerning right conduct and similar themes, issued in 1729. A classified selection of his edicts, entitled *Shih-tsung shêng-hsün* (聖訓), 36 *chüan*, was printed in 1741. Some hitherto unpublished writings of his have recently appeared in periodicals issued by the Palace Museum, Peiping. Some of these concern Nien Kêng-yao and other officials whom he at first praised highly but later condemned to death or imprisonment.

Judging from his edicts, Yin-chên was a very able and ambitious man, but jealous. It is said that his spies swarmed in the empire and that almost every important action of an official was reported to him. His reign has been branded as cruel and some of his officials as unjust (see under T'ien Wên-ching). Nevertheless, many of his acts were beneficial to the empire, or at least to the reigning house. His reorganization of the finances brought a higher income to the state; corruption was checked; power was centralized in the hands of the Emperor; and laws were enforced. All of these reforms contributed in some degree to the splendors of the succeeding Ch'ien-lung period.

[1/9/1a; 1/226/17a; *Shih-tsung Hsien Huang-ti shih-lu; Ch'ing Huang-shih ssŭ-p'u* (see under Fu-lung-an); *Ku-kung Tien-pên-shu-k'u hsien-ts'un mu* (see bibl. under Ch'ên Mêng-lei); *Tung-hua lu*, Yung-chêng, passim; Backhouse and Bland, *Annals and Memoirs of the Court of Peking*

(1914), pp. 239–309; *Lettres édifiantes et curieuses, Missions de la Chine*, pp. 330–697; 樞垣記略 *Shu-yüan chi-lüeh; Ch'ing-ch'u san ta i-an k'ao-shih* (see bibl. under Fu-lin); *Pa-ch'i chih-tu k'ao-shih* (see bibl. under Dorgon).]

Fang Chao-ying

YIN-chi-shan 尹繼善 (T. 元長 H. 望山), May 8, 1696–1771, June 4?, official, was a member of the Manchu Bordered Yellow Banner. He came from the Janggiya Clan (章佳氏) which had settled in Liaotung long before the rise of Nurhaci [*q. v.*]. His father, Yin-t'ai 尹泰 (d. 1738), rose from a clerkship through various posts—including those in the Hanlin Academy—to a Grand Secretary (1729–38). Yin-t'ai retired in 1713, but was recalled to office in 1723 after Emperor Shih-tsung ascended the throne. It is said that he owed his subsequent rise to prominent posts to the illustrious services of his son, Yin-chi-shan.

Yin-chi-shan became a *chin-shih* in 1723, was selected a bachelor of the Hanlin Academy, and later was made a compiler. By 1727 he was made first a sub-expositor, and then acting director, of a department in the Board of Revenue. Later in the same year he was sent to Canton to conduct the trial of two corrupt officials, and then was made acting provincial judge of Kwangtung. In 1728 he was ordered to Kiangsu to assist in directing Yellow River conservancy in that province, and in that same year was made acting governor of Kiangsu. Though still in his early thirties, he proved his ability as a good administrator, and in 1729 was raised to full governor. It is said that the local gentry at first regarded the young governor with distrust, but soon discovered that he was not only able but courteous and well versed in Chinese literature. In 1731 he was made acting governor-general of Kiangnan and Anhwei, and early in 1732 acted in eight or nine posts, in all of which he performed his duties well. Early in 1733 he was transferred to be governor-general of Yunnan, Kweichow, and Kwangsi. Yunnan was then afflicted with an uprising which the former governor-general, Kao Ch'i-cho (see under Ts'ai Yü-jung), had not yet suppressed. When Yin-chi-shan arrived at the capital of Yunnan he so won the confidence of Kao that the latter handed over, before leaving the service, all his plans for the campaign. Thus Yin-chi-shan was enabled to accomplish a swift victory which greatly enhanced his prestige. Thereafter he set to work to develop those parts of Kweichow that were inhabited by Miao tribesmen (see under O-êr-t'ai). In 1734 he opened to navigation the river, Hsi-yang-chiang 西洋江, which connects Kuang-nan in Yunnan with Poseh (or Paise) in Kwangsi—a distance of more than 740 *li*. The operation of deepening and widening the stream took some six months. It became a highway for commerce and an outlet for the products of Yunnan.

Early in 1735 Kwangsi was returned to the jurisdiction of the governor-general of Kwangtung and a year later, the governor-generalship of Kweichow was established, leaving Yin-chi-shan in control of Yunnan only. In 1737 he went to Peking for an audience and begged to remain there on account of his father's advanced age. His plea accepted, he was made president of the Board of Punishments and in the following three years (1737–40), except during a few months' mourning for the death of his father in 1738, he was entrusted with many missions and filled a number of posts. From 1740 to 1742 he served as governor-general of Szechwan and Shensi. After mourning for the death of his mother (1747–48) he was appointed acting governor-general of Kiangnan and Kiangsi and was concurrently assistant director of Yellow River Conservancy in Kiangsu—being made full governor-general in 1745. In 1748 he was for about a month elevated to an assistant Grand Secretary with the concurrent post of president of the Board of Revenue. Late in the same year he was appointed a Grand Councilor and governor-general of Shensi and Kansu to look after supplies for the army dispatched under Fu-hêng [*q. v.*] to pacify the Chin-ch'uan rebels. In 1750 he was again given jurisdiction over Szechwan. Thereafter he served as governor-general of Shensi and Kansu (1753), director-general of Yellow River Conservancy in Kiangsu (1753–57), and again governor-general of Liang-Kiang (1754–65), that is to say, of Kiangnan and Kiangsi. In 1760, while serving in this last-mentioned capacity, he memorialized on the increased efficiency that would result if Kiangnan (present Kiangsu and Anhwei) were apportioned among three financial commissioners 布政使: one in charge of the prefecture of Nanking and that part of Kiangsu north of the Yangtze River; another at Soochow in charge of the rest of Kiangsu; and a third at Anking with jurisdiction over Anhwei. The province of Kiangnan had been established in 1645. In 1661–62 the province of Anhwei was set apart under a governor at Anking and a financial commissioner for

that part of Kiangnan now known as Kiangsu (a name which came into use in 1667) was stationed at Soochow. Yin-chi-shan's plan was to transfer the financial commissioner of Anhwei to Anking and to apportion Kiangsu between two financial commissioners. His plan was endorsed by the Emperor, and this system was followed during the remainder of the dynasty.

In 1764 Yin-chi-shan was made a Grand Secretary but remained as governor-general of Liang-kiang for one year more before he was recalled to Peking. In 1765, at the age of seventy *sui*, he began his service as Grand Secretary in Peking and was assigned to many concurrent posts, including that of chief tutor in the Palace School for Princes, and chancellor of the Hanlin Academy. He was given posthumously the title of Grand Guardian, the name, Wên-tuan 文端, and recognition in the Temple of Eminent Statesmen. Emperor Kao-tsung praised him as not only an able administrator but as one who was kind and broad-minded. The people of Kiangsu whom he ruled, intermittently for some twenty years, loved him for his justice and his friendliness.

The fourth son of Yin-chi-shan, named Ch'ing-kuei 慶桂 (T. 樹齋, 1735–1816), served from 1755 to 1813 as an official. He held, among others, the following posts: military governor of Uliasutai (1780–81, 1789–91); president of the Board of War (1784–99); Grand Secretary (1799–1813); and Grand Councilor (1771–73, 1784–93, 1799–1812). During his last years of service he was given the minor hereditary rank of *Ch'i tu-yü* (1802) and the title of Grand Guardian. He was canonized as Wên-k'o 文恪. Thus from Yin-t'ai to Ch'ing-kuei, each generation of this family produced a Grand Secretary.

Yin-chi-shan was given the garden, Hsün-ch'un yüan 絢春園, which had once belonged to O-êr-t'ai [*q. v.*] and which was located near the Yüan-ming Yüan (see under Hung-li). He married a niece of O-êr-t'ai, and was often compared to that elder statesman because of the similarity of their official careers, their abilities, and their enjoyment of imperial favor. A daughter of Yin-chi-shan married Yung-hsüan [*q. v.*], eighth son of Emperor Kao-tsung.

[1/313/1a; 2/18/26b; 3/21/1a; 4/27/9a; 7/16/4b; 3/12/34a; 3/31/15a; Yin-chên [*q. v.*], *Yung-chêng chu-p'i yü-chih*, Yin-chi-shan; Yüan Mei [*q. v.*], 袁文箋正 *Yüan-wên chien-chêng*, *chüan* 9; *Tung-hua lu*, Ch'ien-lung 36:4; Wang Ch'ang, [*q. v.*], *Ch'un-jung t'ang shih chi*).]

FANG CHAO-YING

YIN Chia-ch'üan 尹嘉銓 (了端, 隨五, 古稀老人), May 21, 1711–1781, official and writer, was a native of Po-yeh, Chihli, the eldest son of Yin Hui-i 尹會一 (元孚, 1691–1748), a scholar who shortly before his death was appointed vice-president of the Board of Civil Office. Yin Chia-ch'üan graduated as *chü-jên* in 1735, but failed to qualify in the *chin-shih* examinations. This failure, however, does not seem to have hampered his career, owing possibly to his father's eminence. He was appointed to minor offices in the Board of Punishments at Peking, and by 1763 was intendant of the Chi-Tung-T'ai-Wu-Lin Circuit in Shantung. During the ensuing years he occupied provincial posts in Shansi, Shantung, and Kansu, until 1774 when he was recalled to Peking as director of the Court of Judicature and Revision. In the following year the Emperor was urged to degrade and transfer him for failure to report on a secret society in Kansu when he was lieutenant-governor of that province (1771–74), but the suggestion was ignored. When in 1778, owing to a Mohammedan uprising in Kansu, a second proposal for his dismissal was made, the Emperor permitted him to retire without, however, depriving him of his rank. Three years later (April 11, 1781) when the Emperor was returning from a pilgrimage to Wu-t'ai Shan by way of Paoting, Yin dispatched his son from Po-yeh to request a posthumous title for his father, the above-mentioned Yin Hui-i. The Emperor was obviously irritated by the proposal, and Yin should have taken the hint, but did not. He again proposed that the tablets of T'ang Pin, Chang Po-hsing, Fan Wên-ch'êng, Li Kuang-ti and Gubadai [*qq. v.*] be admitted to the Confucian temple—adding to the list, half apologetically, the name of his father. This was too much. After the court had reviewed the evidence in the case, the Emperor ordered that Yin be arrested and sentenced and that a thorough search be made for disrespectful or seditious comments in his writings. These were found in abundance, in particular, remarks on political societies which the Emperor had good reason to dread.

The sequel was a sentence (May 10, 1781) of "immediate death by strangulation" (絞立決 *chiao li-chüeh*) for Yin Chia-ch'üan, confiscation of his property, and complete destruction of his writings, including even those carved on monu-

ments at various sites in Shantung, Shansi, and Kansu—but mercy for his family. According to an unsubstantiated account, this sentence was not actually carried out. It is alleged that the Emperor, despite denunciatory decrees, was really fond of him, one factor being that the ages of the two men almost exactly coincided. Hence we are informed that the Emperor privately sent a messenger to the jail and, after a brief personal interview with Yin in the Palace, took pity on him, even laughed at him, and let him return unnoticed to his home. On the other hand, it must be remembered that the sentence of *li-chüeh* was as a rule summarily carried out. Moreover the official record, written six days after the sentence was pronounced, speaks of Yin's brother-in-law, Li Shou-ch'ien (see under Li Tu-no), being questioned for coming to Peking on behalf of his sister (Yin's wife) to look after the funeral.

Yin Chia-ch'üan may not have been a great writer, but he was certainly a prolific one, in frequent demand for poetic effusions and prefaces. More than one hundred items are attributed to him: volumes of poetry, essays, a family genealogy, an autobiographical *nien-p'u* memorials, collections of sayings of famous ministers of the Ch'ing period, comments on parts of the Confucian canon, etc. These were one and all blotted out of existence. Even a preface which his wife (*née* Li 李) wrote for a work originally composed in the T'ang dynasty was extracted and burned. Thus did the literary labors of one of the most cultured families of Chihli province, in the eighteenth century, go almost for naught.

[2/18/3a; *Ch'ing-tai wên-tzŭ yü tang* (see bibl. under Huang T'ing-kuei (no. 6; *Ch'ing-pai lei-ch'ao* (see bibl. under Hung-li) vol., 8 p. 130; 上諭條例 *Shang-yü t'iao-li*, Ch'ien-lung 46 *hsia-chi* 103–126; *Po-yeh hsien-chih* (1767) 4/7b; Lü Chih, *Yin Shao-tsai kung nien-p'u* (1749), chronological biography of Yin Hui-i.]

L. Carrington Goodrich

YIN-chih 胤祉, Mar. 23, 1677–1732, July 10, was the third son of Emperor Shêng-tsu. In 1693 he represented the Emperor at the ceremonies held to commemorate the completion of repairs on the Temple of Confucius at Ch'ü-fu, Shantung, and in performance of the rites at the tomb of the sage. In 1696 he accompanied the Emperor on the expedition against Galdan [*q. v.*] in Mongolia, being in charge of the troops of the Bordered Red Banner. Two years later he was made a prince of the second degree (Chün-wang) with the designation Ch'êng 誠, but in 1699 his rank was lowered one degree for cutting his hair during the mourning period for the death of a concubine of the Emperor. He seems, however, to have been one of the favorite sons of the Emperor who after the year 1707 visited Yin-chih's house and garden once or twice each year. Yin-chih was also on good terms with his half-brother, the one-time heir-apparent, Yin-jêng [*q. v.*]. When the latter became insane (1708) Yin-chih reported that their eldest brother, Yin-t'i [禔 *q. v.*], had employed a Lama sorceress to cast a spell on Yin-jêng. For this act Yin-t'i was imprisoned in his own courtyard where he died in 1734. In 1709 Yin-jêng was again made Heir Apparent and Yin-chih was raised to the rank of a prince of the first degree. About the same time Emperor Shêng-tsu appointed several learned Chinese as secretaries to Yin-chih, one of whom, Ch'ên Mêng-lei, [*q. v.*], with the help of Yin-chih, edited the great encyclopaedia, *Ku-chin t'u-shu chi-ch'êng*. It is reported that these secretaries likewise drafted the *Lü-li yüan-yüan* (see under Ho Kuo-tsung).

In the struggle of the princes for the throne Yin-chih was one of the opponents of Yin-chên [*q. v.*] who obtained the throne in 1722. Early in 1723 the new Emperor ordered the confiscation of the *Ku-chin t'u-shu chi-ch'êng* and banishment of the editor. In the printed copy all references to the original editor or to Yin-chih's connection with the work were omitted. Only in the *Lü-li yüan-yüan* is Yin-chih's name mentioned as one of the two princes in charge, the other prince being the Emperor's favorite brother, Yin-lu [*q. v.*]. The jealous Emperor further persecuted Yin-chih by ordering him in 1723 to guard the tomb of their father, thus removing him for a time from Peking. In 1728 Yin-chih was found guilty of display of temper when questioned in court on a charge of bribery, and for this was degraded one degree in rank; his third son, Hung-shêng 弘晟, was put in chains and imprisoned. Although Yin-chih had been for a time, in 1730, reinstated in his rank as Ch'in-wang, he lost it in the same year when he was accused of eight "misdemeanors" of which the following are examples: association with Ch'ên Mêng-lei, ingratitude to the Emperor, intimacy with the Emperor's enemies, and unfilial conduct toward their father. He was imprisoned, the immediate reason perhaps being

his failure to express grief at the death of Yin-hsiang [*q. v.*] who, in the matter of succession, had taken sides with the Emperor. He was confined in the Ching-shan enclosure and there he died. In 1737 his nephew, the succeeding Emperor, Kao-tsung, gave him the posthumous name, Yin 隱. Only his seventh son, Hung-ching 弘景 (d. 1777), was permitted to hold a minor hereditary rank. One holder of the rank, a descendant of Yin-chih in the sixth generation, named Tsai-ling 載齡 (T. 鶴峯, posthumous name 文恪, d. 1883), served as a Grand Secretary in the years 1877–80.

[The above-mentioned Temple of Confucius at Ch'ü-fu was restored in the years 1500–04, after a disastrous fire. As stated in the biography of K'ung Shang-jên [*q. v.*], it was visited by Emperor Shêng-tsu in 1684. At that time it was in a dilapidated condition, and in 1690 repairs were ordered to be made. Several structures were razed by fire in 1724 and the present buildings are mostly those restored in 1730. A few smaller ones are said to date from the Yüan dynasty].

[1/226/6a; 1/446/1b; T'ieh-pao [*q. v.*], *Hsi-ch'ao ya-sung chi* 1/12a; *Tung-hua lu*, Yung-chêng 6:6, 8:5; *Ku-kung tien-pên-shu-k'u hsien-ts'un-mu* (see bibl. under Ch'ên Mêng-lei) *lei-shu* 1a, *i-hsiang* 1a; *Ch'ing Huang-shih ssŭ-p'u* (see under Fu-lung-an) 3/13a; *Bulletin of the Society for Research in Chinese Architecture* (in Chinese) vol. 6, no. 1 (Sept. 1935) pp. 10–12.]

Fang Chao-ying

YIN-hsiang 胤祥, Nov. 16, 1686–1730, June 18, the first Prince I (怡親王), was the thirteenth son of Emperor Shêng-tsu. His mother (*née* Chang-chia 章佳, posthumous name 敬敏皇貴妃, d. 1699) was one of the Emperor's concubines. Yin-hsiang seems to have received but little favor from his imperial father and the part he took, if any, in the struggle of his half-brothers for the throne is not known. Late in 1722 Emperor Shêng-tsu died and Yin-chên [*q. v.*] succeeded to the throne. Early in 1723 the new Emperor made Yin-hsiang a prince of the first degree with the designation I. At this time princedoms were bestowed on several of the Emperor's half-brothers, including Yin-ssŭ [*q. v.*], his arch-enemy. Yin-hsiang soon proved his loyalty to the new Emperor and won his confidence. In 1723 he was placed in charge of the mismanaged Board of Revenue, and thereafter was showered with favors. He was granted many privileges not usually enjoyed by a prince, and in 1725 was offered the additional hereditary rank of a prince of the second degree. Early in 1726 he was placed in charge of river conservancy in Chihli and later in that year was rewarded with a tablet of eight characters written by the Emperor in praise of his loyalty, honesty, diligence and incorruptibility. A collection of his memorials concerning the rivers of Chihli, entitled 怡賢親王疏鈔 *I-hsien ch'in-wang shu-ch'ao*, was printed in 1823 by Wu Pang-ch'ing 吳邦慶 (T. 霽峯, 1766–1848), in the 畿輔河道水利叢書 *Chi-fu ho-tao shui-li ts'ung-shu*, completed in 1824.

When Emperor Shih-tsung decided to subdue the Eleuths in the Ili valley he created (1729) a special Grand Council, known as Chün-chi ch'u (see under Yin-chên), which thereafter became the most important office in the empire. Yin-hsiang, Chang T'ing-yü and Chiang T'ing-hsi [*qq. v.*] were the first three Grand Councilors. A year later (1730) Yin-hsiang died and was deeply mourned by the Emperor. His original name, changed to Yün-hsiang 允祥 to avoid the use of the word Yin in Emperor Shih-tsung's personal name, was ordered to be restored—the only instance of this kind in the annals of the dynasty. Yin-hsiang was canonized as Hsien 賢 and his memory was celebrated in the Temple of Eminent Statesmen. In 1754 his nephew, Emperor Kao-tsung, ordered that his name be entered in the Temple of Eminent Princes in Mukden and, early in 1775, the right of perpetual inheritance was added to his princedom of the first degree. This rank was inherited in 1730 by his seventh son, Hung-hsiao 弘曉 (T. 秀亭 H. 冰玉道人, posthumous name 僖, d. 1778), who was a noted poet. The additional rank of a prince of the second degree, with the designation Ning 寧, was inherited in 1730 by Yin-hsiang's fourth son, Hung-chiao 弘晈 (posthumous name 良).

The poems of Yin-hsiang, Hung-hsiao and Hung-chiao are represented in the anthology known as *Hsi-ch'ao ya-sung-chi* (see under T'ieh-pao). A small collection of Yin-hsiang's verse, entitled 交輝園遺稿 *Chiao-hui yüan i-kao*, 1 *chüan*, was printed in 1738 as a supplement to the collected works of Emperor Shih-tsung (see under Yin-chên). Hung-hsiao left a collection of poems, entitled 明善堂集 *Ming-shan t'ang chi*, 12 *chüan*, after the name of his studio for which Emperor Kao-tsung indited the characters in 1740. The Ming-shan t'ang was renowned in his day for the large collection of rare editions which it contained. It is reported that Yin-hsiang bought the books with the help

of Ho Ch'o [q. v.]. This, however, seems improbable because Yin-ssŭ [q. v.] was the only prince with whom Ho Ch'o was really intimate, and because Ho died before Yin-hsiang rose to prominence. What seems more likely is that Ho bought books for Yin-ssŭ and that, after the latter was condemned, they came into the possession of Yin-hsiang. At all events, the collection was dispersed after the death of Tsai-yüan (see below), part of it going to the Hai-yüan ko library (see under Yang I-tsêng).

The palace of Yin-hsiang (known as I-wang fu 怡王府), situated in Mei-cha hu-t'ung 煤炸胡同, Peking, was relinquished by the family after his death and converted in 1734 into a monastery named Hsien-liang ssŭ 賢良寺. The family then moved to T'ou-t'iao 頭條 hu-t'ung, east of the present College of Chinese Studies, where the Ming-shan t'ang was located. It was here that Lord Elgin (James Bruce, see under Yeh Ming-ch'ên) and his entourage resided during his stay in Peking from October 27 to November 9, 1860.

Hung-chiao's branch of the family resided, after about 1730, in a palace located east of the present Peking Union Medical College. Since 1864 the palace has been known as I-wang fu.

The sixth Prince I, Tsai-yüan 載垣 (d. 1861), was a great-great-grandson of Yin-hsiang. He had the confidence of the reigning Emperor Wên-tsung and played an important rôle in his Court. In 1860, after Kuei-liang [q. v.] had failed in his diplomatic mission to detain the British and French Allies at Tientsin, he, assisted by Mu-yin (see under Su-shun), was sent to Tungchow to renew the negotiations there. From the 14th to the 17th of September he held conversations with Parkes (see under Yeh Ming-ch'ên), representative of the British High Commissioner. But on the 18th the negotiations broke off and Tsai-yüan ordered the arrest of Parkes and his party, thus bringing on retaliatory measures by the Allies (see under I-hsin). Tsai-yüan followed the Court to Jehol (see under I-chu) where he, Su-shun [q. v.], and several others were entrusted by the Emperor with great responsibilities. During the *coup d'état* of Empress Hsiao-ch'in [q. v.] in 1861 he was punished by being ordered to commit suicide. The Princedom I was discontinued for three years and then passed to Hung-chiao's branch of the family.

[1/170/13a; 1/226/11b; *Ch'ing Huang-shih ssŭ-p'u*, 3/15a (see under Fu-lung-an); 5/33/2b for Wu Pang-ch'ing; *Ching-shih fang-hsiang chih* (see bibl. under Ulgungga), 4/23a, 24a, 38a; T'ieh-pao [q. v.], *Hsi-ch'ao ya-sung chi*, *passim*; *Ch'ou-pan I-wu shih-mo* (see under I-hsin), Hsien-fêng, *chüan* 60–68; Lu Hsin-yüan [q. v.], *I-ku t'ang hsü-pa*, 1/2a.]

FANG CHAO-YING

YIN-jêng 胤礽, June 16, 1674–1725, Jan. 27, one-time Heir Apparent to the throne, was the second son of Emperor Shêng-tsu (see under Hsüan-yeh). His mother, Empress Hsiao-ch'êng (孝誠仁皇后 Feb. 4, 1654–1674), was a niece of Songgotu [q. v.]. She was married to the Emperor in 1665 and in 1669 gave birth to a son who died in infancy. She herself died on the day that Yin-jêng was born and her death was greatly lamented by the Emperor. Perhaps in deference to her memory, or because she was descended from a noble family, her son, Yin-jêng, was proclaimed Heir Apparent (January 26, 1676) and was brought up as such. The Emperor himself taught Yin-jêng to read, and from the age of six (*sui*) onward the child had for his tutors such scholarly officials as Chang Ying, Li Kuang-ti, Hsiung Tz'ŭ-li and T'ang Pin [qq. v.]. He studied both Chinese and Manchu, was an able horseman, and was skilled in the use of the bow and arrow. In the years 1696 and 1697, when the Emperor twice led the expeditionary force against the Eleuths (see under Fiyanggû), Yin-jêng was both times made regent to look after affairs in Peking. But even before the Emperor returned to the capital in 1697 he was informed that Yin-jêng was associating with men of evil character and was indulging in immoral practices. When the Emperor returned, he ordered the execution of several of the officials involved.

Nevertheless the prince remained in his father's favor and was given a garden named Hsi hua-yüan 西花園, near the Emperor's own villa, Ch'ang-ch'un yüan (see under Hsüan-yeh). When Yin-jêng set out with the Emperor on a projected tour of South China in 1702, he took ill at Tê-chou, Shantung, and his granduncle, Songgotu, was summoned to look after him. The Emperor abandoned the journey and returned to Peking. Before long rumors were afloat that Songgotu was too active in promoting the interests of the Heir Apparent with the consequence that in 1703 Songgotu was imprisoned, and there died. As Yin-jêng gradually fell into disfavor, several of his brothers began to form cliques, in the hope of taking his place.

In 1708, while passing the summer in Jehol, Emperor Shêng-tsu angrily declared Yin-jêng to be a culprit, charged him with having insulted princes and high officials, with having usurped power, and with extravagance and immorality. He also affirmed that Yin-jêng had been plotting against him and had even intended to murder him—perhaps to avenge the death of Songgotu. Yin-jêng was deprived of his position as Heir Apparent and placed in confinement, but he retained the pity of his father who thought him insane. Hence when it was discovered that the eldest prince, Yin-t'i [禔 *q. v.*], had employed Lamas to cast evil spells on Yin-jêng, the latter was pardoned in 1709 and restored to his position as Heir Apparent. Yin-t'i was placed in confinement and the other princes were admonished to abandon their struggles for the throne. However, in the ensuing three years Yin-jêng's condition became worse and the Emperor abandoned hope of effecting a cure. Consequently in 1712 Yin-jêng was again degraded and placed in perpetual confinement.

The Emperor firmly resolved not to designate another Heir Apparent, even in defiance of the repeated requests of such high officials as Chao Shên-ch'iao [*q. v.*] in 1713, Wang Shan [*q. v.*] in 1717 and in 1721, and Chu T'ien-pao 朱天保 (T. 九如 H. 鶴田, *chin-shih* of 1713) in 1718. For their temerity, and because they were each suspected of promoting their own candidates, Wang was reprimanded and would have been banished, except for his advanced age; and Chu was executed. As to Yin-jêng he did not resign himself entirely to his fate, for in 1715 it was discovered that a physician who had attended Yin-jêng's wife had acted as an intermediary in passing secret letters (written in invisible ink) between Yin-jêng and a member of the imperial clan. The prisoner thus hoped to learn if he might be released and whether it would be possible for him to be appointed commander of the armies in the northwest. The physician and others involved were severely punished.

When Yin-chên [*q. v.*] ascended the throne, late in 1722, he made Hung-hsi 弘晳, heir of Yin-jêng, a prince of the second degree with the designation Li (理郡王). Yin-jêng died in prison in 1725. He was posthumously given the rank of Li Ch'in-wang 理親王 and was canonized as Mi 密. In 1728 Hung-hsi was raised to a prince of the first degree, but eleven years later was deprived of that rank by Emperor Kao-tsung. After the degradation of Yin-jêng succeeding Ch'ing rulers declined, except for a short time in the Kuang-hsü reign-period, to announce formally the choice of an Heir Apparent. Yin-chên established the practice, followed by later rulers, of placing the name of his chosen successor in a sealed box behind a tablet in the hall, Ch'ien-ch'ing kung 乾清宮, a tablet on which are carved the characters, *Chêng-ta kuang-ming* 正大光明. The name was made public only after the Emperor's death.

It is worth noting that the missionary, Matteo Ripa 馬國賢 (1682-1745), was present at a scene which took place at the Ch'ang-ch'un yüan in 1712 when the princes, and the Heir Apparent in particular, were subjected to punishment. He relates the incident in his *Memoirs*.

[1/226/32; *Ch'ing Huang-shih ssŭ-p'u* (see Fu-lung-an) 3/12b; *Tung-hua lu*, K'ang-hsi 42:5, 47:9, 48:1, 51:10; *Memoirs of Father Ripa*, London, 1855 p. 83.]

Fang Chao-Ying

YIN-lu 胤祿, July 28, 1695–1767, Mar. 20, the second Prince Chuang (莊親王), was the sixteenth son of Emperor Shêng-tsu. During the lifetime of his father he was not in great favor with his half-brothers. Like Yin-hsiang [*q. v.*], he sided with the faction of Yin-chên [*q. v.*] after the latter ascended the throne late in 1722. Early in 1723 the new Emperor rewarded Yin-lu by naming him successor to the heirless first Prince Chuang, Boggodo 博果鐸 (1650–1723, posthumous name 靖). Boggodo's father, Šose 碩塞 (Jan. 17, 1629–1655, Jan. 12, posthumous name 裕), was the fifth son of Emperor T'ai-tsung and held the first-class princedom known as Ch'êng-tsê ch'in-wang 承澤親王. Boggodo inherited this princedom but with the altered designation, Chuang. Because of the merits of Šose in the early days of the dynasty, the house of Prince Chuang became one of the eight highest princedoms, with rights of perpetual inheritance. Hence appointment to inherit such a high rank was an extraordinary favor to Yin-lu and his descendants, and at once caused jealous gossip among members of the Imperial Family. To seal the mouths of his relatives, Emperor Shih-tsung felt it necessary to issue a decree declaring that he had no share in the elevation of Yin-lu. Nevertheless it is officially recorded that Yin-lu was one of the princes who was present at the death-bed of Emperor Shêng-tsu and thus was in a position to be a material witness to the

legality or illegality of Emperor Shih-tsung's succession to the throne. And if there was irregularity in carrying out the last will of Shêng-tsu (see under Yin-chên and Lungkodo), it was necessary to reward Yin-lu liberally to insure his silence.

Yin-lu was useful to the Emperor in other ways also. Having studied some mathematics and music, he was ordered to head a commission to re-edit and print the *Lü-li yüan-yüan* (see under Ho Kuo-tsung) and perhaps also the *Ku-chin t'u-shu chi-ch'êng* (see under Ch'ên Mêng-lei). Both works had been compiled by scholars under the direction of Yin-chih [*q. v.*]—scholars who perhaps had antagonized Emperor Shih-tsung by espousing the cause of one or another of the princes in their struggle for the throne. Yin-lu was therefore entrusted with the task of erasing their names and, if possible, all memory of their connection with these important works.

In 1736 Emperor Kao-tsung made Yin-lu one of four regents to direct national affairs during the period of mourning for the death of his father. Early in 1738 Yin-lu was rewarded with the additional hereditary rank of a prince of the fifth degree (鎮國公) which he gave, not to his own son, but to Ning-ho 寧赫, a descendant of Šose. And when Ning-ho was deprived of his rank for certain offenses (1739), Yin-lu bestowed upon him some land and houses. Hence by his generosity Yin-lu won a degree of popularity. However, he lost the favor of Emperor Kao-tsung for a time, when in 1739 it was discovered that he was associating with Hung-hsi (see under Yin-jêng), a likely pretender to the throne. In 1741 Yin-lu and Chang Chao [*q. v.*] were commissioned to revise the *Lü-lü chêng-i* (see under Chang Chao) and were also appointed supervisors of the Board of Music. After his death (1767) Yin-lu was canonized as K'o 恪.

Among descendants of Yin-lu may be mentioned I-mai 奕賣, the fifth Prince Chuang who in 1838 was deprived of his rank and was banished for smoking opium in a nunnery. I-kêng 奕賡 (H. 愛蓮居士, 墨香書屋主人, 鶴侶主人), a brother of I-mai, was a historian who left a number of works important for a study of the Ch'ing Imperial House. His manuscripts were obtained by Yenching University, and printed in 1935 under the title 佳夢軒叢書 *Chia-mêng hsüan ts'ung-shu*. This work contains eleven items, among which are the following: 東華錄綴言 *Tung-hua lu chui-yen;* 寄楮備談 *Chi-tu pei-t'an;* and 管見所及 *Kuan-chien so-chi.*

The ninth Prince Chuang, Tsai-hsün 載勛, who inherited the rank in 1875 was a prince who sponsored the Boxers in 1900, throwing open his house as their headquarters, and representing them to the Empress Dowager (see under Hsiao-ch'in) as formidable foes to foreigners (see under Jung-lu). His punishment consisted in being ordered to commit suicide, which he did by hanging, February 21, 1901.

[1/170/25b; 1/225/4b; *Ch'ing Huang-shih ssŭ-p'u* (see Fu-lung-an), 3/16b.]

FANG CHAO-YING

YIN-ssŭ 胤禩, Mar. 29, 1681–1726, Sept. 30, was the eighth son of Emperor Shêng-tsu. His mother (*née* Wei 衛, title, Liang-fei 良妃, d. 1711), born of a plebian family, entered the Palace as a maid, but before the birth of Yin-ssŭ she was made an imperial consort. In 1698 Yin-ssŭ was made a prince of the third degree and began to assume a position of prominence among the Emperor's sons. When Yin-jêng [*q. v.*], the Heir Apparent, was deposed in 1708, several of his brothers began to assert their claims to the throne; among them was Yin-ssŭ who, as an active rival, had the support of several brothers and of certain high officials. For having dispatched agents to purchase books in Kiangsu he achieved the reputation of being a scholar. He is said to have held secret interviews with astrologists, physiognomists and other magicians, intending perhaps to solicit their help when necessary. His aggressiveness, however, displeased the Emperor who rebuked him severely for asserting his claims and accused him of being under the domination of his wife, a granddaughter of Yolo [*q. v.*]. The Emperor deprived Yin-ssŭ for a time of all rank. The latter, however, claimed the support of powerful officials who, when asked to express their opinion in the matter stood wholeheartedly for Yin-ssŭ. So great was their influence, especially that of Maci and K'uei-hsü [*qq. v.*], that their opinion prevailed over that of many other officials. The Emperor was displeased with the recommendation and ignored it on the ground that Yin-ssŭ's mother was descended from a family of low degree. But when Yin-jêng, the heir-presumptive, was released from confinement, Yin-ssŭ was restored to his rank of prince of the third degree. Those who had previously recommended Yin-ssŭ

were not molested, except Maci who was suspected by the Emperor of being the prime mover.

Early in 1709 Yin-jêng was reinstated as Heir Apparent, only to be degraded again in 1712. Yin-ssŭ, probably finding his claims of no avail, transferred his support to a younger brother, Yin-t'i [禵 *q. v.*]; never ceasing, however, to press his own claims as opportunity offered. One of the scholars accused of undue friendliness with Yin-ssŭ was Ho Ch'o [*q. v.*] whose daughter seems to have been adopted into the prince's household. For having permitted his relations with the prince to go so far, Ho was for a time imprisoned in 1715. Meanwhile Yin-t'i was appointed commander-in-chief of the armies in the northwest and was regarded by many as the Emperor's real choice for the throne.

Emperor Shêng-tsu died late in 1722. Yin-t'i was then absent from Peking, and it was Yin-chên [*q. v.*] who ascended the throne. As the latter was supported by Lungkodo [*q. v.*], commander of the gendarmerie in Peking, the adherents of Yin-ssŭ had no way to assert their claims. The new Emperor was sagacious enough to make Yin-ssŭ a prince of the first degree with the designation Lien (廉親王). He also appointed him Supervisor of State Affairs and president of the Board of Colonial Affairs. Yin-ssŭ was aware that these distinctions were heaped upon him to allay popular suspicion and that there could be no hope of a lasting reconciliation between himself and the Emperor. He is said to have appeared stunned when his brother ascended the throne and to have been dazed and deep in thought when the Emperor ordered him to take charge of the funeral of their father. His wife, when congratulated on the prince's new honors, is said to have remarked that she was more concerned over when they would both be beheaded. The Emperor was angered by the attitude of the prince and the princess, but refrained from action until his power was consolidated and the opposition was weakened. For more than three years Yin-ssŭ was frequently reprimanded and humiliated, and his supporters, Yin-t'ang, Sunu [*qq. v.*], and others, were either arrested or banished.

Early in 1726 Yin-ssŭ was interrogated about his relations with his brother, Yin-t'ang. When he swore, by the lives of the imperial family, that he had not corresponded with Yin-t'ang, he was nevertheless cut off from the imperial clan because the Emperor, who believed him guilty, did not wish the curse to fall on the entire family. This, of course, was only a pretext for tormenting Yin-ssŭ, who before long was placed in confinement on various charges and forced to alter his personal name to Acina ('cur' in Manchu). On July 2, 1726 he was accused by courtiers of forty "crimes", including neglect of duty, formation of a coalition, planning assassinations, heaping blame on the Emperor, etc. His chief supporter, Yin-t'ang, was condemned on twenty-eight counts and imprisoned in Paoting. The Emperor evidently approved of the accusations, but was unwilling to incur the blame of publicly sentencing his brothers. He gained his ends, however, by keeping them in confinement. Yin-ssŭ died on September 30 in the prison of the Court of the Imperial Clan, and Yin-t'ang, eight days earlier at Paoting (see under Li Fu). The cause of Yin-ssŭ's death was given officially as "vomiting". The Emperor merely issued a statement that both had been "called to justice by the nether world"

It is recorded that during his confinement Yin-ssŭ declared at every meal that he did not expect to die a natural death. Courtiers suggested that his body should be dismembered, but the Emperor declined to order it so. In 1778 Emperor Kao-tsung decreed that Yin-ssŭ and Yin-t'ang be posthumously restored to the imperial clan and that the same rights be accorded their descendants. He asserted that although these two uncles had coveted the throne, there was no proof that they had engaged in treasonous activities. He admitted that his father (Emperor Shih-tsung) had in his later days expressed regret at the severity of the treatment they had received.

[1/226/7b; *Ch'ing Huang-shih ssŭ-p'u* (see under Fu-lung-an) 3/13b; *Tung-hua lu*, K'ang-hsi 47:9, 10, Yung-chêng 4:1-9; *Yün-ssŭ Yün-t'ang an* (The Case of Yin-ssŭ and Yin-t'ang) in *Wên-hsien ts'ung-pien* (see bibl. under Dorgon) no. 3, pp. 26-34.]

FANG CHAO-YING

YIN-t'ang 胤禟, Oct. 17, 1683–1726, Sept. 22, was the ninth son of Emperor Shêng-tsu. During the struggle among his brothers for the throne (see under Yin-jêng and Yin-chên), he took the side of Yin-t'i (禵) and Yin-ssŭ [*qq. v.*] and opposed another aspirant, Yin-chên [*q. v.*]. In 1709 he was made a prince of the fourth degree (貝子). Like his half brothers, he had his own retainers and supporters. One of his proponents

was the Portuguese missionary, Jean Mourao or João Mourão 穆敬 [經, 景] 遠 (T. 若望, 1681–1726), who informed Nien Kêng-yao [*q. v.*] during the years 1718–22 that Yin-t'ang would probably succeed to the throne. Among others who supported Yin-t'ang and his faction were Sunu [*q. v*] and Yin-ê 胤䄉 (1683–1741), the tenth son of Emperor Shêng-tsu who was at one time a prince of the second degree with the designation Tun (敦郡王).

Yin-t'ang is described as possessing only moderate ability or intelligence, but his great wealth made him a desirable ally for any ambitious prince. He accumulated his fortune partly through commercial enterprises—some of them perhaps illegal. Moreover, he controlled a due share of Banner companies which were in duty bound to supply him with funds. Furthermore, his daughter was betrothed to Yung-fu 永福 who was probably a son of K'uei-hsü [*q. v.*] and therefore a grandson of the opulent minister, Mingju [*q. v.*]. According to Yin-t'ang's treasurer, Ch'in Tao-jan (see under Ch'in Hui-t'ien), Yin-t'ang, in consequence of this relationship, obtained from Mingju's estates a fortune of about five hundred thousand taels. This sum, together with the two hundred thousand taels he had already accumulated, enabled him to exert a powerful influence in favor of Yin-t'i, much to the discomfiture of the other aspirant, Yin-chên. When Yin-t'i was favored by Emperor Shêng-tsu with appointment as commander-in-chief of the troops at Sining (1718) he received much financial aid from Yin-t'ang. At the same time he repeatedly requested Yin-t'ang to keep him informed of developments at Peking, particularly in the event of the aged Emperor's death.

When Emperor Shêng-tsu died unexpectedly late in 1722 Yin-chên, who was residing in Peking, was fully prepared to ascend the throne. Though Yin-t'i had a large army at his command, he was too distant to be kept informed and, moreover, was being observed by Nien Kêng-yao. In Peking Yin-chên's henchman, Lungkodo [*q. v.*], commanded the gendarmerie and was ready for the emergency. For this reason Yin-t'ang and Yin-ssŭ were powerless to make effective opposition and their faction was dispersed. Yin-ssŭ was nominally elevated, but was always under the surveillance of the Emperor; Yin-ê was dispatched to Mongolia on a mission; Yin-t'i was relieved of his command and was recalled to Peking; and Yin-t'ang was commanded to go to Sining in order that he might be under the close watch of Nien Kêng-yao.

Yin-t'ang did not leave immediately for Sining, as ordered, but loitered in Peking on various pretexts. In March 1723 he was sharply reprimanded and sent on his way. Several of his servants were banished to Kwangsi. For attempting to defend him, two of his supporters, sons of Sunu, were also banished to Sining. At first, Yin-t'ang enjoyed some liberties in Sining, though his movements were always reported to the Emperor. In 1724 his entire family joined him, with the exception of his son, Hung-yang 弘晹, who was allowed to remain in Peking to look after household affairs. By this time (May, 1724) Yin-ê was deprived of all ranks and sentenced to life imprisonment, ostensibly for disobeying orders, but actually because he kept up communication with Yin-t'ang. In a letter which Yin-t'ang wrote to Yin-ê, and which was found among the latter's effects, there appeared the words, "the opportunity is gone, and repining for it to come again is useless". Whatever import the words may originally have had, their disclosure doubtless confirmed the Emperor in his suspicions.

Early in 1725 a Manchu official, Cujung 楚宗 (仲), was sent by imperial decree to Sining to guard Yin-t'ang, at a time when Nien Kêng-yao was found to have secretly communicated with him. One reason for Yin-t'ang being guarded more closely was the fact that he soon established, in the region where he lived, a reputation for fair-dealing. Upon his arrival, Cujung reported that Yin-t'ang was infuriated by the edict, did not show due respect when the edict was read to him, and declined to admit having conducted himself in a way to warrant such treatment. A few months later, the Emperor, after listing his grievances against Yin-t'ang, ordered all his ranks to be taken from him and the Bannermen allotted to his service recalled.

Among Yin-t'ang's followers who were banished with him was the missionary, Mourao, who lived in a courtyard adjoining that of Yin-t'ang. Taking the precaution not to communicate with him through the front gates, Mourao sometimes joined him by climbing through a window. From the missionary, Yin-t'ang learned the Latin or Portuguese alphabet, and used it either to romanize Chinese words or to devise a code with which to communicate with his son, Hung-yang. Early in 1726 such a letter from Hung-yang was intercepted by the

Emperor's agents. The Emperor, alert for such evidence, issued a long edict concerning the conduct of Yin-t'ang, designating his activities as treasonous. At the same time an edict was issued against Yin-ssŭ. The two were then expelled from the Imperial Clan, and thus made liable to the punishment meted out to commoners. Ordered to change their names, Yin-ssŭ complied by taking the name Acina, a Manchu word meaning 'cur', a chastisement supplemented by imprisonment in Peking. Because the Emperor was not satisfied with the name which Yin-t'ang suggested for himself, a grand council of princes decided to confer on him the name Seshe 塞思黑, meaning "pig" In the meantime Yin-t'ang was brought in irons from Sining to Paoting, Chihli, where on June 14, 1726 he was put under the custody of Li Fu [q. v.], the governor-general. There he was confined in a small three-room house surrounded by high walls with the gate locked and sealed, food being delivered by means of pulleys. At first four servants were permitted to remain with him but on July 25 the servants were imprisoned elsewhere. On August 12 he had an attack of dysentery and less than a month later showed weakness and lack of appetite. On September 20 he lapsed into a coma, and two days later he died. To Li's memorial concerning this event the Emperor added the comment that Yin-t'ang had been "called to justice by the nether world", and that anyone who came to mourn his death should be arrested and investigated. A few days later (September 30), Yin-ssŭ also died in confinement.

Yin-t'ang and Yin-ssŭ were never allowed to speak in their own defense. They were convicted on evidence proffered by the Emperor himself or extracted from their former supporters. The testimony against Yin-t'ang, given by Mourao, Ch'in Tao-jan, and others was the basis of an edict (issued on July 2, 1726) listing twenty-eight "crimes" of Yin-t'ang. The same edict also lists forty "crimes" of Yin-ssŭ. The courtiers recommended that they be executed, but the Emperor, unwilling perhaps to be branded as having decreed the execution of his own brothers, preferred to let them die in prison. What they endured during those summer months was probably less tolerable than outright execution. Even during his exile at Sining Yin-t'ang had told Mourao that the indignities he was subjected to were worse than death by the sword.

The followers of Yin-t'ang were convicted separately. Mourao died in confinement on August 18, 1726, in far-distant Kansu. Ch'in Tao-jan was convicted, not only for having been associated with Yin-t'ang, but on the charge that he had obtained a large sum of money unlawfully. He was imprisoned, but was released early in the Ch'ien-lung period. In like manner Yin-ê was released in 1737. Little is known of the fate of other members of Yin-t'ang's faction. Yin-t'ang's family remained commoners until 1778 when Emperor Kao-tsung re-instated them in the Imperial Clan. In 1782 Yin-t'ang's eldest son, Hung-chêng 弘晸, was made a prince of the eighth degree, but was deprived of the rank in the following year.

[See bibliography under Yin-ssŭ].

Fang Chao-ying

YIN-t'i 胤禔, Mar. 12, 1672–1734, Nov. 25, was the eldest son of Emperor Shêng-tsu. He often accompanied the Emperor on the latter's tours, and in 1690 was sent to assist his uncle, Fu-ch'üan [q. v.], in the expedition against Galdan [q. v.] in Jehol. He was recalled, however, before the battle of Ulan-butung took place because he had disputed with Fu-ch'üan. At the time of the expedition against Galdan in Mongolia in 1696 he was sent with Songgotu [q. v.] to command the advance guard awaiting the Emperor at Torin, and after the Emperor returned to Peking he remained behind to make awards to the victorious troops. Made in 1698 a prince of the second degree with the designation Chih 直, he began to live outside the Palace in his own establishment.

Before long there ensued among the princes a struggle for the throne. Yin-jêng [q. v.], the Heir Apparent, was evidently unsuited for the position. Nevertheless it seems that he had the support of a brother, Yin-chih [q. v.], whereas Yin-t'i and several other princes took up the case of another brother, Yin-ssŭ [q. v.]. In 1708 when Yin-jêng, after a spell of insanity, was degraded as he was returning from Jehol, he was placed in the custody of Yin-t'i. While exercising this responsibility Yin-t'i reminded the Emperor that physiognomists had predicted Yin-ssŭ's succession to the throne and that it would be easy to get rid of Yin-jêng without leaving any imputation of blame upon the Emperor himself. For this malevolent suggestion Yin-t'i was severely reprimanded. Late in the same year (1708) he was accused by Yin-chih of employing a Lama sorceress to cast a

spell on Yin-jêng. Investigation seemed to substantiate the accusation when certain objects believed to have caused Yin-jêng's insanity were dug up in Yin-t'i's courtyard. On this and other counts Yin-t'i was placed under surveillance, and after being deprived of his titles, was imprisoned in his own courtyard where he died in 1734 and was buried with the rites accorded to a prince of the fourth degree. Most of his property and the Bannermen assigned as his slaves were given to the Emperor's fourteenth son, Yin-t'i [禵 *q. v.*].

[1/226/2a; *Tung-hua lu*, K'ang-hsi 47:9, 10, 11; *Ch'ing Huang-shih ssŭ-p'u* (see under Fu-lung-an) 3/12a.]

FANG CHAO-YING

YIN-t'i 胤禵 Feb. 10, 1688–1755, Feb. 16, one time aspirant to the throne, was the fourteenth son of Emperor Shêng-tsu. His mother was Empress Hsiao-kung [*q. v.*]. He was therefore a younger brother of Yin-chên [*q. v.*]. During the last fifteen years of his father's reign, when the struggle of the princes for the throne was most acute, he opposed the claims of his brother, Yin-chên, taking the side of his half brothers, Yin-t'ang and Yin-ssŭ [*qq. v.*]. In 1708 he supported Yin-ssŭ in the latter's ambition to be designated Heir Apparent, and thus incurred his father's disfavor. In the following year he was given the rank of a prince of the fourth degree (貝子), the same rank which was given to Yin-t'ang.

As the years passed, Yin-t'i gradually gained his father's favor. About this time Tsewang Araptan [*q. v.*], King of the Eleuths, was very powerful and in 1715 attacked Hami, the northwestern outpost of the empire. Emperor Shêng-tsu did not intend to make war and massed troops in Kansu and Mongolia merely as a precautionary measure. However, in 1717, the Eleuths invaded and occupied Tibet (see under Tsewang Araptan). This precipitated a campaign against them, and the Emperor decided to send one of his sons as commander-in-chief of the armies in the northwest. For this important task he chose Yin-t'i, giving him in 1718 the rank of Fu-yüan Ta chiang-chün 撫遠大將軍. Early in 1719, when Yin-t'i left Peking, the whole Court, including his brothers and other princes, were ordered to see him off, and he was given the retinue and the honors due only to a prince of the first degree. It appears from this recognition that the Emperor intended to make Yin-t'i his successor but wished first to give him an opportunity to distinguish himself. At any rate, Yin-t'i's supporters so interpreted events and looked forward to the day when he should become Emperor. One of those eager to advance Yin-t'i's cause was Yin-t'ang, who contributed heavily to his brother's purse.

In the spring of 1719 Yin-t'i established his headquarters at Sining and made preparations for the war (1720) in which Tibet was recovered (see under Yên-hsin) and the country of the Eleuths was invaded (see under Furdan and Funinggan). At the same time Turfan was taken and the frontier was extended westward from Hami. However, a general offensive against the Eleuths, though planned, was postponed year by year. Late in 1721, Yin-t'i was ordered to return to Peking for a council of war. He arrived early in 1722 and was accorded many special honors. The council finally decided to adopt peaceful means by negotiating a truce with the Eleuths through Cheptsun Damba Khutukhta (see under Galdan). When Yin-t'i again set out for the front (May 1722) he requested Yin-t'ang to report to him on happenings in the capital, particularly about the health of his father. From this and other evidence it seems that Yin-t'i was virtually certain of succeeding to the throne.

However, when Emperor Shêng-tsu died (December 20, 1722) it was Yin-chên who, through the help of Lungkodo [*q. v.*], was proclaimed Emperor. Though residing in the capital, Yin-t'ang was powerless to promote Yin-t'i's cause since Lungkodo had charge of the Peking gendarmerie. Moreover, Yin-t'i, in distant Sining, was under the surveillance of two of his subordinates, Yen-hsin and Nien Kêng-yao [*qq. v.*], both of whom were secret allies of Yin-chên. On December 21, 1722 a decree was issued ordering Yin-t'i to come at once to Peking. When he arrived at the capital and discovered that all hopes for his accession had faded he was very angry. His first act was to inquire of the Board of Ceremonies what rules he should observe in doing homage to the new Emperor. The latter evidently regarded this inquiry as impertinent, for he soon ordered him to take up his residence at a resort north of Peking, rather than in the city. Nevertheless in June 1723 Emperor Shih-tsung made Yin-t'i a prince of the second degree, indicating that the favor was granted out of deference to their common mother. Yet no warnings, coercions or demonstrations of kindness deterred Yin-t'i from showing his resentment

against, or his disregard of, the Emperor or his decrees. In August 1724 he was ordered to dwell as guardian near the tomb of his deceased father. Actually, however, he was a prisoner closely guarded by the military who were stationed nearby. Early in 1726 he was degraded to a prince of the fourth class on the charge of extravagance and cruelty while stationed in Sining.

In the spring of 1726 a Bannerman named Ts'ai Huai-hsi 蔡懷璽, attempted to communicate with Yin-t'i, asserting that in a dream he had been instructed by a god to assist Yin-t'i on the ground that he was the lawful Emperor, and to announce that Yin-t'ang's mother was to be made Empress Dowager (perhaps he regarded Yin-t'i's own mother as a tool of Yin-chên and so disqualified). Refused admittance by the servants, Ts'ai twice tossed over the wall of Yin-t'i's residence slips of paper on which were written the above assertions. The first piece of paper Yin-t'i handed to the officer on guard after having cut off the part concerning the 'lawful emperor'. When the second unmutilated communication was intercepted the Emperor accused Yin-t'i of attempting to cover up important evidence of treason. In June he was deprived of all ranks and was removed to the Shou Huang Tien 壽皇殿 in the Ching-shan 景山 enclosure of the Forbidden City. In July when the alleged "crimes" of Yin-ssŭ and Yin-t'ang were announced, Yin-t'i was condemned on fourteen counts but his punishment was commuted to imprisonment. Emperor Shih-tsung declared that Yin-t'i had been misled by his half brothers and thus was entitled to less severe treatment.

For more than nine years Yin-t'i was imprisoned at Ching-shan and then was released by order of his nephew, Emperor Kao-tsung (late in 1735). In 1737 he was given the rank of a prince of the sixth degree which in 1747 was raised to the third degree. As he grew older he became less bitter; in 1748 he was commended for good behavior and was made a prince of the second degree with the designation Hsün (恂郡王). At his death in 1755 he was canonized as Ch'in 勤.

Yin-t'i's eldest son, Hung-ch'un 弘春, at one time (1733–34) held the princedom of the second degree with the designation, T'ai (泰郡王), but was degraded in 1734, and deprived of all ranks in 1735. Hung-ch'un's great-grandson, I-shan [*q. v.*], was the general who was defeated by the British troops in Kwangtung in 1842. Another son of Yin-t'i, Hung-ming (see under Yung-chung), was in 1735 made a prince of the third degree and was canonized as Kung-ch'in 恭勤. Hung-ming's son, Yung-chung [*q. v.*], was a celebrated poet. The descendants of Yin-t'i belonged to the Bordered Blue Banner.

[1/226/14a; 15/3/35; *Ch'ing-ch'u san ta-i-an k'ao-shih* (see bibl. under Fu-lin); *Wên-hsien ts'ung-pien* (see bibl. under Dorgon); see bibl. under Yin-ssŭ.]

FANG CHAO-YING

YING-ho 英和 (T. 樹琴 H. 煦齋, 孶叟), May 27, 1771–1839, July 18, official and writer, was a Manchu of the Socolo 索綽絡 clan. Certain of his ancestors were probably taken captive by Nurhaci or Abahai [*qq. v.*], and so went into the service of the Ch'ing Imperial Household as slaves or bondservants. His great-grandfather, Dutu 都圖, served as a department director in the Imperial Household under Emperor Shêng-tsu and was given the Chinese surname, Shih 石. His father, Tê-pao 德保 (T. 仲容, 潤亭 H. 定圃, 1719–1789), became a *chin-shih* in 1737. In that year a cousin of his father, named Kuan-pao 觀保 (T. 伯容 H. 補亭, d. 1776), obtained the same degree. The two cousins were selected bachelors of the Hanlin Academy—Kuan-pao serving as president of the Board of Ceremonies (1769) and of the Censorate (1769–74); and Tê-pao as governor of Kwangtung (1770–76) and of Fukien (1776–78), and as president of the Board of Ceremonies (1778–89).

Ying-ho became a *chin-shih* in 1793, entered the Hanlin Academy, and two years later became a compiler. In 1799, after the corrupt minister, Ho-shên [*q. v.*], had been superseded, Emperor Jên-tsung gave high posts to some officials who had been courageous enough to oppose that once powerful mandarin. Ying-ho records that he shared in the imperial favor because, when he was young, his father had declined to affiance him to Ho-shên's daughter. Thus, in 1799, Ying-ho became a sub-chancellor of the Grand Secretariat and a year later was made a vice-president of the Board of Ceremonies. In 1801 he was given the concurrent post of a minister of the Imperial Household—an office once filled by his father. In the same year he was transferred to the Board of Revenue, and in 1804 was made concurrently a Grand Councilor. In 1805 he ventured to expose a colleague, Liu Ch'üan-chih 劉權之 (T. 德輿 H. 雲房, 1739–1818),

for having appointed a favorite to office; but because he informed the Emperor privately and had failed to make his accusation public, he incurred the imperial rebuke. Though the accused official was degraded, Ying-ho himself was also lowered in rank. Nevertheless, later in the same year (1805), he was again made a sub-chancellor of the Grand Secretariat. In 1806 he was promoted to be a vice-president of the Board of Works and was once more made a minister of the Imperial Household. In 1810 he was reinstated in the Board of Revenue. The following year he accompanied the Emperor on a journey to Mt. Wu-t'ai in Shansi. For failure to detect in 1812 an error in the *Kao-tsung Ch'un Huang-ti shêng-hsün* (see under Hung-li), he was again degraded; but scarcely a year elapsed before he was made a vice-president of the Board of Ceremonies.

During most of his years after 1802 Ying-ho served as one of the Emperor's private secretaries in the Imperial Study. It was in this capacity that he accompanied Emperor Jên-tsung on a hunting trip to Jehol in the summer of 1813. The Emperor was on his way back from Jehol when it was reported that the Palaces in Peking were being stormed by the T'ien-li chiao rebels (see under Na-yen-ch'êng). The Emperor at once dispatched Ying-ho to the capital to assume acting command of the Gendarmerie. By swift and efficient action Ying-ho was able to take into custody many leading offenders. His activities during this episode, and in the subsequent campaign in Honan, are recounted in the official publication, 平定教匪紀略 *P'ing-ting chiao-fei chi-lüeh*, 42 + 1 *chüan*, printed in 1818. It seems that his services at this juncture were highly appreciated, for in 1813 he was made president of the Board of Works and filled several concurrent posts. The following year he was given the lucrative post of superintendent of the Customs and Octroi of Peking and was promoted to be president of the Board of Civil Office.

In 1820, on his fiftieth birthday, Ying-ho was honored with unusual gifts. In that year the new Emperor, Hsüan-tsung, ascended the throne and Ying-ho was transferred to be president of the Board of Revenue. Two years later he was appointed concurrently an Associate Grand Secretary and chancellor of the Hanlin Academy. In 1824 he expressed himself in favor of transporting grain from South China by the sea rather than the canal route (see under T'ao Chu), and in 1826 advised the Emperor to undertake an extensive campaign in Turkestan (see under Ch'ang-ling). Late in 1826, however, he incurred the Emperor's displeasure by requesting permission to open silver mines in the vicinity of Peking. For this request he was degraded to be president of the Court of Colonial Affairs. He was also ordered out of the Imperial Study and the Imperial Household. In 1827 a tenant of one of his houses in Tungchow accused him of unjustly raising the rent. In consequence of this charge he was deprived of all his high offices, including that of Associate Grand Secretary, and was degraded to be military governor of Jehol. In 1828, when he was ordered to go to Ninghsia, he pleaded illness and was allowed to go back to Peking.

After two months in Peking, a serious charge was lodged against him. From 1821 to 1827 he had been assigned the task of constructing the tomb of the reigning Emperor, at Pao-hua yü 寶華峪 in the Eastern Mausoleum, on a site that had been selected by Grand Secretary Tai Chün-yüan 戴均元 (T. 可亭 H. 恆泰, 修原, 1746–1840, *chin-shih* of 1775). In his frugality, however, the Emperor had not allowed an adequate sum for construction. In 1827 the tomb was completed, and Ying-ho, Tai Chün-yüan and others were rewarded. After a lapse of only a year the walls were reported to be damp and the stone floor covered with a thin sheet of water. Angered by this report, the Emperor ordered the arrest of all concerned, as well as a thorough investigation. Ying-ho, Tai, and several other officials were deprived of their ranks and had their property confiscated. None of these officials were found to have misappropriated funds—their mistake was one of faulty engineering. But because he had the final decision in these matters, Ying-ho was punished with banishment to Heilungkiang; while his sons, K'uei-chao 奎照 (T. 伯沖 H. 玉庭, *chin-shih* of 1814) and K'uei-yüeh 奎耀 (T. 仲華 H. 芝圃, *chin-shih* of 1811), were dismissed from the posts they held, and sent to Heilungkiang to keep their father company. Several other officials were banished to Turkestan. Owing to his advanced age of eighty-three (*sui*), Tai was pardoned and was allowed to return to his home in Ta-yü, Kiangsi. The Emperor abandoned the Eastern Mausoleum as a site for his tomb and built a less pretentious one at the Western Mausoleum. The new tomb was completed in 1835, and he was buried there.

While in exile, Ying-ho studied local conditions at Tsitsihar, capital of Heilungkiang, and wrote two works about the region: one, entitled 卜

魁紀略 *Pu-k'uei chi-lüeh*, is a collection of miscellaneous notes; the other, entitled *Pu-k'uei ch'êng fu* (城賦), is an essay in rhythmic prose. After more than two years in exile he was pardoned (1831) and given permission to return to Peking where he lived in retirement for eight years more. In 1835 he had the satisfaction of seeing his grandson, Hsi-chih 錫祉 (T. 孟繁 H. 子受), become a *chin-shih* and be selected a bachelor in the Hanlin Academy. Six members of his family—in four generations—thus became Hanlin: his father, himself, his uncle, his two sons, and a grandson, making a record rarely surpassed in the history of the Ch'ing dynasty. In 1836 he bought a garden in the Western Hills where he spent most of his remaining years. He died in 1839 and was given posthumously the rank of a third grade official.

In his last years Ying-ho edited his own writings under eight titles, known collectively as the 恩福堂全集 *Ên-fu-t'ang ch'üan-chi*. The collection contains, among others, the following: *Pu-k'uei chi*, his writings at Tsitsihar; *Ên-fu-t'ang chih-i*, his essays written in the examination hall style, of which a manuscript copy is in the Library of Congress; *Ên-fu-t'ang pi-chi* (筆記), 2 *chüan*, printed in 1837, being miscellaneous notes about his family, his friends, and himself; *Ên-fu-t'ang nien-p'u* (年譜), an autobiography; and *Ên-fu-t'ang shih-ch'ao* (詩鈔), 12 + 2 *chüan*, his collected poems, which probably exist only in manuscript. His wife (*née* Sakda 薩克達, T. 介文 H. 觀生閣主), achieved some skill as a writer of verse and as a painter.

In the course of his official career Ying-ho directed two provincial examinations (Shun-t'ien 1800, Kiangnan 1801) and two metropolitan examinations (1805, 1809). Many famous scholars and officials styled themselves his *mên-shêng* 門生, or disciples, because they had entered officialdom by examinations which he had conducted. Among them may be mentioned Mu-chang-a, Hsü Sung, and Chiao Hsün [*qq. v.*]. With most of his contemporaries he was on friendly terms except, perhaps, with Ts'ao Chên-yung [*q. v.*] whose ill-will he incurred in 1814 when he vetoed a proposal to raise funds by the sale of official ranks—a measure which it seems Ts'ao favored. It is believed by some that Ying-ho's recurrent rise and fall may have been in part due to Ts'ao's opposition. Doubtless another factor was the notorious corruption which obtained among the functionaries in the Imperial Household. They resented any efforts of a minister to economize or to interfere with their perquisites, and had their own ways to effect his downfall. Other ministers of the Imperial Household who suffered similarly were: Sung-yün [*q. v.*], Ching-chêng (see under Shêng-yü), Hsi-ên 禧恩 (T. 仲蕃, posthumous name 文莊, 1784–1852), and I-chi 奕紀 (d. 1863). Hsi-ên, a son of Ch'un-ying (see under Dorgon), was intermittently for nearly thirty years (1815–45) a minister of the Household and was several times disgraced.

I-chi was a grandson of Yung-hsing and younger brother of I-ching [*qq. v.*]. After serving for six years (1834–40) as a minister in the Household, he was sentenced to hard labor in Heilungkiang. Officially he was accused of having accepted a bribe from a Mongolian Lama in 1839, and of having retained the gift for eight days before he made up his mind to return it. Actually his offense was that, having claimed to be a physician, and having been named to attend Empress Hsiao-ch'üan (see under I-chu) in her last illness, he had failed to prevent her death which took place on February 13, 1840. Seven days later he was put on trial on the bribery charge and on March 2 was banished.

[1/369/3a; 3/39/20a; 20/3/00; 3/82/23a; 2/41/21a; 2/50/38a; *Yenching University Library Bulletin* No. 19 (December 15, 1931); *Tai K'o-t'ing hsiang-kuo nien-p'u* (chronological biography of Tai Chün-yüan); *T'ien-chih ou-wên* (see bibl. under Pao-t'ing), 4/40b; *Pa-ch'i wên-ching* (see under Shêng-yü).]

FANG CHAO-YING

YING Hui-ch'ien 應撝謙 (T. 嗣寅 H. 潛齋), 1615–1683, scholar, was a native of Jên-ho (Hangchow). A licentiate under the Ming regime, he gave up hope of an official career after the change of dynasty, devoting himself to teaching and writing, and gathering about him a large number of students by his presentation of Neo-Confucian philosophy in which he favored the Ch'êng-Chu school (see under Hu Wei). He was noted for his self-control and for his devoted care of his mother, on whom he waited day and night during several years of illness. He was twice summoned to take part in the special *po-hsüeh hung-tz'ŭ* examination of 1679 (see under P'êng Sun-yü), but excused himself on the plea of illness. Of his numerous writings, mostly on the classics and philosophy, six titles were given notice in the *Ssŭ-k'u* Catalogue (see under Chi Yün). His collected literary works,

潛齋集 *Ch'ien-chai chi*, in 10 *chüan*, were printed by Chang Po-hsing [*q. v.*] in 1710. An illustrated work of his on ancient Chinese music and musical instruments, in 2 *chüan*, entitled 古樂書 *Ku yüeh shu*, was copied into the Imperial Manuscript Library in 1780 and reproduced photographically in 1935 in the first series of rare books to be published from that Library under the collective title *Ssŭ-k'u ch'üan-shu chên-pên* (see under Chi Yün).

[1/486/15b; 2/66/34a; 3/401/24a; 24/4/4a; 59/54/3a; Wang Shih-chên [*q. v.*], *Ch'ih pei ou-t'an* 10/9b, quotes from an autobiography entitled 無悶先生傳 *Wu-mên hsien-shêng chuan; Hangchow fu-chih* (1922) 138/14b.]

DEAN R. WICKES

YING-o-êr-tai. See under Inggûldai.

YING, Prince. See under Ajige.

YOLO 岳樂, 1625–1689, the first Prince An 安親王, was a grandson of Nurhaci [*q. v.*] and the fourth son of Abatai [*q. v.*]. He enlisted with the rank of a prince of the fifth degree in the army of Haoge [*q. v.*] when the latter conquered Szechwan (1646), and he followed Ajige [*q. v.*] to suppress a local uprising in Tientsin (1648). In 1649 he was promoted to the rank of a prince of the third degree, and in 1651 inherited his father's princedom of the second degree—his title being then changed from Jao-yü 饒餘 to An 安. Appointed in 1652 to membership in the Council of Princes, he was in the following year entrusted with the command of an army sent to force the submission of Outer Mongolia. In 1655 he became presiding controller of the Imperial Clan Court and in 1657 was made a prince of the first degree.

At the beginning of Wu San-kuei's [*q. v.*] rebellion in Yunnan (1673) Yolo became field marshal (1674) with the title of Ting-yüan P'ing-k'ou Ta Chiang-chün 定遠平寇大將軍, in charge of the army sent to Kiangsi. At that time Wu San-kuei had already taken six provinces (Yunnan, Kweichow, Szechwan, Hupeh, Hunan, and Kwangsi) and his revolt was echoed by Kêng Ching-chung [*q. v.*] in Fukien, and by Wang Fu-ch'ên [*q. v.*] in Shensi. Wu's position in the Tung-t'ing lake region was so strong that no Manchu general dared to move against him. While his fellow-generals aimed at Changsha, Yolo's objective was to stabilize the province of Kiangsi. By 1675 he had succeeded in winning over almost the whole of that province. Taking advantage of the fact that Wu San-kuei had advanced to Sung-tzŭ, Yolo began to make his way toward Hunan, while Labu [*q. v.*] took Yolo's place in Kiangsi. After taking P'ing-hsiang (1676) near the border of Kiangsi and Hunan, Yolo advanced on Changsha, but, owing to the speedy return of Wu and the tardiness of other Manchu generals in coming to Yolo's assistance, that attempt failed. In 1677 Yolo assaulted Liu-yang, and in 1678 seized P'ing-chiang (two cities that blocked the way to Changsha) and brought about the surrender of Lin Hsing-chu (see under Pengcun). Wu San-kuei died in 1678. On March 11, 1679, Yolo took Changsha while another general attacked Yochow. Again Yolo pressed southwest and won his last battle in Wu-kang, a strategic gateway to Kweichow. At the close of that year his post was given to his nephew, Jangtai [*q. v.*], and in 1680 Yolo was recalled to the capital where he received a grand ovation. Early in 1682 he resumed his post as presiding controller of the Imperial Clan Court. His final service in the military field was in 1688 when he accompanied Yabu 雅布 (1658–1701), the fourth Prince Chien 簡親王 (younger brother of Labu), to guard Sunid, in Inner Mongolia, when Galdan [*q. v.*] was creating disturbances in Outer Mongolia. In the spring of 1689 Yolo died and was canonized as Ho 和. Twelve years later (1701) he was posthumously degraded to a prince of the second degree for having conducted (1665), when he served in the Imperial Clan Court, what was alleged to be an unfair trial of a member of the Imperial Family.

Yolo had twenty sons, five of whom attained to noble rank. His eighteenth son, Yün-tuan 蘊端 (or Yüeh 岳 -tuan, Yüan 袁 -tuan, T. 正子, 兼山, H. 紅蘭主人, 長白十八郎, 東風居士, 1671–1704), was a poet who left a collection of verse entitled 玉池生稿 *Yü-ch'ih-shêng kao*, 5 *chüan*, printed about 1695 and supplemented about 1704 with 5 more *chüan*. Yün-tuan was made a prince of the second degree with the designation Ch'in (勤郡王), but in 1690 was degraded to a prince of the fourth degree, and eight years later was deprived of his princedom. From the age of ten onward he studied under Chinese tutors whom his father brought from Hunan, and later became known for his hospitality to literary men. He was on intimate terms with his cousin, Bordu 博爾都 (T. 問亭 H. 東皐漁父, d. 1697), a grandson of Tabai (see under Nurhaci).

Yolo's princedom of the second degree was inherited by his fifth son, Margun 馬爾渾

(H. 谷園荷鋤, 古香閣主人, posthumous name 懿, 1663–1709), and then by Margun's son, Hua-ch'i 華玘 (posthumous name 節, d. 1719). Hua-ch'i died without heir and for several years there was no successor to the hereditary rank. It happened that the wife of Yin-ssŭ [q. v.], a granddaughter of Yolo, took the side of her husband in opposing Yin-chên [q. v.]. When the latter ascended the throne he took revenge on Yin-ssŭ and his connections; hence late in 1723 he declared that Yolo's princedom should be discontinued. Nevertheless, when Emperor Kao-tsung appraised, in 1778, the merits and demerits of his ancestors he eulogized the military exploits of Abatai and Yolo and gave to an adoptive grandson of Hua-ch'i the hereditary rank of a prince of the sixth degree.

[1/223/5a; 168/50b; *Tsung-shih Wang-kung kung-chi piao-chuan* (see bibl. under Tê-p'ei) 8/9a; Wei Yüan [q. v.], *Shêng-wu chi* (1842) 2/1a; Haenisch, E., *T'oung Pao* (1913), p. 111; 1/489/27b; 19/2 下 1a; *Hsüeh-ch'iao shih-hua* (see under Shêng-yü), supplement 3/2a-3b.]

Li Man-kuei
Fang Chao-ying

YOTO 岳託, d. 1638, age 41 (*sui*), was a member of the Imperial Family and the eldest son of Daišan [q. v.]. From 1621 to 1629 he was constantly engaged in fighting, and in 1626 received the rank of *beile* for his services in the expedition led by his father Daišan against the Mongolian tribe of Jarut. In the invasion of Korea in 1627 he was the fifth ranking *beile*, and after the surrender of the Korean king, Li Tsung (see under Abahai), he supported Jirgalang's [q. v.] arrangement of a peace treaty, as opposed to Amin's [q. v.] project for further invasion. After taking an active part in the operations against the city of Ning-yüan, he returned in 1630 to be garrison commander of Shên-yang. On the organization of the Six Ministries in the Manchu Administration in 1631, he was put in charge of the Ministry of War, and presented memorials to Abahai [q. v.] urging conciliatory and constructive measures towards the conquered Chinese population. From 1632 to 1635 he accompanied the various expeditions against the Chahar Mongols, although prevented by sickness from playing an active part. In 1636 he received the title Ch'êng Ch'in-wang 成親王, but four months later was condemned to death for hiding the treacherous designs of Manggûltai [q. v.] and his own younger brother Šoto (see under Dorgon), and for instigating dissention between Jirgalang and Haoge [q. v.]. Although pardoned, he was degraded to *beile* and in the following year to *beise* for another offense. Despite this he was, in 1638, put in command of the right wing of the army against the Ming troops and died in action at Ch'iang-tzŭ-ling 牆子嶺. His death was deeply mourned by Abahai who gave him posthumously the title K'o-ch'in Chün-wang 克勤郡王. A memorial was erected in 1688 at his grave near Mukden, and in 1778, by order of Emperor Kao-tsung, a tablet to his honor was placed in the Imperial Ancestral Temple.

[1/222/9b; 2/3/1a; 3/8/16a; 34/123/1a.]

George A. Kennedy

YU T'ung 尤侗 (T. 同人 and 展成 H. 悔庵 and 艮齋 and 西堂老人), June 16, 1618–1704, July, scholar and calligrapher, was a native of Ch'ang-chou, Kiangsu. In 1648 he was made a *pa-kung*, or senior licentiate of the first class. Appointed police magistrate of Yung-p'ing-fu, Chihli, in 1652, he remained at this post until 1656. For more than twenty years thereafter he led a life of leisure, finding his chief pleasure in literature. His literary compositions were widely known, even during his youth, despite the fact that he had not obtained a high degree. In 1678 he was recommended to take the special examination, known as *po-hsüeh hung-tz'ŭ*, which he passed in the following year as the oldest of the fifty successful competitors (see under P'êng Sun-yü). He was then made a corrector in the Hanlin Academy with appointment to assist in the compilation of the Ming Dynastic History (*Ming-shih*). He retired in 1683.

During his three years on the Historiographical Board Yu T'ung wrote 6 *chüan* of Ming biographies (明史擬傳), 8 *chüan* of accounts relating to foreign states (外國志), and 4 *chüan* consisting of a bibliography of Ming literature (明史藝文志). Only the first two of these works are reproduced in his published writings. Though the last work, which lists 7,141 titles, was not printed, it nevertheless set a new standard for dynastic bibliographies in that it aimed to include only titles of books written in the Ming period—apparently following in this respect a suggestion made by the T'ang critical historian, Liu Chih-chi (see under Chi Yün). In the opinion of the compilers of the *Ssŭ-k'u* Catalogue (see Chi Yün) it fell short of this aim since it included some forty works that were written in

former dynasties. Though the later editors of the Ming history declined to utilize Yu T'ung's bibliography, they did adopt his plan of listing only the literature of the dynasty in question—a procedure that was followed by the compilers of the Draft History of the Ch'ing Dynasty, 清史稿 *Ch'ing-shih kao*, printed in 1927–28. Special favors were bestowed on Yu T'ung by Emperor Shêng-tsu on the latter's tours to South China in 1699 and in 1703. A collection of Yu's works, entitled 西堂全集 *Hsi-t'ang ch'üan-chi*, was first printed in 1686 and was provided with a supplement (餘集 *Yü-chi*) of which the preface is dated 1691. His compositions in musical drama, known as *yüeh-fu* 樂府, were highly praised in his time. His son, Yu Chên 尤珍 (T. 慧珠, 謹庸 H. 滄湄, 1647–1721), was a *chin-shih* of 1682.

[3/119/3a; 20/1/00 (portrait); 26/1/39a; 32/3/12a; autobiographical *nien-p'u* down to the age of 86 (*sui*) appears with portrait in *Hsi-t'ang yü-chi; Soochow fu-chih* (1881) 88/15b; *Ssŭ-k'u* 87/3a.]

Tu Lien-chê

YÜ Chêng-hsieh 俞正燮 (T. 理初), Oct. 1, 1775–1840, May 13, scholar, was a native of I-hsien, Anhwei. He was brought up in Chü-jung, Kiangsu, where his father, Yü Hsien 俞獻 (T. 可亭, 1750–1801, *pa-kung* of 1777), officiated (1778–94) as sub-director of schools. About 1797 he went to Peking where he remained for four years. From 1802 to 1804 he stayed mostly in Shantung, probably as a secretary to the provincial commissioner of education, Liu Fêng-kao (see under Tsang Yung). While again in Peking, in 1805, he assisted Yeh Chi-wên (see under Yeh Ming-ch'ên) privately in the compilation of the 1818 edition of the *Ta-Ch'ing hui-tien*, or "Collected Statutes of the Empire"—an edition that was commissioned in 1801 and completed in 1818. It is a continuation of earlier editions of that work (see under Wang An-kuo) and concludes with the year 1812. In 1810 Yü assisted in the compilation of the local history of his native district, *I-hsien chih*, which was printed in 1812. During the period 1804 to 1820 he compiled, on the basis of some forty sources, five *chüan* of the lost *Sung hui-yao* (see under Hsü Sung).

Yü became a *chü-jên* in 1821 when he was forty-seven *sui*. In the following year he helped Ch'êng Ên-tsê and Ch'i Chün-tsao [*qq. v.*] to edit the 欽定春秋左傳讀本 *Ch'in-ting Ch'un-ch'iu Tso-chuan tu-pên*, a punctuated text-book of the *Tso-chuan* commentary to the *Spring and Autumn Annals*, edited by imperial order and printed in 1822. During the years 1830–31 he was on the staff of Chang Ching 張井 (T. 儀九 H. 芥航, 晴皋, 畏堂, 1776–1835, *chin-shih* of 1801) who was then director-general of river conservancy in Kiangnan with headquarters at Ch'ing-chiang-p'u, Kiangsu. There he compiled for Chang a work on river systems, entitled 續行水金鑑 *Hsü Hsing-shui chin-chien*, 156 *chüan*, printed in 1832. This work, initiated by a former director-general, Li Shih-hsü 黎世序 (T. 景和 H. 湛溪, original *ming* 承惠, posthumous name 襄勤, 1773–1824), is a supplement to the *Hsing-shui chin-chien*, 175 *chüan*, compiled by Fu Tsê-hung 傅澤洪 (T. 晉甫 [庵], 稚君, H. 怡園) and printed in 1725. The *Hsing-shui chin-chien* treats of the river systems of China from ancient times to 1721, whereas the supplement covers the period 1721–1820. In 1832 Yü was again in the capital where he helped Ch'ên Yung-kuang (see under Yao Nai) to collate the well-known *Tu-shih fang-yü chi-yao* by Ku Tsu-yü [*q. v.*]. In that year, too, in Peking he made the friendship of Chang Mu [*q. v.*] who later printed his 癸巳存稿 *Kuei-ssŭ ts'un-kao*, 15 *chüan*, in the *Lien-yün i ts'ung-shu* (1847), and wrote a preface to it.

In 1833 Yü competed unsuccessfully in the metropolitan examination. Wang Tsao 王藻 (T. 菽原), one of the assistant examiners, who thought highly of his scholarship and regretted his failure, printed (1833) a select collection of his writings and investigations under the title, *Kuei-ssŭ lei* (類) *kao*, 15 *chüan*. Yü joined the secretarial staff of Lin Tsê-hsü [*q. v.*] in 1837, when the latter was governor-general of Hunan and Hupeh, and helped him to compile several works. In 1839 he made for Ch'i Chün-tsao a copy of the table of contents of the *Ch'üan shang-ku San-tai Ch'in Han San-kuo Liu-ch'ao wên* compiled by Yen K'o-chün [*q. v.*]. Relying, however, on Yen's compilation as it stood in 1815, he gave it the shorter title, 全三古至隋文 *Ch'üan San-ku chih Sui wên*. In the same year (1839), on the recommendation of Ch'i Chün-tsao, Yü was invited to direct the Hsi-yin 惜陰 Academy at Nanking where he died the following year. His collected verse, entitled 四養齋詩稿 *Ssŭ-yang chai shih-kao*, 3 *chüan*, was printed by his nephew, Yü Mou-lin 俞懋麟, in 1852. A younger brother, Yü Chêng-hsi 俞正禧 (T. 鼎初), was a *chü-jên* of 1837.

Yü Chêng-hsieh was a scholar of wide learning with an exceptional memory and a strong interest

in research. His two works, *Kuei-ssŭ lei-kao* and *Kuei-ssŭ ts'un-kao*, contain valuable information on many subjects touching history, anthropology, folklore, geography and the classics. The first-mentioned, being the earlier of the two collections, contains the choice of his miscellaneous writings as selected by himself. A printed edition of 1833, with notes and emendations in Yü's own handwriting, was reproduced in fascimile (1934) in the *Anhwei ts'ung-shu.* The *Kuei-ssŭ ts'un-kao* being, as its name states, a collection of left-over items, includes many short notes on lighter subjects such as the origin of terms, customs, etc. The edition of 1884 was not printed from the same manuscript that was used in the *Lien-yün i ts'ung-shu.* Items on the subject of Russia which appeared in the *lei-kao* were edited by Ho Ch'iu-t'ao [*q. v.*] and were included in Ho's *Shuo-fang pei-shêng.* The studies which Yü Chêng-hsieh made of the geography of his native district and of Formosa, on the history of religious sects in Tibet, and on the relationship between Tibet and the Manchu dynasty are especially interesting. Yü should also be remembered for his liberal ideas, particularly in defense of the rights of women, and for the attacks he made on the prevailing double moral standards.

[1/491/9b; 2/69/47a; 6/49/1a; Wang Li-chung, chronological biography, entitled *Yü Li-ch'u hsien-shêng nien-p'u* (with portrait, 1934) in *Anhwei ts'ung-shu;* Lin Yutang, "Feminist Thought in Ancient China", in *T'ien Hsia*, vol. I, no. 2, pp. 127–150.]

Tu Lien-chê

YÜ Ch'êng-lung 于成龍 (T. 北溟 H. 于山), Sept. 26, 1617–1684, May 31, official, was a native of Yung-ning, Shansi. A senior licentiate (*kung-shêng*) of 1639, he began his official career in 1661 at forty-five *sui*, as magistrate of Lo-ch'êng, Kwangsi. This district was taken over from the officials under the Prince of Kuei (see under Chu Yu-lang) in 1659, and Yü Ch'êng-lung was its first Ch'ing magistrate. The principal city in the district had long been deserted, being able to claim a population of only six families. Furthermore, many families of aboriginal tribes called Yao 猺 and T'ung 獞 threatened it from the surrounding mountains. The place was so miasmatic that four of his nine servants soon died there. Four others fled for their lives, leaving only one to share the responsibilities of his administration. Nevertheless, after six years of effort Yü was successful in gathering a larger population, in setting up laws for the aborigines, and in bettering the condition of the people. He was recognized as an able official and was promoted to the post of department magistrate of Ho-chou, Szechwan, in 1667. Two years later he was appointed sub-prefect of Huang-chou-fou, Hupeh. At the beginning of the San-fan rebellion (see under Wu San-kuei) local unrest broke out in the prefecture. Yü was appointed prefect in 1674 and succeeded in pacifying part of the rebels and suppressing the rest. In 1677 he was appointed intendant of river defense at Huang-chou—a post that was abolished in 1663, re-established in 1677, and again abolished in 1682. In 1678 he was appointed provincial judge and, in the following year, financial commissioner of Fukien. In 1680 he became governor of Chihli and was praised by Emperor Shêng-tsu as the most upright official in the realm.

In 1682 Yü Ch'êng-lung was made governor-general of Kiangnan and Kiangsi. When the news of his appointment reached the southern part of Kiangsu it is said that the families that were noted for their luxurious living changed to a simpler mode of life and took off their sumptuous garments even before his arrival at Nanking. According to legend, he was called Yü ch'ing-t'ien 于青天, "Yü of the Clear Sky", in reference to his incorruptibility. Because he seldom ate meat, he was also called Yü ch'ing-ts'ai (菜), "Yü the Vegetarian". At the time of his death in 1684 his sole personal belongings consisted of some worn-out cotton clothes. He was canonized as Ch'ing-tuan 清端 and his name was celebrated in the Temple of Eminent Statesmen in Peking, and in many other temples erected to his honor in cities where he had served as an official. He is said to have had a fondness for wine, although he did not permit it to hinder him in carrying out his official duties.

Yü's writings, consisting chiefly of memorials, reports and instructions, were first printed in 1683, under the title 于山奏牘 *Yü-shan tsou-tu*, 8 *chüan*. In 1707 his grandson, Yü Chun 于準 (T. 子繩 H. 萊公, d. 1731), then the governor of Kiangsu, re-edited them in 8 *chüan*, with supplements, under the title *Yü Ch'ing-tuan kung chêng-shu* (公政書). A contemporary official of the same name, Yü Ch'êng-lung [*q. v.*], was twenty-one years his junior. Another official whose name is likewise romanized Yü Ch'êng-lung, but written in Chinese as 喻成龍

(T. 武功), was governor-general of Hu-kuang in the years 1703–05 and died about 1713.

[1/283/1a; 2/8/20a; 3/158/1a; 4/65/1a; 7/7/5b; 16/6/1a; 18/6/1a; *Hupeh t'ung-chih* (1921) 115/3b; 34/207/16a.]

FANG CHAO-YING

YÜ Ch'êng-lung 于成龍 (T. 振甲 H. 如山), Aug. 14, 1638–1700, Apr. 16, official, was a native of Kai-p'ing, Liaotung. His family, which belonged to the Chinese Bordered Red Banner, migrated to Chihli in 1648 and, after several removals, settled in the Ku-an district of that province in 1653. In 1667 Yü Ch'êng-lung was adopted as an heir by a relative, Yü Tê-shui 于得水 (d. 1695), for whose meritorious military service the adopted son was given in 1668 the post of magistrate of Lo-t'ing, Chihli. His upright and just administration made him popular with the natives of the district, who were successful on several occasions in securing the renewal of his term of office. Given the post of department magistrate of Tungchow in 1679, his popularity grew, and three years later, on the recommendation of his namesake and contemporary, Yü Ch'êng-lung [*q. v.*], then governor-general of Kiangnan and Kiangsi, he was made prefect of Chiang-ning-fu (Nanking). In 1684, when Emperor Shêng-tsu was sojourning at Nanking on his first tour of the South, he was pleased with Yü's incorruptibility and appointed him provincial judge of Anhwei. When the Emperor returned to Peking he summoned Yü's adoptive father to Court and presented him with an imperial fur robe. All officials were told to instruct their sons to follow his example.

About this time Yü Ch'êng-lung was ordered to assist Chin Fu [*q. v.*], the director-general of Yellow River Conservancy, in a project for deepening the outlet of the Yellow River in order to release the flood waters in that region. The river was then following its old course past Kaifeng, Honan, sharing part of the bed of the Grand Canal and emptying into the sea south of the Shantung promontory. Its shallow and narrow mouth caused constant floods in northern Kiangsu, and Yü planned to deepen the last section of its course. However, owing to objections interposed by Chin Fu at a conference in Peking the project was not carried out and Yü Ch'êng-lung was appointed governor of Chihli (1686). In 1690 he was made president of the Censorate and later was given the concurrent duties of lieutenant-general of the Chinese Bordered Red Banner. Early in 1693 he was appointed director-general of the Yellow River Conservancy to succeed Chin Fu who had died late in the previous year. Two years later he retired to mourn the death of his adoptive father, but in 1696, when the Emperor went on his expedition against Galdan [*q. v.*] in Outer Mongolia, Yü was placed in charge of the transport of food and arms for the central route army (see under Fiyanggû and Hsüan-yeh). Unfortunately his caravan reached the scene after the prearranged schedule. As Galdan fled from the Kerulun River, the Emperor ordered Maska [*q. v.*] to pursue him with a small detachment while the Emperor and most of the army, having only a few days' rations, turned back to meet Yü and his supplies. For their tardiness Yü and other officials in charge of transport were ordered, in 1697, to transport supplies on their own account for the expedition to Ninghsia, Kansu. The death of Galdan put an end to the military operations, and Yü Ch'êng-lung on his return was rewarded with a minor hereditary rank.

In 1698 he was reappointed Governor of Chihli and was given the task of repairing the dykes and deepening the bed of the Lu-kou River 盧溝河 (also called Hun Ho 渾河 or Sang-kan Ho 桑乾河). This river, which flows south of Peking, had caused damage throughout the Liao, Chin, Yüan and Ming periods, and was called by the natives "the river of varying courses" (無定河 Wu-ting Ho). Yü Ch'êng-lung built strong dykes along its course between Peking and Tientsin and had it deepened in many places. The Emperor was pleased and gave the river its new name, Yung-ting Ho 永定河, "Permanently Stabilized River". For forty years it did not alter its course, but thereafter it overflowed from time to time. In the year 1698 Yü was again placed in charge of Yellow River Conservancy. He died two years later and was canonized as Hsiang-ch'in 襄勤. In 1730 his name was placed in the Temple of Eminent Statesmen.

He was one of the famous officials of the Ch'ing period and, like P'êng P'êng and Shih Shih-lun [*qq. v.*], was idealized by the common people. From verbal legends, partly true but mostly imaginary, their life stories were written by anonymous authors in the form of narratives known as Kung an 公案, or records of interesting judicial cases, which bear a remote resemblance to the detective stories of the West. The tale relating to Yü Ch'êng-lung, entitled *Yü kung*

an ch'i-wên (奇聞), 8 *chüan* of 292 chapters (回), was probably written in the middle of the eighteenth century.

[*Yü Hsiang-ch'in kung nien-p'u* (chronological biography); 1/134/9a; 1/285/10a; 2/8/43a; 3/160/14a; 4/75/7b; 4/76/13a; 34/204/26a; *Yung-ting ho chih* (1815), *chüan* 2 and 4.]

FANG CHAO-YING

YÜ Chi 余集 (T. 秋室, 蓉裳), Jan. 29, 1739–1823, man of letters, painter and calligrapher, was a native of Jên-ho (Hangchow). A *hsiu-ts'ai* of 1757, he became a *chü-jên* in 1762. When his father died in Kwangtung in 1763 he made a journey to that province to bring back the remains. In 1766 he became a *chin-shih*, but was not chosen to be a member of the Hanlin Academy. The reason for this decision, according to his own account, was his habit of writing certain characters in their archaic form. Be that as it may, another account asserts that as a painter he was celebrated primarily for his drawings of female figures, and for that reason was nick-named, "Yü, the Painter of Beauties" (余美人). We are told that owing to this, conceivably undignified, reference he was excluded from membership in the Academy.

When the Bureau for the compilation of the *Ssŭ-k'u ch'üan-shu* was instituted in 1773 (see under Chi Yün) Yü Chi was recommended by Ch'iu Yüeh-hsiu [*q. v.*] and, together with Shao Chin-han, Chou Yung-nien [*qq. v.*] and others, was made an assistant editor. At the same time he was raised to the rank of a member of the Hanlin Academy as of the year 1772. He served among other posts, in the course of his official career, as chief examiner of the Hupeh provincial examination (1786), associate examiner of the Szechwan provincial examination (1794), and finally rose to be a reader of the Hanlin Academy. After 1804 he retired to become director of the Ta-liang 大梁 Academy at Kaifeng, Honan, for a period of eight years. In 1822, on the sixtieth anniversary of his becoming a *chü-jên*, he was given the rank of a third-grade official and participated in the banquet known as Lu-ming yên (see under Liang T'ung-shu), held in honor of the successful competitors in the provincial examination of that year.

In addition to being a skillful painter, Yü Chi was an accomplished calligrapher and poet. A collection of his poems was printed early in his life time under the title 秋室百衲琴 *Ch'iu-shih po-na ch'in*. His miscellaneous literary collections, entitled *Ch'iu-shih hsüeh-ku lu* (學古錄), 6 *chüan;* 梁園歸櫂錄 *Liang-yüan kuei-chao lu*, 1 *chüan;* and 憶漫庵賸稿 *I-man an shêng-kao*, 1 *chüan*, were printed in 1822. It is worthy of note that Yü Chi was the collator of the first printed edition of the *Liao-chai chih-i* (see under P'u Sung-ling).

[1/509/2b; 2/72/27a; 3/130/28a; 26/2/20b; *Hang-chow fu-chih* (1922) 146/12b; L. T. C. L. H. M. 93b.]

TU LIEN-CHÊ

YÜ-ch'ien (Yukien) 裕謙 (T. 衣谷 H. 魯山, 舒亭, known as Yü-t'ai 裕泰 until 1826), 1793–1841, Oct. 11, official, belonged to the Borjigit clan and the Mongol Bordered Yellow Banner. His great-grandfather, Bandi [*q. v.*], the first Duke Ch'êng-yung (誠勇公), committed suicide in 1755 near Ili during the revolt of Amursana [*q. v.*]. His grandfather, Balu (see under Bandi), the second duke, fought under Chao-hui [*q. v.*] in the conquest of Turkestan, and served as military governor of Chahar (1768–70). His father, Ch'ing-lin 慶林 (or 麟), the third duke, served in Tibet as Imperial Agent (1786–89, January), but because of mismanagement of border troubles with the Gurkhas (see under Fu-k'ang-an), was discharged and deprived of his hereditary rank. The dukedom was given to Kuan-hui 官惠, a cousin of Ch'ing-lin.

Yü-ch'ien was well versed in Chinese literature. In 1817 he became a *chin-shih* and was selected a bachelor of the Hanlin Academy. In 1819, when the bachelors were graded, he was discharged from the Academy and was appointed an expectant secretary in the Board of Ceremonies. After a delay of five years he received the secretaryship, and a year later was promoted to be an assistant department director in the same Board. In 1826 he was sent to Hupeh as prefect of Ching-chou-fu. Up to this time his name was Yü-t'ai (see above), but because his superior, Yü-t'ai (see under Chih-jui), then financial commissioner of Hunan (1826–31), had the same name, he was ordered to change it to Yü-ch'ien. In 1829 he was transferred to Wuchang where he served for five years.

In 1834 Yü-ch'ien was promoted to be an intendant in Hupeh, but was soon made provincial judge of Kiangsu. In the years 1836–38 he retired to mourn the death of his mother and to convalesce from an illness. But in 1838 he was again sent to Kiangsu as provincial judge

Yü-ch'ien

and in 1839 was made financial commissioner and concurrently acting governor of the same province. Early in 1840 he became full governor and as such was known for his strict enforcement of the law. In August, after the First British War had extended to Tinghai, Chekiang, he became acting governor-general of Kiangsu, Kiangsi, and Anhwei—the governor-general, I-li-pu [*q. v.*], being sent as Imperial Commissioner to Chekiang. During the following five months Yü-ch'ien spent most of his time at Pao-shan and in Shanghai, preparing the defenses of those cities. He disapproved of the conciliatory policy of Ch'i-shan [*q. v.*] and of I-li-pu, and maintained, late in 1840, that Tinghai could easily be recovered by force. His memorial about a proposed attack on Tinghai reached Peking just when Emperor Hsüan-tsung was determined to ignore the peace negotiations of Ch'i-shan at Canton and make war on England. The Emperor sent troops to Canton (see under I-shan) and urged I-li-pu to attack Tinghai from Chinhai on the mainland. In the meantime, however, Ch'i-shan had signed a truce with Elliot (see under Lin Tsê-hsü) which ceded Hong Kong in return for Chuenpi and Tinghai. I-li-pu, acting in accordance with information from Ch'i-shan, waited until the British returned Tinghai peaceably. But by refusing to recover Tinghai by force he greatly displeased the Emperor. On February 10, 1841, I-li-pu was ordered back to Kiangsu and Yü-ch'ien was made Imperial Commissioner to take charge of the attack on Tinghai. But before I-li-pu handed over his post to Yü-ch'ien he sent troops to receive Tinghai when it was evacuated by the British on February 24. Yü-ch'ien arrived on the 27th, pleased perhaps that the British had withdrawn; but he probably interpreted this as a sign of weakness on the part of the British, or as fear of his presence. He tortured several British captives to death and executed those natives on the Chusan Islands who were reported as having had relations with the invaders. He despised Ch'i-shan and I-li-pu for yielding to the foreigners and collected evidence that I-li-pu had corresponded and had exchanged presents with the British. As I-li-pu was incriminated on this evidence, and was removed, his post of governor-general was given to Yü-ch'ien. At this time the Emperor thought that British operations could be confined to Canton and actually ordered the withdrawal of some troops from Chekiang to the interior. Yü-ch'ien was ordered to go to his new post at Nanking, leaving the defense of Chekiang to Governor Liu Yün-k'o 劉韻珂 (T. 玉坡, d. 1853) and General Yü Pu-yün 余步雲 (T. 紫松, d. 1842).

When reports of possible British operations north of Canton reached Peking, Yü-ch'ien was again sent to Chekiang (July 1841) to look after the defenses. He vigorously fortified Tinghai and strengthened the garrison, particularly after the fall of Amoy on August 26. But despite his efforts, the British took Tinghai for the second time after a short engagement (October 1). One Chinese general was killed in action, two committed suicide, and the garrison was dispersed. The attack and capture of Chinhai took place on October 10. Yü-ch'ien directed the fighting there and when he perceived that the defense had collapsed he leaped into a pond to drown himself. Rescued, he was carried away in retreat, but died the following day. According to some accounts, he took opium or poison to escape his disgrace. In fact, when the Emperor first heard of the loss of Chinhai he ordered that Yü-ch'ien be investigated and punished, but after he was told that Yü-ch'ien had died he granted him posthumous honors. A special temple to the memory of Yü-ch'ien was erected in Chinhai after the recovery of that port, and he was canonized as Ching-chieh 靖節. Since he left no male heir, a nephew was designated as his adopted son and was granted two minor hereditary ranks. Blame for the reverses in Chekiang was then heaped on Yü Pu-yün, the provincial commander-in-chief, who retreated before the British advance on Chinhai and Ningpo. Yü Pu-yün was arrested in 1842, was tried in Peking, and was beheaded for cowardice. It appears that the Court had to find a scape-goat, and Yü was the unfortunate victim.

After Yü-ch'ien died, a collection of his works was printed under the title *Yü Ching-chieh kung i-shu* (公遺書), 12 *chüan*, the last *chüan* comprising 16 documents written by him in the course of the Anglo-Chinese War. Other papers which he wrote while serving as prefect at Ching-chou and at Wuchang were printed (about 1832) in the latter city under the title 勉益齋偶存稿 *Mien-i chai ou-ts'un kao*, 8 *chüan*. A continuation, containing his documents written from 1832 to 1840, entitled *Mien-i chai hsü* (續) *ts'un kao*, 16 *chüan*, was printed about 1840. These two collections were reprinted in 1876 under the new

title (正續) 外吏規型 (*Chêng-hsü*) *Wai-li kuei-hsing*.

[1/378/1a; 2/37/46a; 3/373/41a; 5/55/1a; 1/377/5a; 1/379/5a; (see bibl. under Ch'i-ying).]

Fang Chao-ying

YÜ Chih-ting 禹之鼎 (T. 尚吉, 尚基, 上吉 H. 愼齋), 1649–1702, painter, was a native of Chiang-tu, Kiangsu. In his youth he was a pupil of Lan Ying 藍瑛 (T. 田叔 H. 蝶叟, 石頭陀), a noted painter of the late Ming period. Yü Chih-ting's greatest skill lay in portraiture for which he generally used the so-called "black and white" method (白描). He also employed the "orchid leaf style" (蘭葉法) of the great T'ang artist, Wu Tao-hsüan 吳道玄 (T. 道子 early 8th century). For more than six years prior to 1690 he held a post in the capital as usher in the Court of State Ceremonial and also served in the Imperial Court as a painter. Many contemporaries of note, such as Wu Wei-yeh, Ch'ên T'ing-ching, Kao Shih-ch'i, and Hsü Ch'ien-hsüeh [*qq. v.*], induced him to prepare portraits and other paintings for them. In 1690 he retired from office, making his home at Tung-t'ing shan in T'ai-hu, Kiangsu. A painting by him, entitled 王會圖 *Wang-hui t'u*, "Assembly of the Princes", was inspired by the chapter, *Wang-hui*, in the ancient work 逸周書 *I Chou-shu*. He presumably adapted it to the ceremonies then accorded by the Ch'ing Court to princes and ambassadors of tributary states. A painting which he made for Wang Shih-chên [*q. v.*] in 1701, entitled 王漁洋踏雪尋梅圖 *Wang Yü-yang t'a-hsüeh hsün-mei t'u*, is reproduced in the work, 中國名畫 *Chung-kuo ming-hua*, series eight. The 故宮週刊 *Ku-kung chou-k'an* (nos. 172 and 474) has also reproduced two of his paintings from the Palace Museum, Peiping.

[1/509/2b; 19/2上/47b; 20/1/00 (portrait); 27/13/7b; *Chiang-tu hsien hsü-chih* (1881) 6/23a; Waley, *Index*, p. 109; *T'oung Pao* 1922, p. 359; Chavannes, *Ars Asiatica* I, p. 55; L. T. C. L. H. M., p. 191 lists a number of paintings attributed to him.]

Tu Lien-chê

YÜ Hsiao-k'o 余蕭客 (T. 仲林, 古農), 1729–1777, native of Ch'ang-chou (Soochow), was one of the followers of the great classicist, Hui Tung [*q. v.*]. When Yü Hsiao-k'o was only five *sui* his father went to Kwangsi as private secretary to an official, but a few years later his father died and he was brought up by his mother. From youth on he was a diligent student of the Classics, but he early became dissatisfied with the traditional methods of the so-called Sung Learning (see under Ku Yen-wu) which stressed a philosophic rather than a textual and historical study of the Classics. He thus began to read the Classics with the aid of ancient commentaries, and for a time he studied under Hui Tung. Yü's method of study demanded access to an extensive library, but as he was too poor to purchase all the books he needed, he transcribed rare items from the collections of others. He is reported to have read the *Taoist Canon* and the *Tripitaka* at temple libraries in Soochow. In 1761 he lived as a tutor in the residence of a fellow townsman, Chu Huan 朱奐 (T. 文游), who owned a library, called Tzŭ-lan t'ang 滋蘭堂, where Yü pored over rare books. By 1762 his excessive reading had so impaired his vision that he was unable to read books printed in small type. A few years later he was invited by Fang Kuan-ch'êng [*q. v.*] to Paoting, Chihli, to participate in the compilation of the *Chih-li ho-ch'ü shui-li shu* (see under Tai Chên). Soon, however, owing to his rapidly failing eye-sight, he left Paoting (1768) and recommended Tai Chên as his successor. During this short period he visited Peking where his scholarship was recognized by Chu Yün, Chi Yün [*qq. v.*] and other influential scholars. In his declining years he taught in his native town, Soochow, where he was called the "Blind Master" because he lectured solely from memory.

Though Yü Hsiao-k'o was throughout life an impecunious scholar, and therefore handicapped, he left several works on the Classics, among them the 古經解鉤沈 *Ku-ching chieh kou-ch'ên*, 30 *chüan*, a collection of fragments of ancient commentaries on the Classics extracted from various works written prior to the T'ang period. This work was published about 1762, but Yü Hsiao-k'o himself was not satisfied with it and asked his eminent pupil, Chiang Fan [*q. v.*], to revise it. The latter, however, had no opportunity to do so. The partially impaired printing-blocks of the above-mentioned edition later (1807) came into the possession of the Lu 魯 family of Chinkiang where the work was twice reprinted—the first reprinted edition lacking about thirty leaves of the original, the second (1840) being complete. Yü was so interested in the study of the ancient literary collection, *Wên-hsüan* (see under Wêng Fang-kang), that he called his studio Hsüan-yin lou 選音樓.

His critical work on the text of this classic, *Wên-hsüan yin-i* (義), 8 *chüan*, was published with a preface dated 1758; and his *Wên-hsüan chi-wên* (紀聞), 30 *chüan*, was printed in the 碧琳琅館叢書 *Pi lin-lang kuan ts'ung-shu* (second edition 1909). He produced several other works, including a collection of verse which seems not to have been printed.

[1/487/10a; 3/419/17a; 4/133/21a; 7/36/16a.]

Hiromu Momose

YÜ Huai 余懷 (T. 澹心, 無懷 H. 曼持, 曼翁, 廣霞), Aug. 25, 1616–1696, July, poet, was a native of P'u-t'ien, Fukien. When the Manchu troops advanced to Nanking in 1645 he was a student of the Imperial Academy in that city. Thereafter he lived for a time in Hsia-p'ei, Kiangnan, but spent most of his life at Nanking. An intimate friend of Yu T'ung [*q. v.*], Yü Huai, too, was a poet who seems to have had sufficient leisure to devote to his art. The best known of his works is the 板橋雜記 *Pan-ch'iao tsa-chi*, in 3 *chüan*, giving his reminiscences of the life of the singing girls of Nanking during the more tranquil days before that city fell under Manchu rule. This work was first printed in 1697 in the initial instalment of the *Chao-tai ts'ung-shu* (see under Ch'ên Chên-hui) and has passed through many editions since that time.

Several minor works by Yü Huai may be mentioned: 硯林 *Yen-lin*, a treatise on ink-slabs, written in 1686 and first printed in the above *ts'ung-shu* in 1697; 茶史補 *Ch'a-shih pu*, being notes on the history of tea, written to supplement a more complete work, *Ch'a-shih*, on the same theme by a contemporary, Liu Yüan-ch'ang 劉源長, and published by the latter's son in 1677; and 婦人鞋襪考 *Fu-jên hsieh-wa k'ao*, a brief treatise on the foot-wear of women, which appeared in the *T'an-chi ts'ung-shu* (see under Wang Chung) late in the K'ang-hsi period. A work of his on the personal names of women mentioned in Chinese history, 宮閨小名後錄 *Kung-kuei hsiao-ming hou lu*, is a supplement to a work by Yu T'ung on the same subject. It was printed in 1694, two years before Yü Huai died. Collections of his poems and essays appeared under two titles: 研山堂集 *Yen-shan t'ang chi* and 味外軒稿 *Wei-wai hsüan kao*. Two other works by him have recently been printed: a book of miscellaneous notes in 8 *chüan*, 東山談苑 *Tung-shan t'an-yüan*, which appeared in 1934; and a collection of poems in irregular meter, entitled 玉琴齋詞 *Yü-ch'in chai tz'ŭ*, which was reproduced in 1928 from the original manuscript (*shou-kao pên* 手稿本) in the Kuo-hsüeh Library, Nanking.

[2/70/16a; 3/428/31a; 17/1/54a; Yu T'ung [*q. v.*], 艮齋倦稿 *Kên-chai chüan kao*, for poem in ch. 9/8b which gives the date of death; *Shan-pên shu-shih ts'ang-shu chih* (see under Ting Ping) 40/29a.]

Fang Chao-ying

YÜ Min-chung 于敏中 (T. 重常 H. 叔子, 耐圃), 1714–1780, Jan. 23, official, was a native of Chin-t'an, Kiangsu. He came from an illustrious family; his great-grandfather, Yü Ssŭ-ch'ang 于嗣昌 (T. 九扶 H. 毅庵, *chin-shih* of 1661, d. 1672), was magistrate of Hsiang-yüan, Shansi (1668–72), and his grandfather, Yü Han-hsiang 于漢翔 (T. 章雲 H. 岸峯, *chin-shih* of 1682), served as commissioner of education in Shansi. His father, Yü Shu-fan 于樹範 (H. 舫齋, d. 1756), was magistrate of Hsüan-p'ing, Chekiang. In his infancy Yü Min-chung was adopted by his uncle, Yü Fang 于枋 (T. 小謝 H. 午晴, d. 1758), a *chin-shih* of 1724. Later Yü Fang had sons of his own and Yü Min-chung returned to his own family.

In 1737, when he was twenty-four *sui*, Yü Min-chung became a *chuang-yüan*, or *chin-shih* with highest honors. Made a first class compiler of the Hanlin Academy, he served in that capacity for seven years, studying Manchu and learning the history and functions of government. In 1744 he was in charge of the provincial examination of Shansi and early in 1745 was sent to Shantung as commissioner of education. Two years later he was transferred to Chekiang. In 1750 he returned to Peking, but after several promotions was again sent to Shantung to direct education. In 1754 he was recalled to Peking to serve as a vice-president of the Board of War. Two years later he was allowed to return to Chin-t'an to mourn the death of his father but, in 1757, long before the mourning period was over, he was specially recalled to Peking and appointed acting senior vice-president of the Board of Punishments. Early in 1759 a censor charged him with failure to report the death of his mother in 1756—an event which would ordinarily have prolonged his mourning period. But the Emperor asserted that Yü's services were indispensable and ignored the charge. Later in 1759 Yü was made a vice-president of the Board of Revenue.

In October 1760 Yü Min-chung was ordered to

work concurrently on the Grand Council, in which capacity he served continuously for twenty years. In the meantime he served as president of the Board of Revenue (1755–73), as an Associate Grand Secretary (1771–73), and as a Grand Secretary (1773–80). In 1773, after Liu T'ung-hsün and Liu Lun [qq. v.] had died, he became Chief Grand Councilor, and for the next six and a half years was the most powerful minister in the empire. He was intimate with the Emperor, who made him adviser on national affairs, and was skilled, moreover, in the formulation of edicts. He also undertook the tedious task of editing the Emperor's poems which the latter often composed at intervals during an audience and which Yü would write down later from memory. It is said that, even under these circumstances, he seldom made an error. His predecessors, Chang T'ing-yü [q. v.], Liu Lun, and Wang Yu-tun 汪由敦 (T. 師茗 H. 謹堂, 松泉, 1692–1758, posthumous name 文端, Grand Councilor, 1745–58), had exhibited the same ability, and likewise had assisted the Emperor in editing his poems.

Yü Min-chung was constantly with the Emperor in the capital or on a tour, and many important policies of the middle Ch'ien-lung period were decided by the Emperor in accordance with Yü's advice. He enjoyed a powerful position at Court, much as Chang T'ing-yü, O-êr-t'ai and Fu-hêng [qq. v.] had before him, and as Ho-shên [q. v.] did after him. However, he was not treated as respectfully as were his predecessors, nor did he enjoy the confidence of the Emperor as Ho-shên did. He was younger than Emperor Kao-tsung by three years, and was in office during the years when the Emperor was active and dominant. He was not above reproach in the matter of bribes, though in this he was far less culpable than the corrupt Ho-shên. In 1774 a eunuch, Kao Yün-ts'ung 高雲從, was tried for having divulged to several high officials the Emperor's private ratings of certain minor officials. The eunuch disclosed that he had once requested Yü Min-chung to help him in a lawsuit, and that on another occasion he had reported to Yü the Emperor's private criticism of an official. The Emperor, on hearing of Yü's connection with the eunuch, vehemently denounced him. The eunuch was executed, but Yü was allowed to remain in office. The Emperor said that Yü would in time have received an hereditary rank for his assistance in directing the Chin-ch'uan War (1771–76, see under A-kuei), but that a cancellation of it would now be his punishment. Nevertheless, after the war was concluded in 1776, Yü was commended for his services and was given the rank of a *Ch'ing-ch'ê tu-yü* with the rights of perpetual inheritance. His portrait was placed in the Tzŭ-kuang ko (see under Chao-hui), along with those of the generals in the campaign. He was also given the privilege of wearing the double-eyed peacock feather and the yellow jacket—honors which were for the first time bestowed on a Chinese civil official. Early in 1780 Yü died of asthma. He was canonized as Wên-hsiang 文襄 and his name was entered in the Temple of Eminent Statesmen. His portrait was painted by Father Joseph Panzi (see under Hung-li) and about 1781 it came into the possession of Jean-Baptiste Bertin (1719–1792) the French Secretary of State.

In the decade and a half after his death Yü Min-chung was several times posthumously denounced by the Emperor. In 1780, only a few months after his decease, a nephew, who had been in charge of his personal financial affairs, transferred many chests of goods from the house in Peking to Chin-t'an and secreted them with a view to keeping them himself. Yü's only son having died, his (adopted?) grandson, Yü Tê-yü 于德裕 (T. 惇甫, *chü-jên* of 1779), appealed to the authorities to help him restrain the culprit. The Emperor ordered an investigation, and on a vague charge of corruption directed that, with the exception of twenty or thirty thousand taels which were to be left to Yü Tê-yü, all the property should be used by the local authorities to defray the expense of public works. The investigation disclosed that Yü Min-chung had contributed farm land worth nine thousand taels to support his poorer clansmen. Since this was in the Emporer's view a laudable act, the land so donated was allowed to remain in the clan. But it was also found that Yü Min-chung had had a garden built for him by a former grain intendant of Kiangsu, and for this the intendant was cashiered and Yü was denounced for corruption. Nevertheless, in 1782, the Emperor permitted Yü Tê-yü to inherit the rank of *Ch'ing-ch'ê tu-yü* and appointed him secretary in a Board.

A second incident which came to a climax in 1782 was equally unfavorable to Yü's memory. In 1774 he had advised the Emperor to permit the authorities in Kansu province to sell, to those who could afford it, the rank of Student of the Imperial Academy—the revenue in grain and silver thus obtained to remain on deposit in the province. This policy brought on large-

scale corruption, involving Wang Tan-wang (for further details see under Ch'ên Ta-shou) and numerous other officials. For the mistaken counsel he had received in this instance the Emperor laid full blame on his former minister. In the same year (1782) Yü's younger brother, Yü I-chien (see under Ch'ien Fêng), an official in Shantung, was executed for corruption, and this event also threw a shadow on Yü's name.

In March 1786 the Emperor wrote a poem in which he compared Yü Min-chung to Yen Sung (see under Juan Ta-ch'êng), a powerful and unscrupulous minister of the Ming period. Although he characterized him as having been neither as corrupt nor as powerful as Yen, he definitely placed on him the responsibility for the Kansu episode and ordered that his name should no longer be celebrated in the Temple of Eminent Statesmen. Finally, in 1795, shortly before his abdication, the Emperor scanned Yü's officially prepared biography and then declared that, in view of his activities as a minister, he should be further posthumously punished by being deprived of his hereditary rank. This rank, held by Yü Tê-yü, was thereupon abolished.

Yü Min-chung left a literary collection, entitled 素餘堂集 *Su-yü t'ang chi*, printed in 1806. Some of the items seem to have been written by disciples or secretaries, among them Lu Hsi-hsiung [*q. v.*]. In addition to his official duties at Court, Yü also directed the compilation of a large number of official works of the Ch'ien-lung period, in particular the Imperial Manuscript Library known as the *Ssŭ-k'u ch'üan-shu* (see under Chi Yün). In 1787 the Emperor was apprised of many errors in that work—some made by editors, others by copyists. For these errors Yü was posthumously denounced, for he had a hand in framing the policies guiding this great compilation, and moreover, had recommended one of the offenders, Lu-fei Ch'ih [*q. v.*], who had charge of the copyists. These scribes received no salary, but were promised official ranks on completing a stated amount of work in a given time. It was an economical way to conduct so large an enterprise, but it could not prevent errors, which it took a long time to discover and eradicate. Recently fifty-six letters written by Yü to Lu Hsi-hsiung concerning the *Ssŭ-k'u ch'üan-shu* were published in facsimile (1933) under the title *Yü Wên-hsiang lun Ssŭ-k'u shou-cha* (論四庫手札). These letters show that Yü took more than casual interest in the selection and editing of the works which entered into that unique library.

Yü Min-chung's wife, Yü Kuang-hui 俞光蕙 (T. 滋蘭), studied under the artist Ch'ên Shu [*q. v.*], and achieved some skill in painting flowers. Their house in Peking, known as Yü-yü shu-wu 雨餘書屋, was famous for its wisteria.

[1/325/1a; 2/21/1a; 3/27/1a; 29/5/1b; Chang Hsüeh-ch'êng [*q. v.*], *Chang-shih i-shu* (1936), 7/16a; *Chin-t'an hsien-chih* (1885) 14/12b, *passim; ibid.* (1923 ed.) 12/6; Wei Ch'ien-hêng 韋謙恆, 傳經堂詩鈔 *Ch'uan-ching t'ang shih-ch'ao*, 10/11b; Hu Chi-t'ang, *P'ei-yin hsüan shih-chi* (see under Hu Hsü) 2/20b, *fu-lu*, p. 8; *T'oung Pao*, 1920–21, p. 187, note concerning Panzi's portrait.]

Fang Chao-ying

YÜ 豫, Prince. See under Dodo.

YÜ 裕, Prince. See under Fu-ch'üan.

YÜ Yüeh 俞樾 (T. 蔭甫 H. 曲園), Dec. 25, 1821–1907, Feb. 5, scholar, was a native of Tê-ch'ing, Chekiang. His father, Yü Hung-chien 俞鴻漸 (T. 儀伯, 1781–1846), was a *chü-jên* of 1816. His elder brother, Yü Lin 俞林 (T. 壬甫 H. 芝石, 柯九老人, 1814–1873), was a *chü-jên* of 1843 who rose in his official career to prefect of Fu-ning, Fukien (1870–73). Precocious and studious, Yü Yüeh became a *hsiu-ts'ai* in 1836. In 1839 he married Yao Wên-yü 姚文玉 (1820–1879), who left a collection of poems, entitled 含章集 *Han-chang chi*. In 1844 Yü Yüeh became a *chü-jên*, and in 1850 a *chin-shih* and a member of the Hanlin Academy. A poem he composed for the examination was highly praised by Tsêng Kuo-fan [*q. v.*] who was one of the examiners. Yü Yüeh was at different times, over a period of six years, a teacher at Hsin-an, Anhwei, and there his friend, Sun Tien-ling 孫殿齡 (T. 逵叔), printed in 1851 a collection of his prose works under the title 好學爲福齋文鈔 *Hao-hsüeh-wei-fu chai wên-ch'ao*, 4 *chüan*. In the following year Yü was made a compiler of the second class, and in the autumn of 1855 was appointed commissioner of education in Honan. He remained at this post for about two years but, owing to certain accusations lodged against him, was dismissed in 1857 and then went into retirement in Soochow. When the Taiping Rebellion spread eastward in 1860–62 he migrated with his family from one place to another, first to the ancestral home at Tê-ch'ing, then to Shang-yü, to Shanghai, and finally to Tientsin. Except for a trip to Peking in 1862, he remained in Tientsin for three years. While there, Ch'ung-hou [*q. v.*], superin-

tendent of trade for the three ports of Tientsin, Chefoo and Newchwang, invited him to direct the compilation of a new local history of the prefecture of Tientsin. But owing to lack of funds, and for other reasons, the project was not carried out, and Yü went south (1865). On the invitation of Li Hung-chang [*q. v.*], then acting governor-general at Nanking, he was made director of the Tzŭ-yang 紫陽 Academy at Soochow. About this time (1867) his notes on the study of the Classics, entitled 羣經平議 *Ch'ün-ching p'ing-i*, 35 *chüan*, were printed. In the same year (1867) he relinquished his post at the Tzŭ-yang Academy for a similar one in the Ku-ching Ching-shê (see under Juan Yüan) on West Lake, Hangchow, where he continued to teach for more than thirty years, lecturing occasionally also in other Academies.

In 1869, when P'êng Yü-lin [*q. v.*] was convalescing on West Lake, Yü met P'êng and they became fast friends. Later P'êng's granddaughter, P'êng Chien-chên 彭見貞 (T. 素華, 1866–1894), married Yü's grandson, Yü Pi-yün 俞陛雲 (T. 階青, b. 1868), who became a *chin-shih* in 1898 with the third highest honors, known as *t'an-hua* 探花. In 1870 Yü Yüeh's study notes on ancient philosophers, entitled 諸子平議 *Chu-tzŭ p'ing-i*, 35 *chüan*, were printed; and in the following year nine works by him on various subjects were printed under the collective title 第一樓叢書 *Ti-i lou ts'ung-shu*. In 1870, and again in 1872, Yü travelled to Fukien to visit his mother who was living with his brother, Yü Lin.

To the residence which Yü Yüeh built at Soochow in 1873 he gave the name Ch'ü-yüan 曲園 which also became his pseudonym and figures in the title of his miscellaneous notes known as *Ch'ü-yüan tsa-tsuan* (雜纂), 50 *chüan*. In 1878 a company of his pupils built him a villa, known as Yü-lou 俞樓, at the foot of Mt. Ku (孤山), at Hangchow, and for that reason another series of his miscellaneous notes was given the title *Yü-lou tsa-tsuan*, 50 *chüan*. Being now advanced in years, Yü resigned (1899) from the Ku-ching Ching-shê.

Yü Yüeh compiled two local histories: 上海縣志 *Shanghai hsien-chih*, completed in 1870; and 鎮海縣志 *Chên-hai hsien-chih* (Chekiang), completed in 1879. His fame as a teacher and as a man of letters spread beyond his country to Japan. In 1882, Kishida Ginjirō 岸田銀次郎 (popularly known as Gingō 吟香 H. 國華, 1833–1905), a well-known journalist and pharmacist, supplied him with poems by many Japanese authors with the request that he make an anthology. This anthology was completed in the following year under the title 東瀛詩選 *Tung-ying shih-hsüan*, 44 *chüan*, and was later printed. One of his Japanese pupils, Narahara Nobumasa 楢原陳政 (original surname Inoue 井上 H. 子德), came to him in 1884. Narahara later became an interpreter and died in Peking in 1900. On Yü Yüeh's seventieth birthday Narahara presented him with an anniversary collection of prose and verse by various Japanese authors. This contribution, entitled 東海投桃集 *Tung-hai t'ou-t'ao chi*, appears in the complete collection of Yü's works known as 春在堂全書 *Ch'un-tsai t'ang ch'üan-shu*. It should be explained that this so-called complete collection went through several editions during Yü's lifetime with the result that the contents vary. Moreover, several of the items were first printed independently. The edition of 1899 (probably the latest) contains 38 items. One *chüan* of poems by Yü's second daughter, Yü Hsiu-sun 俞繡孫 (T. 綵裳, 1849–1883), entitled 慧福樓幸草 *Hui-fu lou hsing-ts'ao*, is also included. There appears in this collection, an autobiographical poem by Yü, entitled *Ch'ü-yüan tzŭ-shu shih* (自述詩), of which 199 stanzas were written in 1889, 80 more being added in 1903.

The *Huang-Ch'ing ching-chieh hsü-pien* (see under Juan Yüan) reprints fourteen works by Yü concerning the Classics. As a philologist and textual critic Yü Yüeh followed in the footsteps of Wang Nien-sun and Wang Yin-chih [*qq. v.*], father and son. It is acknowledged that his *Chu-tzŭ p'ing-i* was in general patterned after the former's *Tu-shu tsa-chih*, and that his *Ch'ün-ching p'ing-i* was modeled after the latter's *Ching-i shu-wên*. Yü Yüeh was also known as an accomplished calligrapher.

[1/488/35a; 5/75/17a; 26/4/12a; Chou Yün-ch'ing, *Yü Ch'ü-yüan hsien-shêng nien-p'u* (chronological biography) in 民鐸雜誌 *Min-to tsa-chih*, vol. 9, no. 1; *Wên-lan hsüeh-pao* (see under Sun I-jang), vol. 2, no. 1, portrait; Koyanagi Shigeta, "Yü Yüeh, a Great Scholar of the Late Ch'ing Period" (in Japanese), *Tōyō Tetsugaku*, vol. 13, nos. 2, 3 (1906), and "The Writings and Theories of Yü Yüeh" (in Japanese), *Tetsugaku Zasshi*, no. 228 (1906).]

Tu Lien-chê

YÜAN Ch'ang 袁昶 (T. 重黎 H. 爽秋, original *ming* 振蟾 T. 暎秋, 稺符, 稺巖),

Sept. 27, 1846–1900, July 28, martyr in the Boxer Uprising of 1900, was a native of T'ung-lu, Chekiang. He came from a well-to-do family and among his ancestors were a number of scholars. His father, Yüan Shih-chi 袁世紀 (T. 用疇 H. 鏃農), helped in fighting the Taiping rebels and was posthumously given the hereditary rank of a *Yün-ch'i yü*. Most of the writings of Yüan Ch'ang's ancestors were destroyed in 1861 when the Taiping forces took T'ung-lu; and in the course of that conflict two of his uncles and eight of his brothers lost their lives. In 1866 he attended the Academy, Ku-ching Ching-shê (see under Juan Yüan), in Hangchow; and there, a year later, he became a *chü-jên*. In 1874 he purchased the rank of a secretary in the Grand Secretariat. Two years later he became a *chin shih* and was appointed a secretary in the Board of Revenue, but he had to wait many years before there was a vacancy. Late in 1876 he left Peking and went to Nanking where he stayed in the Hsi-yin 惜陰 Academy, probably as an assistant to the principal, Hsüeh Shih-yü 薛時雨 (T. 慰農, 澍生 H. 桑根老人, 1818–1885), who was an uncle of Yüan's wife.

Yüan Ch'ang returned to Peking in 1878 and five years later was admitted by examination to the Tsungli Yamen, or Foreign Office (see under I-hsin), as a Chinese secretary. For a number of years he had been interested in foreign affairs, and took this opportunity to advance his knowledge of China's international relations. He soon became an important member on the staff of the Tsungli Yamen, as evidenced by his being selected in 1885 to serve as a secretary to the mission which negotiated at Tientsin the treaty of peace with France over the Annam question (see under Fêng Tzŭ-ts'ai). During his eleven years (1883–94) in the Tsungli Yamen he served concurrently as an assistant department director of the Board of Revenue (1888–94), as one of the eighteen assistant examiners in the metropolitan examination of 1892, and in other capacities.

In 1894 he was appointed intendant of the Circuit of Southern Anhwei (Hui-Ning-Ch'ih-T'ai-Kuang Tao 徽寧池太廣道) with headquarters at Wuhu, a treaty port on the Yangtze River. The post was important because the incumbent had to regulate foreign trade, collect customs' duty and maintain cordial relations with foreigners. It was also a lucrative post, given usually to a secretary of the Tsungli Yamen who had made a good record. During his five years as intendent he effected the following reforms in his Circuit: (1) He encouraged education by enlarging the physical plant of the local Academy, Chung-chiang Shu-yüan 中江書院, which, owing to a contribution by him, of over 4,000 taels was enabled to engage a learned principal and later to build up a library. Instruction was given not only in the Confucian classics, history, philosophy and *belles lettres*, but also in current events and science. (2) By himself setting a good example he promoted honesty and clean living among his subordinates. (3) During the critical period of the Sino-Japanese war he promoted good relations with Europeans by training a militia to keep his part of the Yangtze area tranquil and to protect Christian churches and other foreign property. (4) He encouraged commerce and trade. (5) By reforms in the tax system he increased the government's revenue. In 1894 he remitted 8,000 taels to Peking for the war chest against Japan; and in the following year his tax reforms resulted in a surplus of 18,000 taels, all of which he sent to Peking. (6) He encouraged agriculture by teaching the farmers better methods; and conserved their land by erecting a dike, fourteen *li* in length, along the Yangtze. To this enterprise, which employed some 67,500 workmen, he personally contributed more than 5,000 taels.

In May 1898 Yüan Ch'ang was promoted to be provincial judge of Shensi, and a month later lieutenant-governor of Kiangsu, but he declined both posts. The year 1898 was a critical one for China, being marked by forced territorial concessions to various Western powers. In this crisis the Emperor ordered the governors of provinces to submit their plans—or those of their subordinates—to increase the country's revenue for national defense and for training a modern army. Yüan Ch'ang submitted, through the governor of Anhwei, a memorial of some twenty thousand words. In it he stressed the danger from foreign aggression, and from internal deterioration, as evidenced by a corrupt officialdom, by luxurious living, and by empty formalism—the internal dangers being regarded by him as the more serious. He analyzed the intentions of the various foreign governments toward China and concluded that Germany and France were not an immediate menace. England, being interested chiefly in commerce, had, in his opinion, no territorial designs. China would do well to enter into an alliance with her and negotiate a loan. Since Japan and China are near neighbors and use the same written characters, he thought it prudent to deal with Japan on the plane of dignity and good faith,

Yüan

pointing out, however, that "she speaks sweet words but is not faithful" (日言甘而寡信). Though he regarded the United States as friendly and willing to help, he pointed out that she had few soldiers, is far off, and therefore could not be depended on. In a lengthy argument, supported with numerous historical facts, he concluded that Russia was China's greatest immediate menace, as shown by her aggression in Mongolia, Sinkiang and Manchuria. In conclusion, he submitted various proposals having, among others, such objectives as reform in the civil service, selection of talented and moral men for the highest posts, economies in public expenditure, and increase of governmental revenue through state-controlled enterprise. The Grand Council and the Tsungli Yamen reported favorably on the memorial. Several of the reforms suggested—particularly those relating to the encouragement of Bannermen to earn their own livelihood; improvement in the diplomatic service; extension of the land settlement program for soldiers, enforcement of the tax laws, and restrictions on the export of gold, silver and currency—were sent by imperial decree to the provincial governors for adoption.

In September 1898 Yüan Ch'ang was appointed lieutenant-governor of Chihli province. Pending the assumption of this post, he was given the rank of a third-grade official to serve as one of the ministers in the Tsungli Yamen. In January 1899 he was made concurrently director of the Banqueting Court and, in the following July, director of the Court of Sacrificial Worship—continuing, however, to serve in the Tsungli Yamen. High officials having been instructed in May 1899 to devise plans for raising revenue for national defense, Yüan seized the opportunity to submit a memorial on the improvement of the *likin* system (see under Kuo Sung-tao). In it he stressed the fact that the *likin*, having been instituted as a temporary measure at the beginning of the Taiping Rebellion, was really harmful to the people; but since it was still in operation he suggested improvements which may be summarized as follows: (1) Eliminate long-standing corruption by the appointment of honest collectors; (2) install a system of rewards and punishments to promote efficient service; (3) readjust the *likin* from time to time to conform to the production and distribution of the commodities assessed; (4) report in detail to the Central Government any local expenditure of *likin* revenue; (5) revive the old system of taxing (at place of production) native goods intended for foreign markets, with a view to off-setting the loss of revenue which resulted from the foreign demand that such goods be exempted from *likin* in lieu of an over-all tax of 2½ per-cent; (6) establish a rigorous system of punishment to curb corrupt inspectors and constables.

When the Boxer Uprising overtook North China in the spring and summer of 1900 (see under Jung-lu and Hsiao-ch'in), Yüan Ch'ang was one of the few enlightened ministers who courageously raised their voices against the Boxers and their misguided supporters at Court. At three different audiences (June 17, 19 and 20) he declared to the throne that he regarded the Boxers as wholly undependable, and that he viewed any attack on the Legations as a grave breach of international law. Other ministers who expressed similar views were Hsü Ching-ch'êng [*q. v.*], Lien-yüan (see under Pao-t'ing), Li-shan 立山 (T. 豫甫, d. 1900, posthumous name 忠貞), president of the Board of Revenue, and Hsü Yung-i 徐用儀 (T. 吉甫, 小雲, d. 1900, posthumous name 忠愍), president of the Board of War. By their fearless utterances they incurred the enmity of the pro-Boxer group, led by Prince Tuan (i.e., Tsai-i, see under I-tsung), who denounced them as pro-foreign traitors. Their words and acts so angered the Boxer supporters that they lodged false charges against Yüan and against his close friend, Hsü Ching-ch'êng. Both were arrested on July 26 and two days later, at one o'clock in the afternoon, they were beheaded on the public execution ground in Peking. The decree ordering their execution asserted that their reputations had been bad, that they had frequently managed foreign affairs to serve their own interests, that in their audiences they had made false statements designed to mislead the Court, and that by their utterances they had attempted to alienate the Emperor from his foster mother, the Empress Dowager. After their decease their families did not dare even to claim their bodies, and it was left to their friend and colleague in the Tsungli Yamen, Hsü Yung-i, to look after the burial. On August 11, only three days before the Allied Expeditionary Forces entered Peking, Hsü Yung-i, Lien-yüan and Li-shan were also executed on the false charge of pro-foreign activities. [A year or so later there circulated three memorials alleged to have been submitted to the throne by Yüan Ch'ang and Hsü Ching-ch'êng in June and August 1900, denouncing the Boxer leaders. Though these documents were taken by many writers to be genuine, they are now known to be

forgeries, written, as in the case of Ching-shan's diary (see under Jung-lu), to gloss over the part that important personages played in covertly sponsoring the Boxers].

The execution of these men was regarded throughout the Empire as an act of signal injustice; and at the peace negotiations in Peking, early in 1901, the foreign envoys demanded that some restitution be made. Following this pressure the Court, then at Sian, issued a decree, dated February 13, 1901, restoring posthumously to all five men their former ranks. A year later Yüan Ch'ang's eldest son, Yüan Yün-su 袁允橚, was given the rank of an assistant department director of a Board. In the spring of 1902 Yüan Ch'ang's body was taken by his sons to Hangchow where interment was made at a beautiful site near West Lake. In 1909 Yüan was further honored by being given the posthumous name, Chung-chieh 忠節; and on the petition of the gentry of Chekiang a shrine was erected in Hangchow to perpetuate his memory, together with that of Hsü Yung-i and Hsü Ching-ch'êng—all natives of Chekiang. The following year another shrine was erected to Yüan's memory in Wuhu where he had rendered distinguished service.

Yüan Ch'ang was not only a great patriot and a brilliant statesman, but also a poet and a writer of elegant prose. Most of his writings are incorporated in a collectanea, entitled 漸西村舍叢刻 *Chien-hsi-ts'un-shê ts'ung-k'o*, which contains more than fifty items printed between the years 1890–98—thirteen being his own compositions, the remainder having been edited by him. In the compendium are three collections of his poems with the following titles: *Chien-hsi-ts'un-jên ch'u-chi* (人初集), 13 *chüan;* 安般簃詩集 *An-pan-i shih-chi*, 10 *chüan;* and 于湖小集 *Yü-hu hsiao-chi*, 6 *chüan*. There exist two more collections of his poems, entitled 水明樓集 *Shui-hsüan-lou chi*, 2 *chüan*, and 朝隱巵言 *Ch'ao-yin chih-yen*, 2 *chüan*, printed in 1909 under the collective title *Yüan Chung-chieh kung i-shih pu-k'o* (公遺詩補刻). His poems were highly praised by his senior contemporary, Li Tz'ŭ-ming [*q. v.*]. His memorials and other official papers are scattered in various collections, and apparently have not yet been assembled. A partial collection of his letters to famous contemporaries, such as Chang Chih-tung [*q. v.*], was published in 1940 in facsimile (photolithographically) by his third son, Yüan Jung-sou 袁榮叟 (T. 道冲), under the title *Yüan Chung-chieh kung shou-cha* (手札). His pen names were numerous—the most well-known being Chien-hsi ts'un-jên and Fang-kuo tun-sou 芳郭鈍叟. His residence in his native place he designated Chien-hsi ts'un-shê; and the one in Peking he called, among other names, An-pan-i—both designations appearing in the titles of his collected verse.

Not a few descendants of Yüan Ch'ang have achieved distinction in educational and industrial pursuits. The above-mentioned Yüan Jung-sou served as a member of the first Republican Parliament, and as a Counselor in the Ministry of Education. One of his granddaughters is the wife of the present director of the National Library of Peiping, Yüan T'ung-li 袁同禮.

[1/24/14a; 1/472/2a; 2/63/28b; 5/17/22a; Hsü Ching-ch'êng, *Hsü Wên-su kung wai chi; Chung-kuo chin san-pai nien shih tzŭ-liao*, first series (see under Li Hsiu-ch'êng), p. 558–65; *Chin-shih jên-wu chih* (see under Wêng T'ung-ho); Li Tz'ŭ-ming, *Yüeh-man t'ang jih-chi, passim;* Duyvendak, J. J. L., "Ching-shan's Diary, a Mystification", in *T'oung Pao*, vol. 33 (1937), pp. 268–94; *Wên-hsien ts'ung-pien* (see bibl. under Dorgon), no. 5, (telegrams of 1900–01, p. 6); *Kêng-tzŭ hsin-hai chung-lieh hsiang tsan* (see bibl, under Ch'ung-ch'i); *Ch'ing-chi wai-chiao shih-liao* (see under I-hsin), *chüan* 143; *Hui-shih t'ung-nien ch'ih-lu* (see bibl. under P'êng Yün-chang) of 1876; *U. S. Foreign Relations for 1901*, appendix, pp. 75-82].

A. K. Ch'iu

YÜAN Chi-hsien 袁繼咸 (T. 季通 H. 臨侯, 洪思, 袁山), 1598–1646, Aug. 7, Ming loyalist, was a native of I-ch'un, Kiangsi. After becoming a *chin-shih* in 1625, he served as an emissary (行人) in the Office for the Transmission of Imperial Messages. In 1630 he was made a censor, and four years later became commissioner of education in Shansi where he was accused (1636) of bribery (see under Fu Shan) by an adherent of Wei Chung-hsien [*q. v.*]. When he was taken to Peking and imprisoned in the winter of 1636 the students of Shansi, of whom Fu Shan [*q. v.*] was the most active, petitioned the emperor on Yüan's behalf. As a result Yüan was set free in the following year (1637) and was appointed counselor to the financial commissioner of Hu-kuang (湖廣參議). After quelling several local uprisings, he was made (1640) governor of Hupeh, stationed at Yün-yang. Owing to his failure to defend Hsiang-yang, Hupeh, against Chang Hsien-chung [*q. v.*], he was degraded and exiled to

Kweichow (1641). In the following year he was recalled and offered the post of supervisor of military colonization in Ho-pei (總理河北屯田), which he declined.

Meanwhile Kiangsi province was in danger of invasion by Chang Hsien-chung, and Yüan was appointed, on recommendation of Wu Shên 吳甡 (T. 鹿友, *chin-shih* of 1613), to the newly-created post of governor-general of Kiangsi, Hupeh, Ying-t'ien, and Anking, with headquarters at Kiukiang. Upon the dismissal of Wu Shên in 1643 Yüan's post was given to Lü Ta-ch'i 呂大器 (T. 儼若, 先自, 東川), a *chin-shih* of 1628. But as the latter found it impossible to co-operate with Tso Liang-yü [*q. v.*], Yüan was reinstated. When the Prince of Fu (see under Chu Yu-sung) was proclaimed Emperor at Nanking (June 19, 1644), it was Yüan who influenced Tso Liang-yü to recognize the newly-established Court. Tso, however, was opposed to Ma Shih-ying [*q. v.*] who at that time was influential at the Nanking Court. In the following year, urged perhaps by his subordinates, Tso led his army eastwards towards Nanking, taking Kiukiang on April 29, 1645. He died the same night and his son, Tso Mêng-kêng (see under Tso Liang-yü), was placed in command of the army. The son, however, unable to hold the loyalty of his father's troops, saw his power weaken, and possibly made overtures to the Ch'ing forces. He escorted Yüan—long sought by the Manchus—to Ch'ih-chou, Anhwei, where not long after Tso Mêng-kêng surrendered to the Ch'ing forces. Yüan was made prisoner (May 26, 1645) and was taken to Peking. After refusing repeatedly to take the posts which the Manchus offered him, he was finally put to death (August 7, 1646). In 1766 Emperor Kao-tsung conferred on him the posthumous name, Chung-i 忠毅.

Yüan's literary remains, entitled 六柳堂遺集 *Liu-liu t'ang i-chi*, in 3 *chüan*, and a collection of his verse, entitled 未優軒詩草 *Wei-yu hsüan shih-ts'ao*, were banned during the Ch'ing period. One *chüan* of the former, entitled 潯陽記事 *Hsün-yang chi-shih*, was reprinted in 1915 in the 豫章叢書 *Yü-chang ts'ung-shu.*

[M. 1/277/1a; M. 3/255/5b; M. 35/12/6a; M. 41/9/12a, 12/35a; M. 59/15/4a; *I-ch'un hsien-chih* (1870) 7/11b, 8 *chung-i* 3b; 袁州府志 *Yüan-chou fu-chih* (1874) 8 *chung-i* 2/2b].

J. C. Yang

YÜAN Chia-san 袁甲三 (T. 新齋 H. 午橋), Mar. 16, 1806–1863, Aug. 8, official, was a native of Hsiang-ch'êng, Honan. A *chin-shih* of 1835, he was appointed a secretary in the Board of Ceremonies, assuming his post in 1840. Three years later he began to serve concurrently as a secretary in the Grand Council. After various promotions he became a censor in 1850, and within three years submitted more than twenty memorials on national affairs. He advocated, as early as 1851, a project to change the course of the Yellow River to follow the Ta-ch'ing-ho 大清河 in Shantung. His suggestion was ignored, but in a few years the Yellow River abandoned the old course, as he had foreseen, thus causing untold damage over a vast area. He criticized the measures taken in Kwangsi against the Taiping Rebels (see under Hung Hsiu-ch'üan)—in particular the conduct of such commanders as Li Hsing-yüan [*q. v.*] and Sai-shang-a (see under Ch'ung-ch'i). He accused several governors of cowardice or misconduct, and even reprimanded Prince Tsai-ch'üan [*q. v.*] for usurping power. His foresight and courage in these matters won him fame as a truly great censor.

After the Taipings had, in 1853, occupied Nanking and invaded northern Anhwei, a native of that province, Lü Hsien-chi 呂賢基 (T. 羲音 H. 鶴田, posthumous name 文節, 1803–1853), was sent there from Peking to organize a local militia. At Lü's request, Yüan was ordered to assist in this task. Later in the same year Yüan was entrusted with command of the militia which had previously been under Chou T'ien-chüeh (see under Tu Shou-t'ien), with headquarters at Ying-chou. When, in November 1853, Lü was killed in action, Yüan was ordered to proceed to central Anhwei to take over his command, but he insisted on staying in northwestern Anhwei to maintain communications with Honan. His judgment, in this instance, proved to be sound, for Chiang Chung-yüan [*q. v.*], who went to Lu-chou in central Anhwei, was defeated and killed there. For a time Yüan's troops were the only government forces left intact in Anhwei. In 1854 he moved eastward to Lin-huai and was promoted to be vice-president of the Censorate, but failed in the attempt to recover Lu-chou. A year later he was criticized by the governor of Anhwei for making false reports and for non-cooperation with the other generals. He was temporarily cashiered, but owing to his own account of the case and the favorable reports of I-liang [*q. v.*] and others,

he was allowed to redeem himself by fighting the Nien bandits in Northern Anhwei (see under Sêng-ko-lin-ch'in).

After two years of active service he was given, in 1857, the rank of director of the Court of the Imperial Stud. In June 1858 he went to Hsü-chou in northern Kiangsu to ward off an eastward thrust of the Nien bandits, and two months later succeeded Shêng-pao (see under Lin Fêng-hsiang) as commander of the armies fighting the Nien bandits. Early in 1859 he was released from his responsibility on the ground that he had made little progress in the war. In May he was appointed acting director-general of Grain Transport at Huai-an, Kiangsu, and in September was again given command of troops fighting the bandits. Two months later he was made Imperial Commissioner for military affairs in Anhwei. Early in 1860 his troops recovered Lin-huai and Fengyang on the Huai River, and for these victories he was decorated with the Yellow Jacket. His attempt to recover more territory was frustrated by the onslaught of the Taiping army under Ch'ên Yü-ch'êng [*q. v.*]. In the meantime the Taiping armies in southern Kiangsu won spectacular victories (see under Li Hsiu-ch'êng). Early in 1861 Miao P'ei-lin (see under Sêng-ko-lin-ch'in) rebelled from the government forces, and the whole of central Anhwei was again lost to the rebels. While worrying over these reverses, in the summer of 1861, Yüan was stricken with fever. Nevertheless he held desperately to his position in northern Anhwei, and only late in 1862, after Lu-chou had been recovered, was he granted his repeated requests for a rest. He retired to Hsiang-ch'êng early in 1863 and died a few months later. He was canonized as Tuan-min 端敏, and temples were erected to his memory at Ch'ên-chou, Honan, and at Huai-an. His collected works, entitled *Tuan-min kung chi*, is included in the *Hsiang-ch'êng Yüan-shih chia-chi* (see below).

The mother of Yüan Chia-san (*née* Kuo 郭, 1777–1875) survived him by twelve years. The elder of his two sons, Yüan Pao-hêng 袁保恆 (T. 貞叔 H. 筱隝, 1826–1878), *chin-shih* of 1850 and a compiler in the Hanlin Academy, assisted his father in many campaigns in Anhwei. In 1868 this son began to serve on the staff of Tso Tsung-t'ang [*q. v.*], and from 1869 to 1875 was in charge of the supplies for Tso's armies. He thus materially helped Tso in the campaigns against the Moslem rebels in Shensi, Kansu, and Turkestan. From 1876 to 1878 he served as vice-president of the Board of Punishments. After his death he was canonized as Wên-ch'êng 文誠. The younger son, Yüan Pao-ling 袁保齡 (T. 子久, 陸龕, 1841–1889), a *chü-jên* of 1862, served for seven years (1882–89) under Li Hung-chang [*q. v.*], supervising the construction of defensive works at Lü-shun (Port Arthur).

The elder brother of Yüan Chia-san, named Yüan Shu-san 袁樹三 (T. 松農, b. 1801), had two sons: Yüan Pao-chung 袁保中 (T. 受臣) and Yüan Pao-ch'ing 袁保慶 (T. 篤臣 H. 延之, 1829–1893, *chü-jên* of 1858). The latter won various rewards for his military exploits and died while serving as acting salt intendant at Nanking. Having no son who grew to maturity, Yüan Pao-ch'ing adopted (ca. 1866) the fourth son of Yüan Pao-chung. This adopted son was Yüan Shih-k'ai 袁世凱 (T. 慰亭 H. 容庵, Sept. 16, 1859–1916, June 6) who later became President of the Chinese Republic.

Yüan Shih-k'ai rose to high office from humble beginnings. In 1880, after purchasing the title of an expectant secretary in the Grand Secretariat, he joined the staff of General Wu Ch'ang-ch'ing (see under Li Shu-ch'ang), who was then stationed at Tengchow, Shantung. Two years later this general with three thousand men was sent to Korea to put down a rebellion. In co-operation with Admiral Ting Ju-ch'ang (see under Li Hung-chang) and Ma Chien-chung 馬建忠 (T. 眉叔, 1844–1900), he arrested the leader of the rebellion, the Tai Wön Kun (see under Li Shu-ch'ang), who was the father of the Korean king and was opposed to the party in power, led by the queen. The Tai Wön Kun was taken to Paoting where he was held for three years on the supposition that his removal from Korea would restore peace to that country. All the officials who had a part in this venture were rewarded, including Yüan Shih-k'ai who, for his part, was made an expectant sub-prefect.

From 1882 to 1894 China took an interventionist attitude toward Korea, in the hope of warding off aggressive measures of other Powers. The forces of General Wu were stationed in Korea, as were certain officials who were sent to look after the customs and foreign affairs. On December 4, 1884, a pro-Japanese faction in Seoul initiated a coup which forced the king to summon the Japanese Legation guards to the Palace. Two days later Yüan Shih-k'ai, who was then chief of staff of the Chinese garrison, was requested by Korean officials to intervene. He marched toward the Palace with some two thousand men to rescue the king, and thus

became involved in a clash with the Japanese and the Palace Guards. The Japanese, thereupon left Seoul with their minister and some pro-Japanese Koreans. Upon Yüan devolved the maintenance of order in the city until the end of January 1885 when Wu Ta-ch'êng [*q. v.*] permitted him to return to China. The incident was settled in April 1885 by the Tientsin Convention (see under Li Hung-chang) by which China and Japan agreed to withdraw their respective garrisons from Korea.

After a few months of leisure in China Yüan Shih-k'ai was commissioned by Li Hung-chang (in August 1885) to accompany the Korean Tai Wön Kun back to Seoul to counteract the influence of the queen. After his arrival in Seoul in October, he received appointment as China's commissioner of commerce, with the rank of a prefect and the powers of a resident. For eight years he represented China in Korea, enjoying a high prestige and an exalted position, until the outbreak of the Sino-Japanese War (1894). In July of that year he returned to China and was appointed intendant of the Wenchow, Chuchow and Taichow Circuit in Chekiang, but did not fill the post, going instead to Manchuria to help Chou Fu (see under Li Hung-chang) send supplies to the armies fighting the Japanese. After the war he went to Peking where he gained the confidence of Prince Ch'ing (I-k'uang, see under Yung-lin) and Jung-lu [*q. v.*] and through their influence was made responsible for the training of the army corps, known as Ting-wu-chün 定武軍. This corps was organized in 1894 by Hu Yü-fên 胡燏棻 (T. 芸楣, d. 1906), aided by German instructors. Yüan expanded it to seven thousand men and established a school for military officers. His army, fully equipped and highly disciplined, impressed Jung-lu favorably when the latter inspected it in 1896. The following year Yüan was promoted to be provincial judge of Chihli, and in 1898, during the One Hundred Days' Reform (see under T'an Ssŭ-t'ung), was given the title of vice-president of a Board. The reformers cultivated his friendship in the hope of securing his military support. It is generally believed, however, that he disclosed their plans to Jung-lu, thus bringing their movement to a sudden stop—resulting also in the "retirement" of Emperor Tê-tsung (i.e. Tsai-t'ien, *q. v.*), and the resumption of power by the Empress Dowager (i.e. Hsiao-ch'in, *q. v.*). Whatever his part in this episode, Yüan became the latter's favorite, and retained command of his army which was now renamed the Wu-wei yu-chün (see under Jung-lu), one of the five armies designed to defend Peking.

In May 1899 some of the forces of Yüan Shih-k'ai, under the command of Chang Hsün (see under Tsai-t'ien), were sent to Techow, Shantung, to defend that province against German encroachments. A month later Yüan was made junior vice-president of the Board of Works and late in 1899 was sent to Shantung as governor. He suppressed the rising tide of Boxers in that province, and thus forced them northward into Chihli where they won official approval and brought on the Boxer War of 1900. During the war Yüan maintained order in Shantung and expanded his army to twenty thousand men. On September 7, 1901 the Protocol of Peking was signed, thus ending the Boxer War. When two months later Li Hung-chang died, Yüan was summoned to take his place as governor-general of Chihli and as Pei-yang Ta-ch'ên 北洋大臣, in charge of foreign and military affairs in North China. His appointment was due chiefly to the fact that he was in command of the only modern army in North China and had won the approval of foreigners for suppressing the Boxers in Shantung.

From December 1901 to September 1907 Yüan Shih-k'ai directed various reform programs in North China, such as the establishment of schools, the introduction of new methods of industry, and the organization of police forces. But his main interest was the expansion of the regular army, using the Wu-wei yu-chün as a nucleus. One division (*chên* 鎮, later known as *shih* 師) was organized in 1902, one in 1903, two in 1904 and two more in 1905. This new army, known as the Pei-yang lu-chün 北洋陸軍, was completely under his control by virtue of the fact that five of the division commanders and all the superior officers had been his students or protégés. Among these generals may be mentioned: Wang Shih-chên 王士珍 (T. 聘卿, 1861–1930, Premier 1917–18); Fêng Kuo-chang 馮國璋 (T. 華甫, Jan. 7, 1859–1919, President of the Republic, 1917–18); and Tuan Ch'i-jui 段祺瑞 (T. 芝泉, 1865–1936, Provisional President, 1924–26).

In 1905, and again in 1906, Yüan Shih-k'ai served as chief inspector of the army maneuvers conducted in northern Honan. As founder of this modern army he won high acclaim. Nevertheless, his increasing power was regarded with suspicion, particularly by some Manchus. In August 1907 he was suddenly summoned to Peking and made Minister of Foreign Affairs

and concurrently a Grand Councilor—a promotion really designed to deprive him of his military power. For similar reasons, and about the same time, Chang Chih-tung [q. v.] was removed from Wuchang; the forces which these two Chinese had trained were transferred to the Ministry of War, then headed by the Manchu, T'ieh-liang 鐵良 (T. 寶臣, b. 1863), assisted by two other Manchus, Yin-ch'ang 蔭昌 (T. 午樓, Minister to Germany 1901–05) and Liang-pi 良弼 (T. 賚臣, 1877–1912). The last-named was a grandson of I-li-pu [q. v.] and had graduated from a military school in Japan.

Deprived thus of his military power, Yüan Shih-k'ai became more active in politics. He continued in favor with the Empress Dowager, and entered into a close partnership with I-k'uang in the ill-concealed disposal of offices. The latter was interested in these political intrigues for mercenary reasons, and Yüan for the power it gave him. Had Emperor Tê-tsung outlived the Empress Dowager and thus been able to resume his power, Yüan's fate might well have been different; for it is not likely that his betrayal of the Reform Movement in 1898 would have gone unavenged. The sudden, and possibly unnatural, death of the Emperor within a day or so of the death of the Empress Dowager aroused suspicions in the minds of many, but there the matter rests. Not long after the deceased Emperor's younger brother, Tsai-fêng (see under I-huan), became Regent, a censor, named Chao Ping-lin 趙炳麟 (T. 伯巖 H. 竺垣, b. 1873), charged Yüan in a memorial with having unduly furthered his own interests, and with having incurred the disapproval of the deceased Emperor. Being a weakling, the Regent did not press his case against Yüan, but did issue, on January 2, 1909, an edict ordering him to retire, on the ground that he was incapacitated by an ailment in his foot. Though shorn thus of his power, he escaped nevertheless with his life, and lived for most of the ensuing three years in a country villa at Wei-hui, Honan.

On October 10, 1911 the anti-Manchu Revolution broke out at Wuchang and Yüan had an opportunity to retaliate against the Regent. The latter begged him (October 14) to emerge from retirement and serve as governor-general at Wuchang, but he replied that the "ailment" in his foot had not yet been cured. The Regent, pressed by ever-increasing revolts, and urged by pro-Yüan officers of the army, repeated his requests for Yüan's help, agreeing at the same time to nearly all his demands. On October 22 Yüan consented to assume the post of governor-general, and five days later displaced the Manchu, Yin-ch'ang, as commander-in-chief of all the armies in North China then fighting the revolutionists. On November 1 he was named concurrently Premier, replacing the aged Prince Ch'ing. Fifteen days later he formed a cabinet whose members were, for the most part, his own followers. To demonstrate his military strength he ordered the imperial army at Hankow, commanded by Fêng Kuo-chang, to win a battle as soon as possible. After some severe fighting the imperial army defeated the revolutionists commanded by Li Yüan-hung 黎元洪 (T. 宋卿, 1864–1928, President of the Republic, 1916–17, 1921–23) and Huang Hsing (see under Ch'iu Chin). By November 27 Hanyang was recovered and the revolutionists were dislodged from their positions north of the Yangtze River. For this victory Fêng Kuo-chang was created a baron; but the imperial army failed to press on, and there was virtually no more fighting in the Wuhan area. Elsewhere, however, the revolution spread rapidly and by the end of November most of the provinces had declared their independence of Manchu rule. On December 6 the Regent retired, leaving the final decision of the future of the Empire to Empress Hsiao-ting and her adopted son, the child Emperor P'u-i (for both see under Tsai-t'ien). The Empress decided to make peace with the revolutionists and on December 7 gave Yüan full authority to conduct negotiations with them. In the meantime Yüan used his immense political and military powers to promote his own interests.

During the peace negotiations, the leader of the Revolution, Sun Yat-sen (see under T'an Ssŭ-t'ung), was elected by the National Assembly at Nanking to be President of the Provisional Government of the Chinese Republic—taking the oath of office on January 1, 1912. This government resolutely demanded the abdication of the Manchu Emperor. Some Manchus strongly protested this abrogation of their power, but when one of their leaders, the above-mentioned Liang-pi, was mortally wounded by an assassin on January 26 they became alarmed and lapsed into silence. Empress Hsiao-ting tried for a time to win Yüan's loyal support by offering him the hereditary rank of a marquis, but he declined the honor. Finally she agreed for her adopted son to abdicate on February 12, designating Yüan as the head of the new government. By labyrinthine methods he reached a bargain with the government at Nanking whereby, on Feb-

ruary 14, the National Assembly elected him successor to Sun Yat-sen as President of the Provisional Government of the Republic, the election being held on the basis of a Provisional Constitution. On March 10, 1912, Yüan, then aged fifty-four (*sui*), took the oath of office in Peking.

Yüan Shih-k'ai was not interested in democratic government, nor were his henchmen, the army officers who came later to be known as the Peiyang militarists, or the officials whom he accepted from the old regime. Opposed to Yüan's faction, were the revolutionists, who were nearly all adherents of the new political party known as the Kuo-min-tang 國民黨. Between the two camps were the more enlightened conservatives. After assuming the Presidency, Yüan took further steps to consolidate his power. With the help of foreign loans, he was able to finance an expanded army and win over corrupt politicians; those whom he could not control he eliminated by coercion and violence. In 1913 the revolutionists in South China made sporadic efforts to dislodge him by force, but they were no match for his trained army, and were easily crushed in July of that year—the net result being that some territory previously controlled by the revolutionists was brought under Yüan's control. Not satisfied with being the head of a Provisional Government, he applied increasing pressure on Parliament which, under guard of troops, elected him President on October 6, 1913. Before long he ordered the dissolution of the Kuo-min-tang and the arrest of its members—an act which made a quorum in Parliament impossible, so that Parliament too was dissolved on January 10, 1914. He then directed the drafting of a constitution which gave him dictatorial powers (May 1914), and which before long was revised to give him the presidency for life, and even the right to name his successor.

Having gone so far, it is not surprising that early in 1915 Yüan Shih-k'ai began preparations to assume the title of Emperor. In the spring these preparations were temporarily postponed in view of Japan's "Twenty-one Demands", but were resumed in August. A central organization was set up in Peking to direct the provincial governments and civil organizations to submit petitions "requesting" him to become Emperor. In response to these petitions, which appeared to reflect the "unanimous" opinion of the people, he announced that the imperial reign title, Hung-hsien 洪憲, would be used beginning January 1, 1916. However, opponents of this monarchic scheme rallied in Yunnan where a revolution began on December 25, 1915, with secret Japanese support. In two months a large section of the country joined the revolt, and Yüan was forced to revoke plans for the enthronement, announcing at the same time his resumption of the Presidency (March 22). But the revolution continued, and a movement arose demanding his resignation. On June 6 he died. The Peiyang militarists, now without a leader, began to maneuver for territory and influence. In the ensuing ten years the country was harrassed by war-lordism and by inter-provincial strife until, late in the 1920's, the rejuvenated Kuo-min-tang, with a new national army, swept most of the older officials from office.

Despite his obvious shortcomings, Yüan Shih-k'ai was a man of great energy who attended assiduously to the details of national affairs. His public documents are generally clear and forceful, but they have not yet been fully assembled. Some of the records of his administration as Pei-yang ta-ch'ên were published in 1907 under the title, 北洋公牘類纂 *Pei-yang kung-tu lei-tsuan*, 25 *chüan*. The writings of Yüan Chia-san, Yüan Pao-hêng, Yüan Pao-ch'ing and Yüan Pao-ling were printed in 1911 in the collection, 項城袁氏家集 *Hsiang-ch'êng Yüan-shih chia-chi*, 65 *chüan*, in which there appears some biographical information concerning the members of the family.

[1/424/1a; 2/50/5a; 5/26/14a; 2/53/12a; 5/13/20b; 容庵弟子記 *Jung-an-ti-tzŭ chi* (4 *chüan*, printed in 1913); *Hsiang-ch'êng hsien-chih* (1911); 大中華雜誌 *Ta Chung-hua tsa-chih*, vol. 2 (1916); *Ch'ing Kuang-hsü ch'ao Chung-Jih chiao-shê shih-liao* (see bibl. under Li Hung-chang); Wang Yün-shêng, *Liu-shih-nien lai Chung-kuo yü Jih-pên* (Chinese and Japanese Relations in the Past Sixty Years), vols. 1, 6, 7; Chou Fu (see under Li Hung-chang), *Chou K'o-shên kung tzŭ-ting nien-p'u* (autobiography); 參議院公報 *Ts'an-i-yüan kung-pao*, vols. 1-13; 政治官報 *Chêng-chih kuan-pao*, Sept. 1907–June 1911; *Nei-ko* (內閣) *kuan-pao*, July 1911–Dec. 1911; *Chêng-fu* (政府) *kung-pao*, Feb. 1912–July 1916; Liang Ch'i-ch'ao, *Yin-ping-shih ho-chi* (collected works, 1936), *chuan-chi* 33, *wên-chi* 33, 34; Allen, H. N., Korea, *Fact and Fancy* (1904); Johnston, R. F., *Twilight in the Forbidden City* (1934); *Chin-shih jên-wu chih* (see under Wêng T'ung-ho), p. 326; Chao Ping-lin, 光緒大事彙鑑 *Kuang-hsü ta-shih hui-chien*, in his collected works, 趙柏巖

集 *Chao Po-yen chi* (1922-24); Reid, John Gilbert, *The Manchu Abdication and the Powers*, 1908–1912 (1935).]

FANG CHAO-YING

YÜAN Ch'ung-huan 袁崇煥 (T. 元素 and 自如), June 6, 1584–1630, Sept. 22, was a native of Tung-kuan, Kwangtung. He received the degree of *chin-shih* in 1619 at the age of thirty-five and was appointed magistrate of Shao-wu, Fukien. It was in this year that the Chinese armies in Liaotung under the command of Yang Hao [*q. v.*] met crushing defeat at the hands of the Manchus, losing the cities of K'ai-yüan and T'ieh-ling. Further losses in 1621 (see under Yüan Ying-t'ai) forced the Chinese to withdraw west of the Liao river, while the defeat of Wang Hua-chên [*q. v.*] at Kuang-ning in March 1622 created a panic in which all the Chinese forces retreated to Shanhaikuan, abandoning the whole Liao territory to the enemy (see under Hsiung T'ing-pi). Yüan Ch'ung-huan, who was in Peking at the time, went alone into the war area on a tour of investigation and on his return announced his readiness, if provided with the necessary troops and funds, to guarantee the safety of the passes. He was appointed a second-class secretary in the Board of War, promoted almost immediately to secretary, and supplied with funds for enlisting troops. After conferring with Hsiung T'ing-pi [*q. v.*], then a prisoner, he set out for Shanhaikuan where he took command of one of the three army divisions. The territory north of the pass had been occupied, since the Chinese withdrawal, by Karacin Mongols with whom Wang Tsai-chin [*q. v.*], successor to Hsiung T'ing-pi, now made a treaty. In July Yüan received orders to move forward for the reoccupation of Chung-ch'ien-so and later to proceed to Ch'ien-t'un for the purpose of relieving the destitute natives of Liaotung. His own bolder plans for building the first line of defense still farther north at Ning-yüan, or even Chin-chou, received no support until September when Wang was replaced as commander-in-chief by Sun Ch'êng-tsung [*q. v.*]. For the next three years Yüan and his superior, Sun, worked together harmoniously, aided by the generalship of Man Kuei [*q. v.*]. Despite the prevailing pessimism of the time, they pushed the frontiers steadily northward, fortified Ning-yüan in 1623, and by the summer of 1625 were ready to occupy Chin-chou, more than one hundred miles beyond the pass. On November 6, 1625, Sun Ch'êng-tsung, who had come into conflict with the all-powerful eunuch Wei Chung-hsien [*q. v.*], was relieved of his post. His successor, Kao Ti 高第 (T. 登之, *chin-shih* of 1589), decided on the abandonment of all defenses and ordered a general retreat to Shanhaikuan, but Yüan flatly refused to leave Ning-yüan.

Early in 1626 the Manchus, led by Nurhaci [*q. v.*], again crossed the Liao river and on February 19 appeared at Ning-yüan. Yüan made a compact with Man Kuei and Tsu Ta-shou [*q. v.*] to hold the city at all costs. They were successful in beating off the enemy, largely as a result of the havoc wrought by the newly-mounted "foreign guns" (see under Sun Yüan-hua) which were fired off under the direction of Yüan's Fukienese cook. Pleased by this success—the only one in a long series of disasters at the hands of the Manchus—the Court revived the post of governor of Liaotung and on February 27, 1626, appointed Yüan to it with full authority to handle all forces outside the pass. He now set himself to recover the gains surrendered by his predecessor and to this end took advantage of the death of Nurhaci, on September 30, 1626, to negotiate a truce with Abahai [*q. v.*] who succeeded Nurhaci. Abahai took advantage of the truce to give his undivided attention to Korea where Mao Wên-lung [*q. v.*] was proving a source of danger. Yüan was able to re-occupy Chin-chou and other points west of the Liao river, but Mao, left without assistance, was driven from Korea in March 1627. In June the Manchus re-appeared to take Chin-chou; failing in this, they attacked Ning-yüan on July 10 and engaged in an indecisive battle with Man Kuei and Tsu Ta-shou. Although the Manchus made no important gains, the campaign gave opportunity for criticism of Yüan by partisans of the eunuch Wei, in consequence of which he retired.

In 1628, under a new government, Yüan was reinstated as field marshal of all the forces in the northeast and was promised unqualified support. Arriving at the front again in September, he stationed three generals at Chin-chou, Ning-yüan, and Shanhaikuan respectively, and announced a five-year plan for the complete recovery of Liaotung. In 1629 he was granted the title of Senior Guardian of the Heir Apparent. Having now reached the height of his power he is thought by some to have become a prey to jealousy. Already, in 1626, he had broken with the talented general Man Kuei. For reasons that have been the subject of much discussion, he visited Mao Wên-lung in his island fortress and had him

treacherously executed on July 24, 1629. Meanwhile the Manchus, repulsed in the Liao district, had been preparing for an invasion of China by way of Mongolia, and in the winter of 1629 they suddenly appeared in the neighborhood of Peking. Yüan rushed back from Ning-yüan to defend the capital, but was arrested during an interview with the Emperor on January 13, 1630. Although the responsibility for allowing the Manchus to cross the Great Wall was not his, partisans of the late eunuch Wei accused him, on the ground of his earlier truce proposals, of being in league with the enemy. On this charge, and on that of the murder of Mao Wên-lung, he was condemned to death and was cut to pieces in the marketplace. Liang Ch'i-ch'ao (see under T'an Ssŭ-t'ung), writing in the last days of the Manchu empire, characterized Yüan Ch'ung-huan as China's greatest soldier. With his death, the last hope of resistance to the Manchus outside the Great Wall vanished.

[M. 1/259/24b; 3/236/15a; *Tung-kuan hsien-chih* (1921) 61, full account, compiled from all sources with references; *Ming-chi pei-lüeh* (see bibl. under Chang Ch'üan) 2/7b, 4/3b, 5/8b, 10a; 袁督師事蹟 *Yüan tu-shih shih-chi* in *Ling-nan i-shu* (see under Wu Ch'ung-yüeh); Hauer, *K'ai-kuo fang-lüeh* 139–41, 172–79; *Yüan tu-shih i-chi* (遺集) with portrait and supplement containing a biography by Liang Ch'i-ch'ao, in the collection 滄海叢書 *Ts'ang-hai ts'ung-shu; Yüan tu-shih chi chan Mao Wên-lung shih-mo chi* (On the Execution of Mao Wên-lung by Yüan) in the collection 荊駝逸史 *Ching-t'o i-shih* of the Tao-kuang period].

George A. Kennedy

YÜAN Mei 袁枚 (T. 子才 H. 簡齋, 存齋, 隨園), Mar. 25, 1716–1798, Jan. 3, poet, literary critic, and essayist, was a native of Ch'ien-t'ang (Hangchow). Devoted to literature from childhood, he began to compose verse at the age of nine (*sui*) and received his *hsiu-ts'ai* degree at the age of twelve (*sui*). He was the youngest of the 184 candidates to compete to the *po-hsüeh hung-tz'ŭ* examination of 1736 (see under Liu Lun), but failed to qualify. In 1739 he became a *chin-shih* and was selected a bachelor of the Hanlin Academy with assignment, in the following year, to study the Manchu language. But failing to pass the examination on the Manchu language in 1742, he was released from the Academy and was appointed successively magistrate of the following districts in Kiangsu: Li-shui 1742–43, Chiang-p'u 1743, Shu-yang 1743–45, and Chiang-ning 1745–48, in each of which he established a reputation as a capable young official. In 1747 he was recommended by Yin-chi-shan [*q. v.*] to be department magistrate of Kao-yu, Kiangsu, but was rejected. Resigning (1748) from his post as magistrate of Chiang-ning, he retired (1749) to his newly-acquired "Garden of Contentment", Sui-yüan 隨園, located on an elevation called Hsiao-ts'ang shan 小倉山, about two *li* southwest of the Drum Tower, Nanking. This garden is alleged to have been built by Ts'ao Yin [*q. v.*] while he was superintendent of the Imperial Manufactories at Nanking. In 1728 when the latter's son, Ts'ao Fu (see under Ts'ao Yin), was discharged from the post, the garden came into the possession of his successor, Sui Ho-tê 隋赫德, and was thereafter called Sui-yüan 隋園. It is perhaps this connection of the garden with Ts'ao Yin that led Yüan Mei to assert that his Sui-yüan was in fact the Ta-kuan yüan 大觀園 described in Ts'ao Chan's [*q. v.*] famous novel, *Hung-lou mêng*. He found the garden in ruins, but reconstructed it into an elaborate and beautiful villa—changing, however, the writing of 隋 to 隨, a word of the same sound but with a more appropriate meaning. This garden became famous and was frequently visited by admirers, but was completely ruined in 1853 by the Taiping rebels. In 1935 the site, covering some two hundred *mu*, became the subject of a law-suit in the district court of Chinkiang. By decision of that court (1936) the title to the garden was vested in Yüan Mei's great-grandson, Yüan Ch'êng 袁誠 (T. 師錦), son of Yüan Tsu-chih (see below).

In 1752 Yüan Mei was summoned to Shensi as an expectant official, but owing to the death of his father in the autumn of that year he requested leave to attend his widowed mother, and thereafter never resumed political life. In 1755 he moved his entire family, including also several widowed aunts and sisters and their children, into the Sui-yüan and there he led a life of dignity and leisure. He made a good living as a writer, and states in his will that once he received one thousand taels silver for composing a funerary inscription. It is said that envoys from Korea sought his works at high prices. Thus he was able to maintain a large household in comfort and entertain friends with ease and decorum. After the age of sixty he made a number of journeys to Kiangsi, Kwangtung, Kwangsi, Hunan (1784), Fukien (1786) and to some famous places in Kiangsu and Chekiang

(1795). During these years, spent in alternate travel and quiet seclusion, he came to be known as one of the most skillful poets of his time. His generous patronage and hospitality brought to him friends and students from all parts of the country, and many of them he elevated to public recognition by commenting on or editing their works. Among his most intimate friends were Chiang Shih-ch'üan whose funerary inscription he wrote, Yao Nai who later composed Yüan Mei's funerary inscription, and Ch'êng Chin-fang [*qq. v.*]. Upon the death of the last-mentioned Yüan Mei rendered great service to the family, burning a mortgage for five thousand taels silver which the deceased had owed him.

The writings of Yüan Mei show that he had a broad knowledge in various fields of learning, particularly history; that he possessed considerable genius as a poet; and that he took a keen interest in life, which he interpreted with a lightness of touch and a whimsical humor that lend to his writings unusual charm. The collection of his works, entitled *Hsiao-ts'ang shan-fang ch'üan-chi* (房全集, 1775), in 60 *chüan*, was widely read by foreigners as well as by Chinese. It was steadily enlarged, and now includes forty works under the title *Sui-yüan ch'üan-chi* (全集, 1931). Included are his poems in 39 *chüan*, prose-essays in 35 *chüan*, miscellaneous notes (隨筆) in 28 *chüan*, letters in 10 *chüan*, rhythmic prose in 8 *chüan*, *pa-ku* essays in 1 *chüan*, discourses on literary criticism in 26 *chüan*, short stories comprising 34 *chüan*, an essay on cooking, *Sui-yüan shih-tan* (食單), 1 *chüan*, and some twenty collections of selected verse by his friends, relatives and acquaintances. His discourse on cooking, written in a vein of charming banter, has been translated into several Western languages.

Yüan Mei was a contemporary of Shên Tê-ch'ien [*q. v.*] whose biography he wrote. The two competed three times in the same examinations and received the *chin shih* degree in the same year. But they differ greatly, both as men and as poets, and became the exponents of two important schools of literary criticism which in their day frequently stood in opposition to each other. Shên demanded of poetry that it should have a moral purpose and that it should adhere, for the most part, to standard forms. Yüan maintained that the function of poetry is to delight, and that great verse does not depend primarily upon adherence to fixed form, but upon the poet's knowledge, genius, and individuality. He stressed the importance of the free expression of natural emotions in life, and did not hesitate to affirm that sexual love plays an important rôle.

Yüan Mei demonstrated his liberality and breadth of view in other matters as well. In his attitude toward history and the Classics he was as outspoken as Ts'ui Shu [*q. v.*], recognizing no authority, even in the most ancient classical tradition, if it seemed to him unfounded. Hence he opposed the *tao-t'ung* 道統 or "Truth Succession" doctrine of Han Yü (see under Mao Chin) asserting that *tao* is there and every one may lay hold on it without it having to be transmitted through what Westerners might call the "apostolic succession" of a Confucian school. In his attitude toward women, Yüan Mei broke away from the traditional view that "absence of talent in a woman is synonymous with virtue" (女子無才便是德) and insisted that women should be given opportunity to develop their native intelligence. Disregarding harsh criticism and the epithet "libertine" hurled at him by reactionary scholars and stern moralists, he encouraged many women in their efforts to write poetry. He received them as pupils, and published their works. Thirteen of these students are portrayed in a painting, entitled 十三女弟湖樓請業圖 *Shih-san nü-ti hu-lou ch'ing-yeh t'u*. The best known were Chin I 金逸 (T. 纖纖) whom he mentioned in a sheaf of poems, entitled 後知己詩 *Hou chih-chi shih*, as one of his good friends of later years; and Hsi P'ei-lan, wife of Sun Yüan-hsiang [*q. v.*]. Two of his sisters —Yüan Chi 袁機 (T. 素文, 1720–1759) and Yüan Chu 袁杼 (T. 靜宜 H. 綺文)— and a cousin, Yüan T'ang 袁棠 (T., 雲扶 H. 秋卿, 1734–1771), were writers of verse. Yüan Mei encouraged them with his appreciation and published their works. A number of his granddaughters also became well-known in the same field.

A grandson of Yüan Mei, named Yüan Tsu-tê 袁祖悳 (H. 又村, 1811–1853), was a magistrate of Shanghai who lost his life there (1853) defending the city against the Taiping Rebels. Another grandson, Yüan Tsu-chih 袁祖志 (T. 翔甫 H. 倉山舊主, 1827–1898), was a talented writer in Shanghai in the last quarter of the nineteenth century In 1883 he accompanied T'ang T'ing-shu 唐廷樞 (H. 景星) on a tour of Europe; and upon his return, early in the following year, wrote down his observations in a sketch entitled 談瀛錄 *T'an-ying lu*, 4 *chüan*. Two other works by him may be mentioned: miscellaneous notes, entitled *Sui-yüan so-chi*

(琑記), 2 *chüan*; and a collection of verse, *T'an-ying ko shih-kao* (閣詩稿), 8 *chüan*. The verses, divided into four parts, with prefaces dated 1874, 1884, 1887, and 1879, show that he possessed some of the whimsical humor and poise of his grandfather.

[1/490/1a; 3/234/21a; 17/6/95a; 20/2/00; Fang Chün-shih 方濬師, *Sui-yüan nien-p'u* (1872); Yang Hung-lieh 楊鴻烈, *Yüan Mei p'ing-chuan* (1927); Imbault-Huart, Camille, "Un Poète chinois du XVIIIe siècle, Yuan Tseu-ts'ai, sa vie et ses oeuvres", *Jour. N. China Br. Royal As. Soc.* XIX (pt. II) p. 1 ff.; Chu Tung-jun, "Yüan Mei as a Literary Critic "(in Chinese), *Wuhan Quart. Jour. of Liberal Arts* (*Wên-chê chi-k'an*) vol. 2, no. 3 (1933); Giles, H. A., *A History of Chinese Literature*, pp. 405-413; *idem* "The Art of Dining" and other essays in *Gems of Chinese Literature*, pp. 254-257; Panking, *Livre de cuisine d'un gourmet poète* (Le Brillat-Savarin), Peking, 1924; Li Hsüan-po, "The Family of Ts'ao Hsüeh-ch'in, a New Study "(in Chinese), *Ku-kung chou-k'an* (see under Ts'ao Yin) nos. 84, 85; "Yüan Tsu-chih and the Controversy over the Garden Known as Sui-yüan" (in Chinese), in 中央日報 *Chung-yang jih-pao*, Dec. 15, 1936].

MAN-KUEI LI

YÜAN Ying-t'ai 袁應泰 (T. 大來), d. May 11, 1621, Ming general, was a native of Fêng-hsiang, Shensi. He took the degree of *chin-shih* in 1595 and became district magistrate of Lin-chang, Honan. Here he distinguished himself by successfully carrying out a reclamation project involving the building of forty *li* of dikes along the Chang river, and so bringing irrigation to several hundred thousand acres of land. Transferred to the Board of Works as a second-class secretary, he rose to be a department director in the Board of War and then secretary to the military administrator of northern Kiangsu. After a period of retirement, he was appointed judicial commissioner for Honan with oversight of military affairs, and was active in furnishing troops, supplies, and ammunition to the armies of Hsiung T'ing-pi [*q. v.*] in Liaotung. In the autumn of 1620 he was sent to Liaotung as governor, replacing Chou Yung-ch'un 周永春 (T. 孟泰 H. 毓陽, *chin-shih* of 1601), and a month later, while holding concurrently the post of junior vice-president of the Board of War, he took the place of the generalissimo, Hsiung T'ing-pi, who had been recalled.

Yüan was an inferior disciplinarian, quite unfitted for the problems he faced. One of his greatest errors was in accepting the submission of Mongol tribes who, driven by hunger, came pouring over the border, and in settling them extensively in Shên-yang and Liao-yang to keep them from joining the Manchus. The hostility which developed between them and the Chinese population had disastrous consequences. After the Manchus took Shên-yang through Mongol treachery, May 4, 1621, Yüan attempted to defend Liao-yang. On May 11 the army sent to meet the Manchus was routed, and two days later the enemy entered the city—again, it was suspected, with Mongol connivance. Yüan, carrying out a vow to remain in Liaotung, dressed himself in full regalia and committed suicide. When the report of his death reached the Court he was posthumously elevated to the post of president of the Board of War. In 1776 he was canonized as Chung-chieh 忠節.

[M. 1/259/4b; *Fêng-hsiang hsien-chih* (1767) 6/17b; Text of memorial tablet in *Lin-chang hsien-chih* (1907) 12/37a].

GEORGE A. KENNEDY

YÜEH Chung-ch'i 岳鍾琪 (T. 東美 H. 容齋), 1686-1754, Duke Wei-hsin (威信公), general, was a descendant of the Sung hero, Yüeh Fei 岳飛 (T. 鵬舉 posthumous name 武穆, 1103-1142). For generations his family lived in Kansu, but his father, Yüeh Shêng-lung 岳昇龍 (T. 見之 posthumous name 敏肅, d. 1713), a commander-in-chief in Szechwan for many years (1696-98, 1700-11), was permitted by imperial decree to settle in Chengtu. Yüeh Chung-ch'i began his official career by purchasing the rank of a sub-prefect, but in 1711 he was appointed a major at Sung-p'an, Szechwan. Made a colonel in 1718, he was active in the following three years in stabilizing the Sikang region west of Szechwan, when the Eleuths invaded Tibet, a region he helped to recover in 1720 (see under Yen-hsin). After the triumphant return of the troops in 1721, he was made commander-in-chief of Szechwan. In the same year, for pacifying a tribe of aborigines, he was given the minor hereditary rank of *Ch'i-tu-yü*.

In 1723 the Khoshote prince of Kokonor, Lobdzan Dandzin (see under Nien Kêng-yao), rebelled. His father, having been defeated by Galdan [*q. v.*], surrendered to Emperor Shêng-tsu in 1697 at Ninghsia, and was made head of the Khoshotes in Kokonor with the rank of a prince. Lodbzan Dandzin inherited the princedom, but

being ambitious, wanted to restore the former power of his family. After much intrigue, he brought the other chiefs of Kokonor under himself and in 1723 was proclaimed Kontaisha (king). The population of Kokonor, including many lamas, rebelled with him. To crush this rebellion, Nien Kêng-yao [q. v.] was made commander-in-chief, and Yüeh became a member of the staff. In February 1724 Yüeh was given the title of *Fên-wei chiang-chün* 奮威將軍 with orders to advance from Sining into Kokonor. He started in March, and in fifteen days (March 2–16) captured many chiefs and routed the rebels. Lobdzan Dandzin was chased out of Kokonor and the region was stabilized (see under Nien Kêng-yao). This victory was highly commended by Emperor Shih-tsung who ordered a stately celebration in Peking and rewarded Yüeh with the hereditary rank of a duke of the third class. After Yüeh returned to Sining, he was sent to Chuang-lang where he annihilated several tribes of aborigines who, as occupants of the mountain called Cho-tzŭ shan 卓子山, had for some time been in a state of rebellion. Later in the same year (1724) he was made concurrently acting commander-in-chief of Kansu. In June 1725, after Nien Kêng-yao was removed, Yüeh was appointed acting governor-general of Szechwan and Shensi, and three months later assumed full charge. Possibly owing to his prestige among the troops, Yüeh was successful in taking over the command in Kansu and was partly instrumental in substantiating several of the "crimes" of Nien Kêng-yao. Thus Yüeh became for a time one of the foremost henchmen of Emperor Shih-tsung.

During the years 1726–27 Yüeh Chung-ch'i and O-êr-t'ai [q. v.] succeeded in suppressing a rebellion of Miao tribesmen on the Szechwan-Yunnan border. This helped to enhance the prestige of Yüeh as a military man. Presently rumors spread that he was contemplating rebellion against the Manchu regime. Some originators of the rumors were found and executed. In 1728 a similar case arose to test Yüeh's loyalty. A messenger from Tsêng Ching [q. v.], an obscure pedagogue in Yung-hsing, Hunan, came to Yüeh to persuade him that the time was ripe for revolt. By taking an oath of allegiance to the plotters Yüeh was able to obtain the information he desired concerning the conspirators. The famous case of Tsêng Ching and Lü Liu-liang [q. v.] was thus brought by him to the attention of the Court. Yüeh's report so impressed Emperor Shih-tsung that he confessed to reading it with tears of gratitude.

In 1729 the Emperor, having decided to attack the Eleuths, made Furdan [q. v.] commander of the northern route army and Yüeh Chung-ch'i commander of the western route army. Yüeh, with the title of Ning-yüan ta chiang-chün 寧遠大將軍, established his headquarters at Barkul. In 1730 he was summoned to Peking for a conference about the campaign, and left in his place as acting commander a Chinese general named Chi Ch'êng-pin 紀成斌 (d. 1733). During Yüeh's absence the Eleuths made a successful raid on an outpost held by a Manchu officer; and owing, it is said, to the punishment that Chi inflicted on this officer the Manchus united to manoeuvre against both Chi and Yüeh. At any rate, after Yüeh returned to Barkul, late in 1730, he frequently incurred the imperial reprimand for his alleged errors in directing the campaign. In 1731, after Furdan was defeated near Khobdo, Yüeh made a successful raid on Urumchi, but nevertheless remained in disfavor. Early in 1732 he was granted his request to fortify Mu-lei, a town west of Barkul. But before long he was reproved for failure to protect Hami from being pillaged by the enemy, and was degraded to a marquis. Later in that year (1732) he was recalled to Peking, and Chang Kuang-ssŭ [q. v.] was temporarily made his successor. When Chang reported on Yüeh's alleged errors in military tactics, particularly that the fortification of Mu-lei was inadvisable, Yüeh was imprisoned and his property confiscated. In 1733 his protégé, Chi Ch'êng-pin, was executed and in the following year Yüeh was sentenced to immediate decapitation. But the Emperor commuted this sentence to imprisonment awaiting execution. Finally (1737) he was released by imperial order.

After a tranquil life of eleven years (1737–48) at his home in Chengtu, Yüeh Chung-ch'i was recalled (1748) by Emperor Kao-tsung to assist Chang Kuang-ssŭ in fighting the Chin-ch'uan rebels in western Szechwan (see under Chang Kuang-ssŭ), and was again made commander-in-chief of the province. He led a detachment and gained several victories, but the whole campaign was doomed because Chang and his superior, No-ch'in (see under Chang Kuang-ssŭ), could not co-operate. Later in that year (1748), possibly with a desire for revenge, Yüeh reported on the mistakes of Chang in conducting the war. Chang was in consequence arrested and executed. The command of the armies was then entrusted

to Fu-hêng [q. v.]. Under Fu-hêng's direction Yüeh went personally, in 1749, to the rebel headquarters, and by the force of his personality persuaded the rebel chiefs to surrender. He was rewarded with a non-hereditary third-class dukedom, with the designation, Wei-hsin; and received additional honors when he reached Peking (1749). Thereafter he served in Szechwan as provincial commander-in-chief until his death (1754). He was canonized as Hsiang-ch'in 襄勤 and in 1755, in recognition of his merits, the minor hereditary rank of *Ch'ing-ch'ê tu-yü* of the first class was given to his youngest son, Yüeh Ching 岳瀞 (a *chü-jên* of 1753). The post which Yüeh Chung-ch'i had held in Szechwan was given to his cousin, Yüeh Chung-huang 岳鍾璜 (T. 渭章 posthumous name 莊恪, d. 1766), who filled it for twelve years (1754–66).

Yüeh Chung-ch'i's eldest son, Yüeh Chün 岳濬 (T. 厚川 H. 星垣, d. 1753, age 50 *sui*), served as governor of Shantung (1728–37), of Kiangsi (1737–40), of Kwangtung (1747–50), and of Yunnan (1750). Other sons were also officials.

Yüeh Chung-ch'i left a collection of verse, entitled 容齋詩集 *Jung-chai shih-chi*, 4 *chüan*, which was printed in 1754 (reprinted in 1828 in the 古棠叢書 *Ku-t'ang ts'ung-shu*). His wife, *née* Kao 高, was a poet.

[1/302/1a; 2/17/12b; 3/280/4a; 3/283/7a; 4/116/1a; 7/14/1a; 21 *pu-i* 11a; 西寧府新志 *Hsi-ning fu hsin-chih* (1747) 30/18a; *Kansu hsin t'ung-chih* (New Gazetteer of Kansu, 1909) 46/52a-58b; *Wên-hsien ts'ung-pien* (see bibl. under Dorgon), vols. 8, 14; Wang Ching-ch'i [q. v.], *Hsi-chêng sui-pi*, p. 24a; Biography of Yüeh, written by Fan T'ai-hêng 范泰恆, appears in 燕川集 *Yen-ch'uan chi*.]

FANG CHAO-YING

YÜEH-lo. See under Yolo.
YÜEH-t'o. See under Yoto.
YÜN-chih. See under Yin-chih.

YÜN Ching 惲敬 (T. 子居 H. 簡堂), Mar. 20, 1757–1817, Oct. 3, scholar and official, was a native of Wu-chin, Kiangsu, but usually referred to himself in his writings as from the neighbouring district of Yang-hu. He was a member of the same family as the great painter, Yün Shou-p'ing [q. v.]. For his early education he was indebted to his uncle, Chêng Huan 鄭環 (T. 清如, 1730–1806). He received his *chü-jên* degree in 1783, and four years later was appointed tutor in the School for Bannermen in the Hsien-an-kung 咸安宮 (Palace of Universal Peace). During this period of teaching he made the acquaintance of many prominent men in the capital, among them his life-long friend, Chang Hui-yen [q. v.]. In 1794 he was made magistrate of Fu-yang, Chekiang. There he planned to revise the local history (gazetteer) of the district. But his plan was frustrated by a jealous superior who sent him to Kweichow in charge of the transport of supplies to the army which was then fighting the Miao tribesmen (see under Fu-k'ang-an). Despite this affront he took the post with delight. Upon his return from Kweichow in 1796 he was appointed magistrate of Chiang-shan, Chekiang. At the close of that year his father died. After spending some four years at his home he proceeded to the capital to resume his political career. In 1800 he served as magistrate of Hsin-yü, Kiangsi, where he rebuilt the city wall, and removed the granary to a more suitable site. In 1805 he was transferred to Jui-chin, Kiangsi, where his administration was efficient and well-received. In 1812 he was promoted to the post of first-class sub-prefect of Nanchang, Kiangsi. Notwithstanding his recognized reputation as an honest official, he was accused by his enemies, in 1814, of overlooking the fact that his servants had accepted bribes. He was impeached and dismissed from office. Without protest, he calmly retired to devote the remainder of his life to literature.

Yün Ching married twice and had seven daughters and one son, Yün Ku 惲穀. His brother, Yün Fu 惲敷 (T. 子寬 H. 遜堂, 1769–1829), was also a well-known official of his time.

In the field of literature, Yün Ching and Chang Hui-yen were regarded as the founders of the school of *ku-wên* 古文 prose writers known as the Yang-hu School 陽湖派 after the district from which they came (compare sketch of Yao Nai, founder of the T'ung-ch'êng School). Yün's broad knowledge and acquaintance with many subjects gave him the advantage over Yao Nai as well as the reputation of writing more substantially. He admired the writings of the historian, Ssŭ-ma Ch'ien (born 145 B.C.), and imitated his style. His literary works which include his essays, journals, biographies, epitaphs, short articles, and some letters of importance, were collected in 8 *chüan* under the title 大雲山房文稿 *Ta-yün shan-fang wên-kao*. The first 4 *chüan* were published in 1811, and the other 4, with a supplement of letters, in 1815. The complete collection was reprinted in 1863.

His other works were: 子居决事 *Tzŭ-chü chüeh shih*, in 4 *chüan*, which comprised the records of his decisions in various criminal cases; a collection of miscellaneous notes called *Ta-yün shan-fang tsa-chi* (雜記), in 2 *chüan*; and *Ta-yün shan-fang shih-êr chang t'u-shuo* (十二章圖說), in 2 *chüan*, in which he studied and interpreted the twelve decorative designs on official costumes, and traced their development, with comments. These last two works are now found in the *Chih-chin chai ts'ung-shu* (see under Yao Wên-t'ien).

[1/490/16b; 3/243/38a *passim;* 23/48/1a; *Wu-chin Yang-hu hsien-chih* (1879) 19/35b, 28/41a; 富陽縣志 *Fu-yang hsien-chih* (1906) 17/21b; see bibl. under Yao Nai.]

MAN-KUEI LI

YÜN-hsiang. See under Yin-hsiang.
YÜN-jêng. See under Yin-jêng.
YÜN Ko. See under Yün Shou-p'ing.
YÜN-lu. See under Yin-lu.
YÜN Nan-t'ien. See under Yün Shou-p'ing.

YÜN Shou-p'ing 惲壽平 (T. 正叔 H. 東園草衣生, 白雲外史, 園客, 壽平子), 1633–1690, poet and artist, was a native of Yang-hu, Kiangsu. His original name was Yün Ko 惲格 (T. 壽平), but he was commonly known by one of his *hao* as Yün Nan-t'ien (南田). His great-grandfather, Yün Shao-fang 惲紹芳 (T. 光世 H. 少南), was a *chin-shih* of 1547 who served as an assistant financial commissioner of Fukien. His father, Yün Jih-ch'u 惲日初 (T. 仲升 H. 遜庵, 1601–1678), was one of the patriots who helped to resist the Manchu advances in Fukien and Kwangtung. When Canton fell, in 1647, Yün Jih-ch'u became a Buddhist priest under the name Ming-t'an 明曇, going in that year to Chien-ning, Fukien, to join the Ming loyalists under Chu I-hai [*q. v.*]. There he took his two sons and perhaps also other members of his family. In 1648 Chien-ning fell to the Manchu troops under Generals Ch'ên Chin (see under Chang Ming-chên) and Li Shuai-t'ai [*q. v.*], and in the conflict many inhabitants of the city lost their lives. Yün escaped with his life and later returned alone to his home in Yang-hu, believing that both of his sons had died. In reality only the older one was killed; the younger, Yün Shou-p'ing, then only fifteen, was taken by Ch'ên Chin and was adopted by the latter's wife. One day when Yün Jih-ch'u was visiting a monastery on West Lake, Hangchow he recognized his son in the company of Ch'ên's wife who happened to be visiting the monastery too. As Ch'ên was then governor-general of Chekiang and Fukien, Yün did not dare to appeal directly to the Governor's wife for the return of his son, and so plotted with the abbot of the monastery to recover the boy by some other means. The abbot persuaded the foster mother into believing that her adopted son would die young if he were not forthwith tonsured as a monk. Left thus in the monastery, Yün Shou-p'ing was then claimed by his own father and taken back to Yang-hu.

Since his father was an ardent Ming loyalist, Yün Shou-p'ing would not serve as an official under the Ch'ing regime. He spent his time learning how to write poems and how to paint; and, by selling the products of his art, managed to support himself and his father. He was an intimate friend of the famous landscape painter, Wang Hui [*q. v.*]. It is reported that, like Wang, he too painted landscapes, but that after examining Wang's works he concluded that he could not gain supremacy in that field. He thereupon specialized in the painting of flowers and insects—particularly in the style known as *mo-ku fa* 沒骨法, the "boneless" technique in which the artist works independently of a framework or skeleton. In this field he had no equal among his contemporaries. Occasionally, however, he painted landscapes, and in this field he is ranked as one of the "Six Masters" (*Liu-chia*) of his day—the other five being Wang Hui, Wang Shih-min, Wang Chien, Wang Yüan-ch'i and Wu Li [*qq. v.*]. He was a famous writer of colophons on paintings in both prose and verse, and an eminent calligrapher. Hence a painting by him, bearing a colophon written in his own hand, came to be known as *Nan-t'ien san-chüeh* (三絕), because it shows him "Excellent in Three Respects"—in painting, in calligraphy, and in composition. Emperor Kao-tsung had in his collection many examples of Yün's work, including an album of ten landscape paintings once owned by An Ch'i [*q. v.*]. The Emperor himself wrote the introduction to the album which is reproduced in the Palace Museum Weekly, *Ku-kung chou-k'an* (see under Yü Chih-ting). A number of Yün's paintings, some on fans, were reproduced in the same publication.

At no time well-to-do, Yün Shou-p'ing did not leave enough means, after his death, for decent burial. The expenses of these last rites were met by his friend, Wang Hui. It can be said, however, that he led an interesting life; he had many friends among men of letters who, though

all poor, spent many pleasant hours writing verse or visiting scenic spots in the Soochow-Hangchow-Yangchow area. His poems were first printed under the title, *Nan-tʻien shih-chʻao* (詩鈔), in 5 *chüan*, in 1716 as part of the collectanea, 毘陵六逸集 *Pʻi-ling liu-i chi*. In 1838 Chiang Kuang-hsü [*q. v.*] collected more of Yün's poems and edited them, together with his colophons, into a work of 12 *chüan*. This collection was printed in 1844, under the title 甌香館集 *Ou-hsiang kuan chi*, with supplement in one *chüan*.

A daughter of Yün Shou-pʻing, named Yün Ping 惲冰 (T. 清於 H. 蘭陵女史), was, like her father, an artist. Another lady of the Yün family, named Yün Chu (see under Lin-chʻing), was a celebrated poetess.

Among the painters in the Chʻing period who, like Yün, excelled in the painting of flowers and insects may be mentioned Chiang Tʻing-hsi, Chang Chao [*qq. v.*], and Tsou I-kuei (see under Ku Tung-kao).

[1/509/4a; 3/426/50a; 4/126/7b; 20/1/00; *Ou-hsiang kuan chi;* Waley, Arthur, *An Index to Chinese Artists* (1922), p. 111; *Ku-kung chou-kʻan* (nos. 127–41, 236, *passim*); L.T.C.L.H.M., p. 317b; Ferguson, J. C., *Chinese Painting*, p. 161.]

FANG CHAO-YING

YÜN-ssŭ. See under Yin-ssŭ.

YÜN-tʻang. See under Yin-tʻang.

YÜN-tʻi. See under Yin-tʻi.

YUNG-chêng. Reign-title of Yin-chên [*q. v.*].

YUNG-chʻêng 永琪, Feb. 21, 1739–1777, Apr. 5, the second Prince Li (履親王), was the fourth son of Emperor Kao-tsung. His mother, *née* Chin (金氏, d. 1755), was a younger sister of Chin Chien [*q. v.*] and a secondary consort of the Emperor. She was given the posthumous title, Shu-chia Huang-kuei-fei 淑嘉皇貴妃. She gave birth to four of the Emperor's sons, namely: the fourth, Yung-chʻêng; the eighth, Yung-hsüan; the ninth, who died in infancy; and the eleventh, Yung-hsing [*qq. v.*]. In 1763 Yung-chʻêng's granduncle, Yin-tʻao (see under Hsüan-yeh), died without a living heir and Yung-chʻêng was adopted as his grandson and heir to his estate. In conformity with the laws governing the imperial clan, Yung-chʻêng inherited the reduced rank of Li Chün-wang (郡王), or a prince of the second degree. He died in 1777, was canonized as Tuan 端, and in 1799 was posthumously raised to a prince of the first degree.

Yung-chʻêng was well educated in Chinese literature, and had among his tutors in the School for Princes a number of great writers, poets, and statesmen, such as Chʻên Chao-lun, Tsʻai Hsin, Yin-chi-shan [*qq. v.*], Chou Huang (see under Wang Wên-chih), and Chin Shên 金甡 (T. 雨叔 H. 海住, 1702–1782). He left a collection of poems, entitled 寄暢齋詩稿 *Chi-chʻang chai shih-kao*, of which 170 were printed in the anthology, *Hsi-chʻao ya-sung chi*, compiled by Tʻieh-pao [*q. v.*]. He served from about 1763 until his death in 1777 as superintendent of the Imperial Printing Office and Bookbindery known as Wu-ying tien (see under Chin Chien).

There is an unsolved mystery in the career of Yung-chʻêng which is known as "The Case of the Make-believe Imperial Grandson" (僞皇孫案). When, in 1780, Emperor Kao-tsung was returning to Peking from his fifth tour of the Yangtze Valley, there was brought to his attention at Cho-chou, southwest of Peking, a Buddhist priest who had with him a youth whom he claimed to be the second son of Yung-chʻêng by a concubine. The priest maintained that the boy, when attacked by small-pox in infancy, had been ejected from the palace of Yung-chʻêng by another concubine who was jealous of the child's mother. After ejection, the child was pronounced dead, and for proof, the body of another child was exhibited and buried. The monk claimed that he had rescued and adopted the real child, who was now being presented to the Emperor. Wishing to ascertain the facts, Emperor Kao-tsung ordered that both the priest and the boy be sent to Peking for investigation. The widow of Yung-chʻêng declared the story to be false, and the youth himself asserted (possibly under duress) that the claims of the monk were without foundation. The monk was executed and the boy was banished to Ili where he nevertheless continued to represent himself as the Emperor's grandson. Some years later he, too, was executed by order of Sung-yün [*q. v.*] when the latter was Tartar General of Ili (1802–1809). Chao-lien [*q. v.*], though skeptical of the priest's claim, recorded in his *Hsiao-tʻing tsa-lu* (6/18b) a report, alleged to have come from an aged monk, that in Yung-chʻêng's household a living child had once been exchanged for a dead one.

[1/171/9b; 1/226/11b; *Chʻing Huang-shih ssŭ-pʻu* (see under Fu-lung-an); *Wan-chʻing i shih-hui* (see bibl. under Chʻên Mêng-lei) 6/4b.]

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UNG-chung 永忠 (T. 良甫, 敬軒 H. 蕖仙, 仙, 九華道人, 香園, 存齋, etc.), 1735–1793, et, was a member of the Ch'ing Imperial mily and belonged to the Bordered Blue nner. He was a great-grandson of Emperor êng-tsu, a grandson of Yin-t'i [禵, *q. v.*], and eldest son of Hung-ming 弘明 (1705–1767, sthumous name 恭勤). His grandfather s placed in confinement for nine years for testing against the claim of his brother ter known as Emperor Shih-tsung) to the one. But in December 1735, after Emperor o-tsung succeeded to the throne, Yin-t'i s freed and his son, Hung-ming, was given the k of a prince of the third degree. All this pened four or five months after Yung-chung born, and his name, meaning 'Forever Loyal', selected by his grandfather to indicate the er's respect for the new Emperor. The ndfather, having by this time lost all his thful temper and zeal, resigned himself to fate, and took up the study of Buddhist and ist literature.

t was under these circumstances that Yung-ng was brought up and educated. He was ght to write Chinese verse, and had opportu- to associate with Buddhist priests; he was, however, trained in statecraft or in practical irs. This type of education was common ng members of the Imperial Family, for rience had taught them that any display bility or ambition on their part might arouse jealousy of the throne and prove disastrous nem. As the son of a concubine, Yung-chung little hope of succeeding to the hereditary of his father. He took the examination to members of the Imperial Family and in , after passing it, was awarded the heredi- rank of a noble of Imperial lineage of the degree. His duties were nominal, and erned mostly participation in state cere- es. Thus he and his fellow Imperial smen devoted much of their time to literary erings, drinking wine, and the writing of . Among Yung-chung's relatives, who at time or another thus associated with him, be mentioned: Yün-hsi 允禧 (or Yin-hsi, nder Chêng Hsieh), the twenty-first son of eror Shêng-tsu, and the first Prince Shên 王; Yün-ch'i 允祁 (or Yin 胤 -ch'i, T. H. 實齋主人, 1713–1785, posthumous 誠), the twenty-third son of Emperor g-tsu; Yung-ching 永璥 (T. 文玉 H. , 素菊主人, b. 1716), grandson of Yin- [*q. v.*]; Shu-hsien 書諴 (T. 季和, 實之 H. 樗仙, b. 1730), a descendant of Jirgalang [*q. v.*]; Hung-wu 弘旿 (H. 瑤華主人, d. 1811), grandson of Emperor Shêng-tsu; Tun-ch'êng 敦誠 (T. 敬亭 H. 松堂, d. 1791), a descendant of Ajige [*q. v.*]; and Yung-jung (see under Hung-li).

Yung-chung is chiefly remembered for his writings in prose and verse. Some of his poems were printed in the anthology, *Hsi-ch'ao ya-sung chi* (see under T'ieh-pao), and a few appear in other works, but the greater part of his poems have never been printed. His original manu-scripts, entitled 延芬室稿 *Yen-fên shih kao*, 4 volumes, are preserved in the library of Yenching University.

[Chronological biography by Hou Ê in *Yenching Journal of Chinese Studies*, no. 12 (Dec. 1932), pp. 2601–55; *idem.*, notes on poems in *Hsi-ch'ao ya-sung chi* in *Bulletin of the National Library of Peiping*, vol. VI, no. 3 (May–June, 1932); *idem.*, on the manuscript *Yen-fên shih-kao*, *Yenching University Library Bulletin*, no. 9 (May 31, 1931).]

FANG CHAO-YING

YUNG-ho. Reign-title of Chu I-kuei [*q. v.*].

YUNG-hsing 永瑆 (T. 鏡泉 H. 少厂, 即齋), Mar. 22, 1752–1823, May 7, the first Prince Ch'êng (成親王), was the eleventh son of Emperor Kao-tsung and a brother of Yung-hsüan [*q. v.*] by the same mother. From youth on he excelled in calligraphy, and for his skill in this field he evoked the Emperor's admiration. In 1779 he was appointed a director-general of the Ssŭ-k'u Commission (see under Chi Yün). He accompanied his father on several tours, and in 1789 was made a prince of the first degree with the designation, Ch'êng. In 1795 he served in the capacity of lieutenant-general of a Manchu Banner. Four years later, after the death of Emperor Kao-tsung he was named, by the succeeding Emperor Jên-tsung, a Grand Councilor and concurrently supervisor of the Board of Revenue. At the same time he was placed in charge of the Board of Civil Office. These three posts had, up to this time, been filled by the powerful minister, Ho-shên [*q. v.*], but after the latter was imprisoned Emperor Jên-tsung ordered Yung-hsing and Yung-hsüan to reorganize the administration in such a way that the followers of Ho-shên could not again assume control. When the property of Ho-shên was confiscated, part of his garden near the summer palace, Yüan-ming Yüan (see under Hung-li), was given to Yung-hsing—another portion remained still

in the hands of the deposed minister's son. The garden is now part of the site of the Yenching University campus.

After serving six months on the Board of Revenue, Yung-hsing was released from his duties; and after another three months, was discharged from the Grand Council. His dismissal was not due to incompetency, but to a practice of the dynasty not to entrust a prince with undue authority. It seems that Yung-hsing was perhaps unintentionally involved in the case of Hung Liang-chi [*q. v.*] who had addressed to him a letter criticizing the government. Though Yung-hsing at once passed the letter on to the Emperor—and thus effected the banishment of Hung—he could not himself escape a measure of suspicion.

After relinquishing all his important posts in the government Yung-hsing devoted himself once more to calligraphy and poetry. He and his brother, Yung-jung (see under Hung-li), were also known as great painters in their day. In 1814 he was ordered by Emperor Jên-tsung to select the best specimens of his handwriting, to be inscribed on stone and reproduced in the form of rubbings. The Emperor gave the collection of rubbings the title, 詒晉齋法帖 *I-chin chai fa-t'ieh*, after the name of the studio where Yung-hsing stored a large collection of books and objects of art. In 1819, owing to an error he made in offering sacrifices at the Temple of Earth, Yung-hsing was deprived of all his posts and was made to pay a fine. He died four years later.

The literary works of Yung-hsing bear the title, *I-chin chai chi* (集), 8 + 1 *chüan*. There is also a supplement of miscellaneous notes entitled *I-chin chai sui-pi* (隨筆), in 1 *chüan*. This collection was originally printed during his lifetime and was twice reprinted. One reprinting was made in 1846 by his great-grandson, Tsai-jui 載銳 (d. 1859, posthumous name 恭), who succeeded in 1823 to the reduced rank of a prince of the second degree (郡王) and became the second Prince Ch'êng. Tsai-jui's father and grandfather died earlier than Yung-hsing. Among Yung-hsing's grandsons the most illustrious was I-ching [*q. v.*].

The residence of Yung-hsing in Peking, which was situated on the bank of the pond known as Shih-ch'a hai 十刹海, was originally the palace of Mingju [*q. v.*].

[1/171/13b; 1/227/4a; 19 *ting hsia* 8a; 29 *shou* 2b; *Ch'ing Huang-shih ssŭ-p'u* (see under Fu-lung-an); Hung, William, *Ho-shên and Shu-ch'un-yüan; Ching-shih fang-hsiang chih* (see bibl. under Ulgungga), 6/7a; L.T.C.L.H.M.]

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YUNG-hsüan 永璇, Aug. 31, 1746-1832, Sept. 1, the first Prince I (儀親王), was the eighth son of Emperor Kao-tsung. His mother (see under Yung-ch'êng), a younger sister of Chin Chien [*q. v.*], gave birth to four of Emperor Kao-tsung's sons, namely: Yung-ch'êng [*q. v.*], Yung-hsüan, Yung-hsing [*q. v.*], and one who died in infancy. From childhood Yung-hsüan studied under Palace tutors, in particular, Ch'ên Chao-lun [*q. v.*]. In 1779 he was made a prince of the second degree with the designation I (儀郡王). In the same year he and Yung-hsing were appointed directors general for the compilation of the Imperial Manuscript Library, *Ssŭ-k'u ch'üan-shu* (see under Chi Yün), and served on that Commission until the project was completed.

It seems that Yung-hsüan was never assigned to any very responsible task during his father's lifetime. In 1799, however, after Emperor Kao-tsung died, the succeeding Emperor Jên-tsung immediately raised the ranks of his half-brothers and nephews. Yung-hsüan's princedom was elevated to the first degree and several of his sons were given minor princedoms. When the unscrupulous Ho-shên [*q. v.*] was imprisoned, Emperor Jên-tsung appointed Yung-hsüan to supervise the Board of Civil Appointments, and Yung-hsing, the Board of Revenue. But later the Emperor relieved Yung-hsüan of his post as supervisor, on the ground that it was not wise to concentrate too much power in the hands of a prince, and because Yung-hsüan was already over-burdened with responsibilities. This was evidently the case, for Yung-hsüan was at this time holding the following posts: presiding controller of the Imperial Clan Court, chamberlain of the Imperial Bodyguard, lieutenant-general of the Manchu Plain Red Banner, curator of the Imperial Library, director-general of the Board of Music, and superintendent of the affairs of two palaces. As curator of the Imperial Library, Yung-hsüan was in charge of the printing office, Wu-ying-tien (see under Chin Chien). In 1809 his eldest son, Mien-chih 綿志 (d. 1834, posthumous name 順), was made a prince of the third degree and in 1813, for bravely resisting an uprising in Peking (see under Na-yen-ch'êng), was given the title of a prince of the second degree.

In 1819 Yung-hsüan and his son were accused of spying in the Palace to learn in advance the

nature of certain appointments. Consequently Yung-hsüan, then seventy-four *sui*, was deprived of all his offices. But when Min-ning [*q. v.*] ascended the throne (1821) Yung-hsüan was accorded the honors due his age. After his death he was canonized as Shên 愼, and Mien-chih succeeded to the reduced princedom of the second degree. The princedom was successively reduced until 1902 when Mien-chih's great-great-grandson, Yü-ch'i 毓岐, inherited the princedom of the fifth degree. Mien-chih's fifth son, I-ts'ai 奕綵, was for a time (1838–42) the adopted grandson of Yung-lin [*q. v.*] and inherited the latter's rank of Prince Ch'ing (see under Yung-lin).

Yung-hsüan learned to write verse from Ch'ên Chao-lun and other eminent scholars. A manuscript copy of his collected poems, entitled 古訓堂詩 *Ku-hsün t'ang shih*, is preserved in the Library of Congress. This manuscript, in 14 volumes, contains the poems he wrote from about 1760 to 1820.

[1/171/12b; 1/227/3b; *Ch'ing Huang-shih ssŭ-p'u* (see under Fu-lung-an); *Annual Report of the Librarian of Congress* (1935) pp. 187–188.]

Fang Chao-ying

YUNG-li. Reign-title of Chu Yu-lang [*q. v.*].

YUNG-lin 永璘, June 17, 1766–1820, Apr. 25, the first Prince Ch'ing (慶親王), was the seventeenth son of Emperor Kao-tsung (see under Hung-li). His mother was Empress Hsiao-i and he was a younger brother of Emperor Jên-tsung (for both see under Yung-yen). In 1789 he was made a prince of the third degree and in 1799, after his brother ascended the throne, he was made a prince of the second degree with the designation Hui (惠郡王) which a few days later was changed to Ch'ing. After the property of Ho-shên [*q. v.*] was confiscated, Yung-lin was given the enormous palace which Ho-shên had occupied. It is said that in the last years of the Ch'ien-lung period (1736–96) several princes deliberated on methods of getting rid of Ho-shên, and that whereas other princes, including Yung-yen, expressed decisive views on the matter, Yung-lin said nothing. When chided for his silence he is said to have remarked that, unlike his brothers, he had no ambition in political matters, but would accept a gift of Ho-shên's magnificent residence in Peking. However this may be, when Ho-shên was removed, Emperor Jên-tsung saw to it that the wish of Yung-lin was fulfilled. About the year 1852 this palace, situated northeast of the present Catholic University, became the property of I-hsin [*q. v.*].

Yung-lin was a man of mediocre ability and never played a conspicuous rôle. When he became ill in 1820 the Emperor paid him a visit and elevated him to a prince of the first degree (親王). He died shortly therafter and was canonized as Hsi (僖). Three of his sons grew to maturity. The third, Mien-min 綿愍 (d. 1836, posthumous name 良), inherited the reduced rank of a prince of the second degree and became the second Prince Ch'ing. The other two, Mien-t'i 綿悌 (d. 1849) and Mien-hsing 綿性, were evidently out of favor with Emperor Hsüan-tsung, for when Mien-min died without a male heir, a grand-nephew of Yung-lin, named I-ts'ai (see under Yung-hsüan), was appointed his successor. Out of deference to Mien-min, Emperor Hsüan-tsung allowed I-ts'ai to inherit the princedom of the second degree instead of one of a lower rank. But in 1842 I-ts'ai was accused of having taken a concubine during a mourning period, and of having bribed a clerk in the Imperial Clan Court to have his punishment minimized. In the meantime Mien-hsing himself, hoping to inherit I-ts'ai's rank, bribed a clerk to bring to view additional misdemeanors of I-ts'ai in order that the latter might be wholly discredited. Finally all involved were punished. I-ts'ai was deprived of all ranks, and Mien-hsing, and the clerks who were implicated, were sent into exile. Mien-t'i was then appointed heir to Yung-lin's dwindling estate. It seems that about this time (1842) the descendants of Yung-lin had to leave their lavish palace and were given the confiscated residence of Ch'i-shan [*q. v.*] on the street named Ting-fu ta-chieh 定府大街. Whatever the original condition of this residence, it later became one of the richest in Peking, and in the last years of the dynasty was a political center.

Mien-t'i died without a male heir, and a son of Mien-hsing named I-k'uang 奕劻 (1836–1916), was in 1850 made heir to the family estate with the low title of a noble of the tenth rank. Gradually, however, I-k'uang rose to prominence. In 1884, after I-hsin was dismissed for maintaining too pacific a policy toward France, I-k'uang succeeded him as chief member of the Office of Foreign Affairs (Tsungli Yamen), and remained in that position for twenty-seven years until he became premier (1911). In 1884 I-k'uang was made a prince of the second degree to which was attached the family designation, Ch'ing. In this way he became the fourth Prince

Yung-yen

Ch'ing. In 1885 he was appointed one of the controllers of the Board of Admiralty—the other being I-huan [*q. v.*]. In 1894, when the Empress Dowager celebrated her sixtieth birthday, I-k'uang was raised to a prince of the first degree. His power, however, was negligible and he did not dare to oppose the Empress Dowager and her ignorant advisers when they foolishly looked for help to the Boxers. When the Court fled from Peking in 1900 he also fled to Hsüan-hua, but on August 26 was ordered to return to Peking to co-operate with Li Hung-chang [*q. v.*] in peace negotiations with the Allies. After he and Li signed the Protocol in 1901, ending the hostilities of the Boxer War, he continued to conduct foreign affairs. In 1903, after Jung-lu [*q. v.*] died, I-k'uang was given the highest official position in the empire. From 1903 to 1911 he served as chief Grand Councilor, and from May to November 1911 had the rank of premier. His conduct was such, however, that he was several times openly accused of corruption and of hoarding great wealth. It is reported that whereas other corrupt officials received bribes through intermediaries, he insisted on personally negotiating every such transaction. So long as Empress Hsiao-ch'in was living he and his strong supporter, Yüan Shih-k'ai (see under Yüan Chia-san), could do virtually as they pleased. After her death (1908), however, he could not maintain his power, being opposed by many Imperial Clansmen who themselves were eager to have it. Meanwhile his son, Tsai-chên 載振, gained notoriety in several scandals. Finally, in November 1911, I-k'uang was forced, by the rising tide of revolution, to resign and was made president of the Privy Council. A month later the young emperor, P'u-i (see under Tsai-t'ien), abdicated and I-k'uang went to Tientsin where he died in 1916. P'u-i conferred on him the posthumous name, Mi 密.

[1/171/18b; 1/227/5a; *Chin-shih jên-wu chih* (see under Wêng T'ung-ho) p. 219; *T'oung Pao*, 1916, p. 393; *T'ien-chih ou-wên* (see bibl. under Pao-t'ing) 4/25a.]

Fang Chao-ying

YUNG Wing. See under Jung Hung.

YUNG-yen 顒琰, Nov. 13, 1760–1820, Sept. 2, the fifth Emperor of the Ch'ing Dynasty, who ruled from 1796 until his death, under the reign-title, Chia-ch'ing 嘉慶, was the fifth son of Emperor Kao-tsung (see under Hung-li). His mother, Empress Hsiao-i 孝儀高皇后 (*née* Wei 魏, 1727–1775), was a favorite secondary consort of Emperor Kao-tsung and was posthumously elevated to the rank of Empress after Yung-yen was publicly designated Heir Apparent in 1795. As a child, Yung-yen exhibited intellectual promise, and after he was six *sui* was tutored by such scholars as Hsieh Yung (see under Wang Chung) and Chu Kuei [*q. v.*]. His character, and his ability to learn, so pleased Emperor Kao-tsung that on December 21, 1773, he was secretly designated heir to the throne. No one but Emperor Kao-tsung had knowledge of this choice, for in every respect he was treated like his brothers. He accompanied his father on many trips to Jehol and the neighborhood of Peking, and made one trip to Mukden (1783), and another to Kiangsu and Chekiang (1784). In 1789 he was named a prince of the first degree with the designation Chia (嘉親王). In the meantime he and his brothers were required to attend regularly the Imperial School known as Shang Shu-fang (see under Yin-chên) where he learned to write poetry and to compose essays. When Emperor Kao-tsung announced his intention to abdicate (October 15, 1795), he proclaimed Yung-yen Heir Apparent to ascend the throne on the following Chinese New Year's Day (February 9). In order that the first character in Yung-yen's name, heretofore written 永 (a word in very common use) might not, as did all Emperors' personal names, become taboo, it was altered to 顒, a character also pronounced Yung, but rarely used.

Yung-yen's enthronement on February 9, 1796, the day on which the Chia-ch'ing reign-period began, was celebrated with splendid ceremonies which, however, stressed chiefly the fact of his father's abdication. For more than three years the reign-title, Ch'ien-lung, continued to be used inside the Palaces, and Kao-tsung and his ministers actually directed the affairs of the empire. During this period Yung-yen, then nearing forty, was "tutored" in statecraft; his opinion was rarely consulted and he was engaged chiefly in the performance of state ceremonies. As Emperor Kao-tsung approached senility the real power fell into the hands of his minister, Ho-shên [*q. v.*], who used it shamelessly, however, for personal ends. Yung-yen bore patiently his resentment at the manner in which Ho-shên usurped control, but on February 12, 1799, five days after his father's death, he had the minister arrested, and a few days later forced him to commit suicide. Yung-yen had doubtless long made up his mind to take this course, and

had solicited the help of his brothers in effecting it. He rewarded his brothers by distributing among them a due share of the enormous wealth confiscated from Ho-shên, at the same time retaining a share for his own purse.

The empire which Yung-yen inherited from his father was in a lamentable state. At least three provinces were being devastated by rebellion of the oppressed masses, and the government was corrupt to its core. The Bannermen, weakened by luxury, were no longer the brave soldiers their ancestors had been, and the national treasury was being heavily drained to meet their wants and those of corrupt officials. The population (now about three hundred million) had nearly doubled in the preceding Ch'ien-lung period (1736–96) so that the masses suffered a shortage of food, especially in time of flood or war. In 1795–96 the rebellion of the Miao tribesmen in Kweichow and Hunan caused the movement of large bodies of troops under the command of Fu-k'ang-an, Ho-lin [*qq. v.*] and other wasteful and corrupt generals. The troops lacked discipline and often looted and burnt on their way to the battlefields. The farmers of Hupeh and Szechwan, inspired by members of the secret religious society known as Pai-lien chiao (see under Ê-lê-têng-pao), rose in revolt. The officials who were sent to investigate extorted from the farmers still more and so drove them to desperation. Ho-shên had been in no hurry to end these disorders so long as he and his clique profited by them. Reports of defeat were suppressed, and victories were exaggerated, with the result that the rebellion spread westward to yet larger areas. After Ho-shên's removal it took Yung-yen four years (1799–1803) to effect a temporary peace, and then the problem of resettlement and disbandment of local militia evoked yet more disturbances. The war was costly; from 1796 to 1801 it drained the treasury of one hundred million taels. Pirates were active on the South China coast, and it required ten years (1800–10) to suppress them (see under Li Ch'ang-kêng). In 1813 the revolt of still another society was nipped in the bud (see under Na-yen-ch'êng). As if these internal difficulties were not enough, the Yellow River overflowed its banks at least seventeen times during the Chia-ch'ing reign-period. The officials in charge of river conservancy, having purchased their posts at high cost, actually depended on these inundations, and on the ensuing costly repairs, to reimburse and enrich themselves. Thus wars and floods laid waste an appreciable part of the country, greatly reduced the national income, exhausted what surplus funds there were in the treasury, and minimized the authority of the government.

Yung-yen, having been trained only to be patient and obedient, was unable to correct these evils. Had he been as energetic as his grandfather, Yin-chên [*q. v.*], he might have found the necessary remedies. Twice he had the opportunity to do so—once after the removal of Ho-shên, and again during the rebellion of 1813 (see under Min-ning)—but on both occasions he compromised, expending his energies on the routine tasks of government, following too implicitly the out-moded ways of his father.

Instead of courageously eliminating the corrupt practices of his officials, he vainly supposed he could restore the national income by rigid personal economies. He reduced expenses in the central government and in his own household, and declined costly gifts from high officials. On his fiftieth birthday, in 1809, he would not tolerate an expensive ceremony, and refrained from ordering the customary tax exemptions. Only on his sixtieth birthday (1819) did he exempt the country from paying taxes in arrears —taxes which in any case could not have been collected in full. He reduced allotments to his relatives and members of the Imperial Household who were so numerous that they had become a menace to law and order in the capital. In 1813 he built a town near Mukden where he settled some seventy families of his most indigent dependants, but they had so long been habituated to the luxuries of the capital that it is not surprising they openly resented being made to till the soil. The courtiers, too, were dissatisfied, for they had been accustomed to enormous expenditures, part of which they could divert to their own uses. Particularly dissatisfied were the corrupt Bannermen and eunuchs, some of whom joined the T'ien-li chiao rebels (see under Na-yen-ch'êng) in 1813 in storming the Palaces. No wonder that there occurred in 1803 an attempt on the Emperor's life by a lunatic who had previously been in his employ. The belief of some that the Emperor was by nature a miser cannot account for these grievances; he simply embarked on a policy of economy as being, for him, the only way of correcting deep-seated maladies in the government.

His policy was at least partially successful, for in the last few years of his reign expenditures did not exceed income. But he became unpopular; and in his efforts to offset his unpopu-

larity, he resorted to compromise, with the result that throughout his reign corruption in government remained unchecked. Another measure taken to relieve the drain on the treasury was to revive the practice of selling official posts and titles. But the purchasers of such posts extracted from the people with interest what they had paid to obtain them.

In the Chia-ch'ing reign-period English trade at Canton far exceeded in value that of all other countries combined—accounting for about seventy to eighty percent of the annual foreign customs' receipts of 1,200,000 to 1,600,000 taels. The Macartney Embassy of 1793 (see under Hung-li) had tried in vain to get the tariff reduced, to obtain better trading conditions at Canton, and to open other Chinese ports to foreign commerce. In 1816 a second Mission, that of William Pitt, Earl Amherst 阿美士德 (1773–1857), came to Peking with the same objectives, though according to a letter addressed to the Chinese authorities at Canton before the mission arrived, the purpose was to bring greetings from the Regent of England (later George IV) and to inform the Chinese Court of the victory over Napoleon. Other Westerners in the suite of Amherst were Sir George Thomas Staunton (1781–1859) who had been with his father, Sir George Leonard Staunton (1737–1801), in the Macartney mission, and Henry Ellis (1777–1855)—the second and third commissioners respectively. Robert Morrison (see under Jung Hung), the pioneer Protestant missionary to China, was one of the interpreters. The envoys sailed on five ships to Taku at the mouth of the Pei Ho and proceeded to Tientsin on river boats. They were met on August 12 at Tientsin and were entertained the following day by Su-lêng-ê 蘇楞額 (d. 1827, age over 80), who as Hoppo, or customs' commissioner at Canton, had received the Macartney mission, and who was now deputed to escort the Amherst mission to Peking. Su-lêng-ê was instructed to detain the mission at Tientsin until the performance of the ceremony of *kowtow* 磕頭 had been agreed to, and to hold the British ships at Taku for the return voyage so that the government might be relieved of the trouble and expense of escorting the envoys back to Canton. He and his associate, Kuang-hui 廣惠, failed in both these objectives. The embassy set out for Peking before an agreement concerning the *kotow* was reached, and the British ships left Taku for Macao on August 12 or 13. The Emperor, now thoroughly angered, ordered the mission to be detained at Tungchow to "practice the ceremony [of *kotow*]". Su-lêng-ê and Kuang-hui were degraded and replaced by two others, one of whom was Duke Ho-shih-t'ai 和世泰, a descendant of Eidu [*q. v.*] and a brother-in-law of Yung-yen. After eight days (August 20 to 28) of fruitless conference, Ho-shih-t'ai, who had made himself responsible for the conduct of the envoys, persuaded the Emperor to grant an audience. On the afternoon of the 28th the mission was hastily escorted from Tungchow and arrived at the Summer Palace, Yüan-ming Yüan (see under Hung-li), early the morning of the 29th. Ho-shih-t'ai had arranged to present Amherst that very morning, but the British envoy refused to comply, since he was tired, and his uniforms, presents, etc. had not yet arrived. On the other hand, the Court was assembled and the Emperor was ready to receive him. Ho-shih-t'ai, having urged Amherst to comply, begged the Emperor to wait a while, but finally had to invent the fiction that the envoy had suddenly become ill. When Yung-yen expressed a willingness to receive the second commissioner he was told that that official, too, was ill. Meanwhile the Emperor was probably informed that there was no illness. Infuriated, he bluntly commanded that the entire mission be sent back to Canton immediately. However, when he found out that Amherst was truly exhausted, he blamed Ho-shih-t'ai for concealing the truth and announced that, had he been properly informed, he would have postponed the audience. He immediately issued a statement that the British mission was not to blame and therefore should be accorded due consideration by the local officials on the return journey. A reply and some presents to the English Prince Regent were dispatched to Canton to be handed to the mission. Thus failed the second attempt of England to better trade and living conditions of her merchants in China—leaving the issues to be settled by force twenty-six years later.

Yung-yen was of medium height, stout and well-proportioned. He was fond of hunting and shooting and excelled in archery. He was diligent, rose early, and attended conscientiously to affairs of state. He enjoyed good health almost to the end of his life. On August 26, 1820, he left Peking for the summer palace at Jehol. During the journey the weather was hot and when he arrived at Jehol on September 1 he was stricken, probably with apoplexy, and died the evening of the following day. Before his death he designated Min-ning [*q. v.*], his

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favorite second son, his successor. His remains were brought back to Peking and interred in a tomb named Ch'ang-ling 昌陵, the second to be built in the Western Mausoleum (see under Yin-chên). He was given the temple name Jên-tsung 仁宗, and the posthumous, name Jui Huang-ti 睿皇帝.

His edicts were classified and edited under the title, *Jên-tsung shêng-hsün* (聖訓), 110 *chüan* (printed in 1829); and the chronicle of his reign, entitled *Jên-tsung shih-lu* (see under Wang Yin-chih), was completed in 1824. Yung-yen's own writings were printed in several collections—the first, containing his works written before he ascended the throne, being printed in 1800 under the title, 味餘書屋全集定本 *Wei-yü shu-wu ch'üan-chi ting-pên*, 40 *chüan*, with a supplement of miscellaneous notes (*Sui-pi*) in 2 *chüan*. During his reign he issued three collections of his verse: the first in 48 *chüan*, printed in 1803; the second, in 64 *chüan*, printed in 1811; and the third, in 64 *chüan*, printed in 1819. He assembled two collections of his prose, the first in 10 *chüan*, printed in 1805 and the second, in 14 *chüan*, printed in 1815. Sometime between 1815 and 1819 he made a complete collection of his works, in 178 *chüan*. After his death, a supplement in 8 *chüan* was added to the five collections.

During his reign, Yung-yen ordered the compilation of several official works, among which may be mentioned the complete collection of T'ang prose, *Ch'üan T'ang wên* (see under Tung Kao), and the illustrated treatise on cotton planting and weaving, *Shou-i kuang-hsün* (see under Fang Kuan-ch'êng). He also authorized the compilation of the third edition of the General Gazetteer of the Ch'ing Empire, *Chia-ch'ing ch'ung-hsiu i-t'ung chih* (重修一統志), 560 *chüan*, completed early in 1843 and reproduced in facsimile, from the original manuscripts, in 1934. His other official publications are mostly continuations or enlargements of previous works, among which may be mentioned: the third series of the *Shih-ch'ü pao-chi* (see under Chang Chao); the second collection of selected literary works of the dynasty, *Kuo-ch'ao wên-ying hsü-pien* (see under Fa-shih-shan and Tung Pang-ta); the *Ta-Ch'ing hui-tien* (see under Wang An-kuo); the 詞林典故 *Tz'ŭ-lin tien-ku*, 64 *chüan*, completed in 1805, being an enlargement of a work of the same title in 8 *chüan*, completed in 1748; and the *Kuo-ch'ao kung-shih hsü-pien* (see under Fa-shih-shan). There is also an account of his tour to Wu-t'ai shan, Shansi, in 1811, entitled 西巡盛典 *Hsi-hsün shêng-tien*, 24 + 1 *chüan*, printed about 1812.

Yung-yen had five sons and nine daughters. His eldest son, and all his daughters except two, died in infancy. His second son, Min-ning, succeeded him on the throne. His third son, Mien-k'ai [*q. v.*], and his fourth, Mien-hsin (see under I-chih), were children by his second wife, Empress Hsiao-ho 孝和睿皇后 (1776–1850, Jan. 23, *née* Niuhuru), whose brother, Ho-shih-t'ai, was the Duke who spoiled the welcome of the Amherst Embassy. The fifth, Mien-yü 綿愉 (1814–1865, Jan. 9), was made, in 1820, a prince of the second degree with the designation Hui (惠郡王). In 1839 his princedom was raised to the first degree. He was perhaps more interested in national affairs than were his half brothers. In 1853, when the Taiping rebels invaded Chihli, Mien-yü was made commander-in-chief of all the forces defending Tientsin and Peking, with the title Fêng-ming ta-chiang-chün 奉命大將軍. But he stayed in Peking while his assistant, Sêng-ko-lin-ch'in [*q. v.*], and others fought and drove back the insurgents. After these insurgents, in the northern provinces, were suppressed (1855, see under Lin Fêng-hsiang), Mien-yü was released from military duties. He had a studio named Ch'êng-hui t'ang, 承暉堂, and his garden, Ming-ho Yüan 鳴鶴園, was situated very close to the Yüan-ming Yüan. He was canonized as Tuan 端. He left a collection of verse, entitled 愛日齋集 *Ai-jih chai chi* (1871). His grandson, Tsai-tsê 載澤, served as Minister of Finance from 1907 to 1911 (see under Tuan-fang). Yung-yen's third daughter, Princess Chuang-ching (莊敬公主, 1781–1811), married in 1801 So-t'ê na-mu to-pu-chi 索特那木多布濟 (d. 1825), a prince of the Korchin Mongols. Having no son of their own, the couple adopted Sêng-ko-lin-ch'in, son of the prince's cousin.

It is reported that Yung-yen's mother, Empress Hsiao-i, was an actress from Soochow who was either bought or employed by the bureau in the Imperial Household, known as Shêng-p'ing Shu 昇平署, which had charge of theatrical entertainments. It is even asserted that in the Shêng-p'ing Shu area there is a small temple erected to a female divinity known as Hsi-yin shêng-mu 喜音聖母, "Sacred Mother Who Loved Music", and that at her feet were once placed two tablets bearing the temple and posthumous names of Yung-yen and his son, Min-ning, as if they were her descendants. However this may be, the official accounts state

that Empress Hsiao-i came from a family listed in the *Pa-ch'i Man-chou shih-tsu t'ung-p'u* (74/9a, see under Anfiyanggû) as having been for at least three generations bond-servants in the Imperial Household. She appears to have been the favorite concubine of Emperor Kao-tsung—her residence in the summer palace, Yüan-ming Yüan, being the famous court known as T'ien-ti-i-chia ch'un 天地一家春 where Yung-yen was born.

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[1/16/1a; 1/173/8a; 1/227/8b; 1/160/1b; *Ch'ing Huang-shih ssŭ-p'u* (see under Fu-lung-an); Grantham, A. E., *A Manchu Monarch, an Interpretation of Chia-ch'ing* (1934); 清代外交史料 *Ch'ing-tai wai-chiao shih-liao*, Chia-ch'ing period (1932); 3/190/1a; Ellis, Henry, *Journal of the Proceedings of the Late Embassy to China; Shih-liao hsün-k'an* (see bibl. under Ch'ên Mêng-lei) vols. 3, 6–8, 14; *Wên-hsien ts'ung-pien* (see bibl. under Dorgon) vols. 10–12; *Chang-ku ts'ung-pien* (see under Hung Ch'êng-ch'ou) vol. 9; *Ku-kung tien-pên shu-k'u hsien-ts'un-mu* (see bibl. under Ch'ên Mêng-lei); *Chü-hsüeh yüeh-k'an* (The Dramatic Study Monthly) vol. 2, no. 9 (Sept. 1933) p. 90; *Ch'ing lieh-ch'ao Hou-fei chuan-kao* (see under Su-shun) *hsia* 18b.]

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A NOTE ON CH'ÜAN TSU-WANG, CHAO I-CH'ING AND TAI CHÊN

A STUDY OF INDEPENDENT CONVERGENCE IN RESEARCH AS ILLUSTRATED IN THEIR WORKS ON THE *SHUI-CHING CHU*

By HU SHIH

In my Preface to this work, *Eminent Chinese of the Ch'ing Period*, I cited "the century-old controversy concerning the *Shui-ching chu shih*" as one of the examples of "fruitful utilization of contemporary Chinese scholarship" by the writers of these biographical essays. During the past year I have spent fully six months in a special investigation of this famous controversy which involves three great names of the eighteenth century: Chao I-ch'ing, Ch'üan Tsu-wang and Tai Chên [*qq. v.*]. As a result of this investigation, I am now in a position radically to revise the verdict which has been honestly accepted in these biographies as final. I am grateful to the editor of this series for his permission to let me write this note which endeavors to do full justice to all three of these great men.

This *cause célèbre* centers around three or four collated and emended texts of the *Shui-ching chu*, which is the Commentary (*chu*) by Li Tao-yüan (d. 527 A.D., see I, p. 76) on an earlier geographical work known as the *Shui-ching*, or Book of Waterways. This earlier work, of unknown authorship, probably completed before 265 A.D., consists of a brief account, comprising some 8,250 words, of 137 rivers in China. Li Tao-yüan was a scholar and official under the Northern Wei Dynasty who wrote, on the basis of his own studies and actual observations, a detailed commentary to the *Shui-ching*, thus expanding the whole work to about 345,000 words. The combined work contains such a wealth of geographical and historical information that it has remained a classic for fourteen centuries.

But the text of this voluminous work suffered much corruption in transmission through the centuries. It seems that even the so-called "complete text", printed in 1087, was in fact a corrupt and incomplete edition. It was incomplete because, although the printed edition laid claim to having forty chapters, it had in fact only thirty-five—the other five being missing. It had, in addition to numerous minor errors, one major textual corruption in that it often confused the text of the earlier *Shui-ching* with the *Commentary* (*chu*) of Li Tao-yüan—a defect which rendered correct interpretation virtually impossible, and one which was not detected or remedied until the eighteenth century.

Modern Chinese scholarship on the *Shui-ching chu* dates back to the sixteenth century and can be divided into three periods. The first period (1534–1615) saw the publication of three important editions of the *Shui-ching chu:* one by Huang Hsing-tsêng 黃省曾 (1490–1540) which appeared in 1534; another by Wu Kuan 吳琯 in 1585; and a third by Chu Mou-wei (see I, p. 76) in 1615. The last named edition, which incorporated many important textual collations and the notes of three conscientious scholars, has been the standard text for nearly two centuries and provides the foundation for future research in this field.

The second period, covering roughly the second half of the seventeenth century, is noted for several great works on historical geography, produced by that galaxy of scholars which Hsü Ch'ien-hsüeh [*q. v.*], the retired Chinese political leader, brought together for the purpose of editing the *Ta-Ch'ing i-t'ung chih* (Comprehensive Geography of the Empire, see I, p. 311). These scholars included Yen Jo-chü, Ku Tsu-yü, Hu Wei [*qq. v.*] and Huang I (see I, p. 335)—all of whom made important contributions to the study of the *Shui-ching chu*. The last two, however, Huang I and Hu Wei, attempted a further improvement of the text by making use of contemporary geographical knowledge and by working out a series of maps illustrating the course of the rivers. The works of Huang I are only partially preserved in Hu Wei's *Yü-kung chui-chih* (see I, p. 335) which, with its forty-seven maps, became the most important key to the study of the main waterways in their historical vicissitudes.

The third period (1725–1794) may be described as the era of consummation in the critical study of the *Shui-ching chu*. Three men stood out pre-eminently in this period: Ch'üan Tsu-wang (1705–1755), Chao I-ch'ing (1711–1764) and Tai Chên (1724–1777). Building on the same cumulative achievements of their predecessors, and applying the same critical methods of research, these three scholars arrived at practically the same solutions of the numerous problems left over from the preceding period. The fact that their methods and results were so impressively similar gave rise, oddly enough, to a suspicion, lasting a century and a half, that one or the other of them had been guilty of plagiarism.

Tai Chên, the youngest of the trio, published at about the same time two editions of his *Shui-ching chu*. One, printed from movable type by the Palace Press, appeared in 1775; a private edition, printed from wood blocks, came out either in the same year or early in 1776. The Palace edition follows the traditional arrangement in forty chapters and has fairly detailed editorial notes. The private edition abolishes the chapter divisions, and rearranges the waterways according to their geographical proximity, but it contains only the text as emended and rearranged by Tai, without a single editorial note.

The Palace edition was based on the text which Tai Chên had prepared for the Imperial Manuscript Library (*Ssŭ-k'u ch'üan-shu*, see I, p. 121). In preparing this text, he had the rare privilege of using for collation a text contained in the great manuscript encyclopaedia, *Yung-lo ta-tien* (see I, p. 198), which was first transcribed in the year 1403–08 and re-copied in the sixteenth century. This was probably the only important text that was not known to his senior fellow-workers, Ch'üan and Chao.

Two recently published letters by Grand Secretary Yü Min-chung [*q. v.*] indicate that, after Tai had submitted his completed text in the summer of 1774, one of the associate directors of the *Ssŭ-k'u ch'üan-shu* raised some strong objections to it, thus making it necessary for a "compromise arrangement" to be made before it was finally accepted for transcription into the Imperial Library. Hasty conjectures (see II, p. 696) have been made as to the significance of this dispute. My own conjecture is that the objection was perhaps chiefly to Tai's frank opinion of the state of corruption of the Yung-lo text; to his desire to make known that it was his own life-long work which was being used; and that the "compromise arrangement" ordered by the Imperial directors most probably took the form which it now has in

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the editorial review (*t'i-yao*) which makes no mention of the previous labors of Tai Chên and assigns undue importance to the discovery of the text in the *Yung-lo ta-tien*. This "compromise" probably was much resented by Tai and his friends. In his own preface to his private edition of the *Shui-ching chu*, he said nothing about the Yung-lo text or about the Emperor's poem written in special eulogy of his Palace edition. And at least four of his friends—Chu Yün [*q. v.*] and K'ung Chi-han (see II, p. 637) during his later years, and Hung Pang (see p. 699) and Tuan Yü-ts'ai [*q. v.*] after his death—took special pains to record that Tai entered the Office of the Imperial Library with his own *Shui-ching chu* already completed and partially cut on wood blocks, and that the text finally used was, in the words of Chu Yün, "his own text which he had collated throughout a lifetime" (其生平所校水經注本) and which had the benefit of a final checking against the Yung-lo text.

The *Shui-ching chu* of Tai Chên—especially the Palace edition with notes—was immediately accepted by such competent contemporary scholars as Chu Yün and Ch'ien Ta-hsin [*q. v.*] as the best text then in existence. Almost unanimous praise was given to his sifting and separating of the confused passages of the *ching* from the *chu*. With masterly induction and synthesis, Tai laid down four principles which should serve as criteria in distinguishing the earlier Book from the Commentary.

Tai Chên died on July 1, 1777. The catalogue of the Imperial Manuscript Library was completed in 1781 (see I, p. 121). Among its 3,450 titles selected for inclusion in the Library, there was another great work on the *Shui-ching chu*—namely, Chao I-ch'ing's *Shui-ching chu shih*, in 40 *chüan*, together with an appendix in 2 *chüan* and a supplementary *Shui-ching chu chien k'an-wu* ("Corrections of Errors in Chu Mou-wei's Edition"), in 12 *chüan*. The editorial review of this work was written by a man evidently so ignorant of the three preceding centuries of scholarship on the *Shui-ching chu* as to be unaware that Chao's work had never been printed, and so praised it as the best of "the many printed texts in existence"! His review shows absolutely no knowledge or understanding of the great merits of a work to which the author had devoted more than thirty years of patient research and which was undoubtedly comparable to Tai Chên's two texts.

This review provides clear evidence that Chao's manuscript was never assigned to Tai Chên for examination and report. The manuscript copy was one of the 4,600 works "presented by the Province of Chekiang", and one of the 10,230 titles commented on and reviewed by the editors of the *Ssŭ-k'u ch'üan-shu*. It should have reached the office of the Imperial Library (in the Hanlin Academy) by the spring of 1774. Several years probably elapsed before this work by a relatively unknown author was sorted out and commented on. Since it is clear from a letter of Yü Min-chung of August 7 (first day of the seventh moon), 1774, that Tai Chên's *Shui-ching chu* was finished by the early summer months of that year, he could not have examined Chao's text before he had completed his own work. In April 1776 Tai became seriously ill and, from that time till his death, was unable to go to the office of the Library, having to work at home on the many mathematical and classical texts which he was editing for the Imperial collection. The fact that Chao's work was assigned to some non-expert editor for a perfunctory review indicates clearly that the reviewing was done either during Tai's absence from the office or after his death.

Chao himself was probably to blame for the fact that the much overworked editors should fail to recognize the many important and original contributions in his book. For neither in his own preface, dated 1754, nor in another by his friend and fellow-worker, Ch'üan Tsu-wang, is there any statement or discussion of the main features of the book—in particular, no mention of its most original and most important contribution in sifting and separating the earlier *Shui-ching* from Li Tao-yüan's *chu*—a feat which both Ch'üan Tsu-wang and Chao I-ch'ing had achieved about the year 1751, and which Tai Chên accomplished independently in 1765. The only general guiding principle—Tai developed four—which Chao adopted in his important work of textual emendation is embodied in a thirty-word note on Hu Wei in the Appendix, and another fifteen-word note in *chüan* 6, page 28, of the Supplement. It is not strange, therefore, that a casual reviewer, unfamiliar with the vast literature on the subject, should fail completely to grasp the signal importance of Chao's great work. It was by sheer luck that it was included in the *Ssŭ-k'u ch'üan-shu* at all.

We now know that, though Chao I-ch'ing wrote his own preface in 1754, he continued to work on his manuscript for another ten years. It is now definitely established that he died in the spring, or early summer, of 1764. But the *Shui-ching chu shih* (*chüan* 24, pp. 25–26) contains his lengthy note giving a summary of a series of five essays which he wrote on his sick bed between March 26 and 31, 1764. This, and other internal evidence, proves beyond doubt that his manuscript was still not quite finished at the time of his death. Statements such as the one made by Wang Kuo-wei (see II, p. 856), that copies of Chao's and Ch'üan Tsu-wang's texts were accessible to Tai Chên, at the office of the Viceroy of Chihli in 1768, are unfounded conjectures.

It was not until about 1772 or 1773 that copies of the final manuscript of Chao's *Shui-ching chu shih* were made by his family. One copy was sent to Peking by the provincial authorities and was transcribed, as stated above, into the Imperial Manuscript Library. Another copy, slightly defective in transcription, was kept by the family, and it was from this copy that the first printed edition was made by his sons in 1786 under the patronage of the scholar-governor, Pi Yüan [*q. v.*]. This first printed edition is in general similar to the manuscript copy in the *Ssŭ-k'u ch'üan-shu* and contains not a few *minor* errors. Shortly after 1786 these errors were corrected on the wood blocks, a few additions and eliminations were made in the Appendices, and scores of new notes were added in the Supplement. A copy of this corrected edition is now in the Library of the University of Chicago. The Library of Congress possesses a copy, printed in 1794 from the same wood blocks but containing a few more corrections.

It is therefore correct to say that, in the years between 1786 and 1794, some learned hand was engaged by the Chao family to make these minor revisions—all in the name of the long deceased Chao I-ch'ing. But all the corrections that were made concerned minute details and were done with a view to making the book more perfect. In all major features, the printed editions of 1786–94 are practically the same as the copy in the *Ssŭ-k'u ch'üan-shu*, of which there is a complete though imperfect transcript in the Gest Chinese Library, Princeton, N. J.

In a short bibliographical note, Chao I-ch'ing acknowledged his indebtedness to his friend Ch'üan Tsu-wang. "Working during his illness," said Chao, "Mr.

Ch'üan one day [about 1751] suddenly discovered that, in a number of chapters of the *Shui-ching chu* dealing with some of the major rivers, the text of the *Shui-ching* had often been mixed with that of Li Tao-yüan's Commentary [*chu*]. He took the trouble to send a letter across 3,000 *li* to Peking to inform me of his great discovery. When I first read it, I spent a whole night studying it, and his theory became quite clear to me. Then I took my text and made all the corrections in the light of this new discovery. This autumn [1754] Mr. Ch'üan came to stay in my garden [in Hangchow]. We showed each other our corrections for mutual confirmation, and we found that we had reached exactly the same results. We raised our cups to each other and laughed heartily. He then wrote a preface to my book."

Ch'üan Tsu-wang died in August, 1755, less than a year after that memorable meeting. He had seven times collated the *Shui-ching chu* (see I, p. 205), and his seventh and final text was to contain all the important corrections resulting from his great discovery. But he had been dangerously ill during the years when he was working hard on it and so never had the time or energy to complete it. Some thirty short studies of the *Shui-ching chu* have been preserved in the two series of his collected short works. One of these has a footnote bearing a date only two months before his death. He seemed to have given up hope of finishing his great work and was now content simply to work over these short studies. His original manuscripts on the *Shui-ching chu*, which were described by a witness as "very difficult to edit", remained in the possession of a disciple named Chiang Hsüeh-yung (1725–c.1800, see I, p. 204) who apparently did nothing with them. It seems that these manuscripts were lost not long after Chiang's death.

These are the essential facts concerning the history of the three works on the *Shui-ching chu*, namely, the two texts by Tai Chên and the one by Chao I-ch'ing. Ch'üan Tsu-wang never completed his work, and his manuscripts are reported to have been "very difficult to edit" about fifty years after his death. Tai Chên's private edition, which consists only of the emended text without a single annotation, has not been much used. All later controversy revolves around his Palace edition and Chao I-ch'ing's printed text.

The extraordinary similarity of Tai's and Chao's texts soon began to attract the attention of scholars. The above-mentioned Tuan Yü-ts'ai, a disciple of Tai and a great scholar in his own right, fired the first shot in 1809, when he wrote a long letter to Liang Yü-shêng [*q. v.*] in which he gave high praise to Chao I-ch'ing's *Shui-ching chu shih*, but pointed out that he could not understand why the *ching* and the *chu*, as separated by Chao, should correspond so closely to the work of Tai Chên. Nor could he understand why Chao I-ch'ing, who always took the utmost pains to explain each minor textual reconstruction, should have neglected entirely to state the grounds for the many important instances in which he had differentiated the later Commentary from the earlier Book. Tuan then calls attention to a remark by his old friend, Lu Wên-ch'ao [*q. v.*], to the effect that Liang Yü-shêng and his deceased brother, Liang Li-shêng (1748–1793, see I, p. 506), had helped to edit Chao's text for publication, and had used Tai Chên's text to improve upon it. "Probably," said Tuan, "you and your brother, though faithful to the Chao text in everything else, found it necessary to follow Tai in all cases where the earlier Book and the Commentary had to be differentiated in order to make the text intelligible."

But Tuan, being an experienced research scholar in historical phonology and classical studies, did not rule out in this letter the possibility that both authors may have arrived independently at similar or even identical solutions. He merely urged Liang to inform him, and the public, of the truth of this matter.

Liang's reply has not come down to us. But five years later, in 1814, Tuan Yü-ts'ai, then seventy-nine years old, published a chronological biography, or *nien-p'u*, of Tai Chên in which he restates the case very fairly. He remarks first on the friendship that existed between Chao I-ch'ing and Ch'üan Tsu-wang; on their close co-operation and actual sharing of their findings about the *Shui-ching chu*; then states that their researches had, in numerous instances, resulted in solutions very similar to those reached independently by Tai Chên; and finally concludes that there was here a notable instance of two men of profound learning who, without knowledge of each other's investigations, nevertheless obtained almost identical results in the same field.

Toward the end of his statement, however, Tuan goes on to say, "Moreover, Mr. Chao's work was edited by Mr. Liang Li-shêng before it was printed. At some points where Chao's text was found to be incorrect, the Tai text was used to make the corrections. Therefore, the two texts rarely differ on essential matters."

My own belief is that these remarks were prompted by Liang Yü-shêng's reply which unfortunately was never published. The mention of Liang's deceased brother—and not the two of them—as having done the editing, seems to indicate that Tuan had been so informed by the surviving brother. Tuan Yü-ts'ai died in 1815, the year after his publication of the above-mentioned chronological biography. Liang Yü-shêng lived till 1819; if he had been dissatisfied with Tuan's statements, he had ample time to refute them during the five years after their publication.

We may therefore conclude that, after he had been correctly informed of the facts, as these were known to Liang Yü-shêng, Tuan was willing to abide by the twofold conclusion: that the similarity between the two texts of Chao and Tai was a case of independent investigators having reached the same results, and that Liang Li-shêng, and not his brother, had used Tai's text in correcting some of Chao's errors.

After six months' study of this historic controversy, I have come to essentially the same conclusion. In justice to the work done by Chao I-ch'ing, I must repeat that the corrections made by Liang Li-shêng are all of a minor character for they had to be effected within the strict limits set by the format of the original wood blocks. A careful comparison of the printed text of Chao's work with the manuscript copy of it in the *Ssŭ-k'u ch'üan-shu* establishes beyond doubt that no changes were made in the textual corrections that concern the separation of the original Book from the later Commentary—even in those few places where Tai and Chao radically differ.

The text of a letter which Ch'üan Tsu-wang wrote originally to Shih T'ing-shu 施廷樞 (1714–1758) in Hangchow, announcing to his two fellow-workers, Shih and Chao, his great discovery of the textual confusions, is now preserved in the First Series of Ch'üan's *Chi-ch'i t'ing chi* (*chüan* 34, item 11, see I, p. 204), first printed in 1804. In this letter Ch'üan merely remarked on his successful re-ordering of seven paragraphs in *chüan* seven of the *Shui-ching chu*. When a copy of it reached Chao in Peking, so inspired was he by Ch'üan's suggestion that though he was working on the same text 3,000 *li* away, he achieved results "exactly similar" to those of his friend.

It is a remarkable fact that Tai Chên made the same discovery in the summer of 1764 when he was pondering over the *same seven paragraphs in chüan seven* which had led Ch'üan Tsu-wang to make his discovery some fourteen years earlier. Half a century before the labors of Ch'üan, Hu Wei had found these paragraphs perplexing, but had "solved" his difficulties by transposing two words in one paragraph and by proposing a new punctuation in another. This solution did not satisfy either Ch'üan or Tai; both solved the problem by recognizing that the first parargaph belonged properly to the earlier Book (*ching*) and that the next six paragraphs should be restored to the Commentary (*chu*). By extending this principle to the entire text, Ch'üan and Tai, quite independently of each other, and Chao working on the suggestion of Ch'üan, all succeeded in giving a new order to hundreds of confused paragraphs of the *Shui-ching chu.*

Tai wrote of this experience in a rather long colophon to his newly rearranged text, of the *Shui-ching chu.* This colophon by Tai, the above-mentioned letter by Ch'üan, and Chao's bibliographical note on Ch'üan, afford a very interesting instance of independent though convergent discovery in the intellectual history of China. The fact that all three scholars began their work from the same seven perplexing paragraphs and the same unsatisfactory interpretations by Hu Wei, exemplifies admirably the universal law which underlies all such phenomena of independent but converging discoveries and inventions. This law may be stated as follows: *Given a common cultural foundation, similarly trained minds working on similar problems can often achieve, at approximately the same time, similar or even identical inventions or discoveries.* The history of science and the records of the patent-offices of all countries are full of such examples of almost simultaneous, parallel inventions and discoveries. Miss Dorothy Thomas, in her article, "Are Inventions Inevitable?" (*Political Science Quarterly*, Vol. XXXVII, i), lists 148 inventions and discoveries made independently by two or more persons. (See also William Fielding Ogburn's *Social Change,* Part II, Chapter 5.)

Tuan Yü-ts'ai was entirely correct and fair in recognizing the work of Chao I-ch'ing and Tai Chên on the *Shui-ching chu* as an instance of independent convergence in scholarly research. Using the standard editions of the sixteenth century, building on the historical-geographical scholarship of the seventeenth, and puzzling over the same intellectual perplexities inherited from a preceding age, Ch'üan Tsu-wang, Chao I-ch'ing and Tai Chên, within the space of two decades (1751–1772), naturally and almost inevitably arrived at more or less similar conclusions on many hundreds of problems—problems which involved not only the separation of confused texts belonging to two works of different age and authorship, but also of other and minor forms of textual emendation, reconstruction and transposition.

A fragment illustrating Tai Chên's method of textual restoration and emendation—worked out by him in 1765, and copied by an unknown admirer into a 1753 printed edition of the *Shui-ching chu*—has come to light in the Chinese Library of Harvard University. It shows clearly what form Tai Chên's text had at the time he first discovered the criteria which eventually guided him in his disentanglement of the entire text. Moreover, it confirms many statements in Tuan Yü-ts'ai's biography of Tai which relate to Tai's text of 1765.

Such is the true story of the three famous scholars of the eighteenth century and their works on the *Shui-ching chu.* What follows is a different story, a tragic story of conscious deception and forgery, and of unconscious prejudice and uncritical judgment.

* * *

A quarter of a century after Tuan's death the controversy was revived, and this time it took a course diametrically opposite to the one which Tuan maintained in 1809. Critics now openly accused Tai Chên of having plagiarized the researches of Ch'üan Tsu-wang and Chao I-ch'ing; they suspected him of having seen and utilized the latter's manuscripts prior to their publication.

Two events contributed to the revival of the controversy. The first relates to the fact that in 1841 two scholars, Chang Mu and Wei Yüan [*qq. v.*], had an opportunity to inspect the manuscript copy of the *Shui-ching chu* as transcribed in the years 1403–08 in the *Yung-lo ta-tien.* Chang Mu asserted that he "copied all of its variations on a current text, including even those which are easily recognized as errors". He did nothing of the kind, for we know that he was not even aware that the Yung-lo text contained considerable passages—in one instance over 400 characters in length—which were missing from all printed editions. Wei Yüan made an equally untrue statement, namely, that "the text in the *Yung-lo ta-tien* is the same as the one used by Chu Mou-wei and others, except that it has preserved Li Tao-yüan's preface, which is missing from all others". On the basis of an apparently casual perusal of the Yung-lo text, both Chang Mu and Wei Yüan leaped to the conclusion that Tai Chên made no use of it, and that whatever he claimed to have taken from it was in fact purloined from the unpublished manuscripts of his senior contemporaries.

The second event was the sudden appearance in 1844 of a manuscript copy of the first ten *chüan* of the *Shui-ching chu* which was alleged to have been copied in turn from the original manuscripts of Ch'üan Tsu-wang. This text, prefaced by a 5,000-word introduction and an annotated table of contents of the entire forty chapters, was made known to Chang Mu by a Ningpo scholar named Wang Tzŭ-ts'ai (1792–1851, see I, p. 354). Chang Mu immediately proclaimed its genuineness and welcomed it as important documentary evidence in his accusations against Tai Chên. In a long article, entitled "On the Injustice Done to Ch'üan Tsu-wang's *Shui-ching chu*", he propounded the theory that Ch'üan's text was the primary source of the efforts of both Chao and Tai. On the basis of the alleged copy of Ch'üan's work, particularly of the "Introduction", he concluded that Tai Chên must have pilfered everything from Ch'üan, including the principles which guided him in separating the intermingled passages of the *ching* from the *chu.* He related moreover a story—based entirely on hearsay—to the effect that the sons of Chao I-ch'ing had bought the original manuscript from Ch'üan and had engaged editors to incorporate it into their father's *Shui-ching chu shih.*

The whole case was summed up by Wang Tzŭ-ts'ai in one sentence: "Tai pilfered it during his life time; Chao pilfered it after his death".

Encouraged by the credulity of Chang Mu, Wang Tzŭ-ts'ai produced, four years later (1848), an alleged text of Ch'üan's *Shui-ching chu* complete in 40 *chüan.* This text he took to Peking in order that Chang Mu might include it in the *Lien-yün i*

ts'ung-shu (see I, p. 47). After scores of pages had been engraved on wood blocks, the project, for reasons unknown, was abandoned.

This (alleged) text of Ch'üan Tsu-wang's *Shui-ching chu* was not published until forty years later; early in 1889, it was printed under the patronage of Hsüeh Fu-ch'êng [*q. v.*], after it had undergone a slight re-editing by another Ningpo scholar named Tung P'ei 董沛 (1828–1895). This edition of 1889 was so highly valued as documentary evidence against Tai Chên that the afore-mentioned Wang Kuo-wei, one of the most critical scholars of our own time, declared in 1924: "Since the publication by Hsüeh Fu-ch'êng of Ch'üan's text, in Ningpo, the charge that Tai was guilty of plagiarism is now practically a settled verdict."

After making a detailed study of this alleged Ch'üan text, I have written a 40,000-word account in Chinese which proves conclusively that the entire work, including its seemingly learned Introduction, was a deliberate but clumsy forgery put together by Wang Tzŭ-ts'ai in the years 1837–1848, and slightly doctored by Tung P'ei in 1888. I have shown beyond doubt that neither of these men had access to any of the numerous "manuscripts" which they claimed to have unearthed. Wang Tzŭ-ts'ai merely combined Chao's text with the two by Tai Chên, and extracted all of Ch'üan Tsu-wang's comments as preserved in Chao's own work. When he found that he had not enough of these genuine comments to make a book, he borrowed annotations from Tai and Chao and attributed them to Ch'üan.

Fortunately Wang and Tung were by no means expert students of the *Shui-ching chu*, and the forgery they perpetrated was made in great haste. Twice Wang admitted that his copy of the entire text in 40 *chüan* was completed in less than 75 days (from February 20 to May 2, 1848). It was therefore easy for me to show, in the article mentioned above, that he did not even take the trouble to study his sources with care or to pilfer accurately from them; and that even the genuine comments of Ch'üan were clumsily distorted or inaccurately transcribed. The so-called Ch'üan text is full of stupid blunders, many of which are so self-evident that one cannot help but wonder how they escaped detection for as long as a hundred years.

One item of evidence will suffice to show how malicious was the intent of the forgers to fabricate false evidence in order to prove their case against Chao I-ch'ing and Tai Chên. In *chüan* 9, page 19, of the forged book, there is an alleged "note by Ch'üan Tsu-wang" which asserts that the old texts give a place-name as "Nan-yang hsien" 南陽縣), a reading that is patently wrong, since Nan-yang was the name of a much larger area known as a *chün*, and not the name of a *hsien*; and that Chao I-ch'ing's text, following the *Yüan-ho chün-hsien chih* (see II, p. 676), reads "Nan-yang Lu-hsien" (南陽魯縣), which is likewise wrong. Then comes the assertion, "I have studied the case and found it ought to read 'Nan-yang Lu-yang hsien' 魯陽縣)". Chang Mu triumphantly cites this instance as concrete proof that the reading, "Nan-yang Lu-yang hsien," in both the Chao and Tai texts must have been "taken" from the Ch'üan version. Forty years later Tung P'ei added an editorial note to the fabricated Wang Tzŭ-ts'ai text, saying: "The printed texts of both Chao and Tai have adopted Ch'üan's reading; but I have investigated the original manuscript of Chao's text, and have found that it actually reads 'Nan-yang Lu hsien' "

I have compared all existing texts of Chao I-ch'ing's work, including the transcription in the *Ssŭ-k'u ch'üan-shu*, and find that all of them not only agree in the correct reading, "Nan-yang Lu-yang hsien", but also contain a note which clearly refutes both the old reading and that of the *Yüan-ho chün-hsien chih*. It is plain that Wang Tzŭ-ts'ai extracted this reading from Chao and Tai, attributed it to Ch'üan, and then told a deliberate falsehood about Chao having made a wrong reading—all done in order to prove the superiority of his own forged text. Forty years later Tung P'ei told another deliberate falsehood about Chao's "original manuscript copy" in order to support the untruth first put into circulation by Wang and then perpetuated by Chang Mu.

Such is the nature of this newly unearthed monumental evidence which was supposed to have settled, once and for all, the verdict that Tai Chên was guilty of plagiarism!

* * *

In 1924 Mr. Liang Ch'i-ch'ao (see II, p. 703) and I sponsored in China a bicentennial celebration of Tai Chên's birth, at which time a number of papers expounding Tai's philosophical ideas (see II, pp. 697–99) were published. This revival of interest in and appreciation of his philosophy seems, however, to have given impulse to a renewal of the attack on Tai by a number of well-known scholars. This time, a new weapon was found in the recovery in recent years of the original volumes of the *Yung-lo ta-tien* (*chüan* 11,127—11,141) which contain the *Shui-ching chu*—books which it was supposed had been destroyed in the burning of the Hanlin Academy in 1900. The works were found to be in the custody of two private collectors, and when brought together made the complete text which was reproduced photolithographically in 1935 by the Commercial Press.

Mr. Wang Kuo-wei, after examining a part of this text, wrote in 1924 an article published in the following year (*The Tsing Hua Journal*, Vol. II, No. 1) in which he re-affirmed the charge against Tai Chên, made nearly a century before by Wei Yüan and Chang Mu: namely, that Tai had in fact made no use of the Yung-lo text; that he had adopted instead the results of the researches of Chao and Ch'üan; that in order to avoid giving credit to his two eminent predecessors he had professed to have found in the Yung-lo text all that was really useful in their works. Another usually critical scholar, Professor Mêng Sên (see p. 77), published several articles in 1936–37 in which he makes a great display of temper, resorting indeed to acrimonious language in attacking Tai Chên, and offering numerous "proofs" to show that what Tai was supposed to have attributed to the Yung-lo text was actually not to be found there, and hence must have been purloined from Chao's manuscripts prior to their publication. Because of the high scholastic standing of both Wang and Mêng, their views have been generally accepted without much protest. As late as 1943 I also felt that these two esteemed friends of mine would scarcely have made such serious charges against one of the great minds of all ages without some solid basis in fact. Now, however, I am forced to the conclusion that both of them permitted some unconscious prejudice to influence and perhaps to blind their normally very critical judgment, and that their accusations against Tai Chên were based on a misunderstanding and a biased interpretation of what they took to be the facts. Their hasty acceptance of the forged Ch'üan Tsu-wang text is clear evidence

that, in their eagerness to discredit Tai Chên, they unconsciously waived their normal technique in research, permitting themselves to be deceived by a text which, by a little more critical examination, they could easily have established as a clumsy and malicious forgery.

These gentlemen were equally uncritical in using the Yung-lo text as evidence against Tai. In the first place, it is quite untrue to say that Tai failed to make use of this text in the collation of his own manuscripts. I have compared both of Tai's texts with the Yung-lo copy, and have found that he collated it minutely, and made full use of its variations. One clear proof for this is that some of his most peculiar, and sometimes even erroneous, readings—which have been ridiculed by such modern critics as Yang Shou-ching (see I, p. 484) and Ts'ên Chung-mien 岑仲勉—are in fact attributable to his reliance on the Yung-lo text, sometimes even to a fault.

Wang Kuo-wei cited only one instance in support of his charge against Tai and that instance serves only to show that he himself was prejudiced and very unfair. This instance has to do with a double page or folio in *chüan* 18 of the *Shui-ching chu*, which was missing from the editions printed prior to 1774 but was restored by both Chao and Tai. Chao copied it from a text that had been collated in the years 1667–68 by Sun Ch'ien 孫潛 who in turn obtained it from an early sixteenth century text. Tai copied it from the *Yung-lo ta-tien*, adding to it his own emendations. The Chao text has 418* words to a double page; the *Yung-lo ta-tien* text has 417; and Tai's text, as emended by him, has 437. Instead of commending Tai for his improvement of the text, Wang Kuo-wei made the following summary judgment: "The double-page restored by Tai corresponds, not to the *Yung-lo ta-tien* text, but to that of Ch'üan and Chao. This he could not have done without having seen the works of Ch'üan and Chao." Coming from a man noted for his critical researches, this assertion is most unjust because, in the folio under consideration, Tai's text *clearly differs from the Chao text*, not merely in the number of words, but in at least ten textual variations, in six of which he followed strictly the Yung-lo text, and in the other four of which he supplied his own emendations.

There can be no doubt that Tai made full use of all salient points in the *Yung-lo ta-tien*. For example, he made transpositions amounting to over 1,000 words in the section on the Ying River in *chüan* 22—all in accordance with this early Ming text. Chao I-ch'ing made independently almost exactly the same transpositions on the basis of the Sun Ch'ien text, which, having derived from an early sixteenth century text, was almost as trustworthy as the transcript in the *Yung-lo ta-tien*. We are thus provided with another instance of independent convergence resulting from the use of similar intellectual tools.

In the second place, it is quite untrue to assert, as these critics do, that Tai attributed all his textual improvements to the merits of the Yung-lo text. He made literally thousands of corrections in his book as a whole without citing any authority or source; he shoulders the full responsibility himself, merely noting in each case that "the current edition erroneously reads so and so". Though this is an entirely legitimate procedure in textual criticism, it has been pointed to by his critics as evidence of his wish to deceive. It was Chang Mu who first gave it this

* Chao, inadvertently perhaps, stated the number to be 420.

interpretation. "By asserting," said he, "that the current editions read so and so, Tai *implies* that the *Yung-lo ta-tien* text supplies in each case the correct reading." This weighted interpretation has been unquestioningly accepted by all of Tai's critics for a hundred years. When they discovered that the Yung-lo copy in many cases contained comparable errors, they forthwith concluded that Tai purloined his improvements from other sources, and then attributed all credit to the Yung-lo text in order to win the favor of his Imperial patron, one of whose purposes in creating the *Ssŭ-k'u ch'üan-shu* was the recovery of lost works from sources like the *Yung-lo ta-tien*.

But such an interpretation of Tai's editorial procedure is as unjustified as it is untrue. He did not imply that his corrections were based on the Yung-lo copy, for in fact this was only one of numerous texts and works of reference which he consulted in a lifetime of research in this field. A survey of his editorial notes shows that he refers by name to forty-two works of various types. But we know with certainty that there were many other works which he employed but did not regard it necessary to cite in support of his corrections. He rarely thought it worthwhile to state the grounds for reconstructions that could be confirmed by works of reference familiar to every investigator in the field; and for many other proposed readings there were neither older texts, nor works of reference, which would lend authority to them. At many points he found all available texts equally corrupt, and the necessary reference material often quite unreliable. In an unusually long footnote in *chüan* 25, he points out that, in making the necessary corrections, he found all existing texts—including the Yung-lo copy—equally faulty; and that the one indispensable source for comparison was a forty-word passage in the *Han Dynastic History* which itself contains eight errors! In a letter to Ts'ao Hsüeh-min 曹學閔 (1720–1788), written in 1770, he again points out that a single passage quoted by Ts'ao from the *Yüan-ho chün-hsien chih*—one of the indispensable reference works for the study of the *Shui-ching chu*—contains six grave errors of fact!

For these reasons, all successful students of the *Shui-ching chu* have been compelled to go beyond the available texts and works of reference. The most notable instance is furnished by *chüan* 19, in which both Tai and Chao made transpositions amounting to many thousand words, without the benefit of an authoritative source. And in all his separations of the commingled *ching* and *chu*, Chao I-ch'ing adopted precisely the same procedure as Tai, merely noting in each case that such and such a passage had been mistakenly placed in the *ching* or the *chu*. In all these cases Chao, as well as Tai, held himself responsible for the changes or corrections he made. No sinister motives or intentions can possibly be deduced from this method. For a long line of intelligent scholars to build up a case against Tai Chên on some such alleged intention is as unfair as it is absurd—unfair because the person accused is long dead and cannot defend himself, and absurd because there is no evidence to support it. The charges made against Tai are hereby thrown out of court as unworthy of serious consideration.

These, then, are my conclusions: (1) That there is absolutely no evidence to show that Tai Chên saw or utilized the work of Chao I-ch'ing on the *Shui-ching chu*, before he had completed his own text for inclusion in the Imperial Manuscript Library. (2) That during the years 1786–94 the printed edition of Chao's work had the benefit of slight editorial improvements by Liang Li-shêng, but that no

important alterations were made in the text which remains today substantially as it was when it also was transcribed into the Imperial Manuscript Library. (3) That the many real similarities which are observable in the works of Chao and Tai—both in their masterly separation of the long-confused texts of the earlier *ching* and the later *chu*, and in thousands of minor textual corrections—illustrate a natural phenomenon in the history of science, namely that investigators working on similar materials may often arrive independently at convergent or even identical conclusions. (4) That the manuscript notes of Ch'üan Tsu-wang—who reached independently many important solutions similar to those of Chao and Tai, but did not live to complete his work—are no longer extant; and that the so-called *Ch'üan-shih ch'i-chiao shui-ching chu* (see I, p. 205), printed in 1889, which purports to transmit his work, can easily be shown to be a stupid forgery. (5) That those scholars who charged Tai Chên with plagiarism—principally Chang Mu, Wei Yüan, Wang Kuo-wei and Mêng Sên—were unduly swayed by feelings of moral indignation against him, which rendered them more eager to press their charges than to search out the facts in the case, or even to establish the truth or validity of what they offered as evidence.

In a sense, the long history of the posthumous persecution of Tai Chên was foreshadowed more than a century and a half ago in his own writings. He explicitly warned us that when *li* (reason) is not viewed objectively as the internal structure and texture in things, but is subjectively regarded as inborn in man and available to a mind unclouded by selfish desires, there is always the danger of a self-righteous man condemning innocent persons to death in the name of *li* which unhappily is too often nothing more than his own unexamined opinion. "Sympathy," said Tai Chên, "is sometimes expressed for men who are murdered in the name of Law. But who will sympathize with those men who are murdered in the name of *Li*!" It was the destiny of the philosopher who uttered these prophetic words to be himself condemned to a moral death—almost without redress and without sympathy, for a hundred years—by a long line of righteous men who honestly believed that by stressing their private conceptions of *li* they were championing the cause of Justice (*kung li*).

New York City
May 31, 1944

NAMES ARRANGED IN CHRONOLOGICAL ORDER

(Subjects of Biographies)

Yangginu	–1584
Ch'êng Ta-wei	c. 1520–c. 1600
Li Ch'êng-liang	1526–1618
Wan	–1582
Nikan Wailan	–1586
Chiao Hung	1541–1620
Yang Hao	–1629
Wang Hsiang-ch'ien	–1630
Baindari	–1607
T'ang Hsien-tsu	1550–1616
Liu T'ing	–1619
Narimbulu	
Tung Ch'i-ch'ang	1555–1636
Yüan Ying-t'ai	–1621
Chu Kuo-chên	1557–1632
Yang T'ing-yün	1557–1627
Ch'ên Chi-ju	1558–1639
Anfiyanggû	1559–1622
Nurhaci	1559–1626
Bujantai	
Wang Chih-ts'ai	–1627
Hohori	1561–1624
Wang Hsiang-chin	1561–1653
Eidu	1562–1621
Hsü Kuang-ch'i	1562–1633
Chang Chieh-pin	1563–1640
Sun Ch'êng-tsung	1563–1638
Fiongdon	1564–1620
Šurhaci	1564–1611
Wang Tsai-chin	1564–1643
Baisan	–1627
Ch'êng Chia-sui	1565–1644
Erdeni	–1623
Sun Shên-hsing	1565–1636
Wei Chung-hsien	1568–1627
Hsiung T'ing-pi	–1625
Li Chih-tsao	–1630
Wang Chêng	1571–1644
Yang Lien	1571–1625
Yanggûri efu	–1637
Ch'in Liang-yü	–1648
Yen Yen	1574–1645
Hsieh Shêng	–1645
Minggantu (bayan)	
T'ung Yang-chên	–1621
Hûrhan	1576–1623
Mao Wên-lung	1576–1629
Chang Ch'üan	1577–1621
Liu Tsung-chou	1578–1645
Li T'ien-ching	1579–1659
Ch'ên Ch'i-yü	–1648
Cuyen	1580–1615
Enggeder	–1636
Gintaisi	–1619
Kanggûri	–1631
Li Yung-fang	–1634
Loosa	–1641
T'ung Yang-hsing	–1632
Wang Hua-chên	–1632
Ch'ien Ch'ien-i	1582–1664
Chu Ch'ang-lo	1582–1620
Ai Nan-ying	1583–1646
Daišan	1583–1648
Yüan Ch'ung-huan	1584–1630
Huang Tao-chou	1585–1646
Man Kuei	–1630
Pi Kung-ch'ên	–1644
Sun Ch'i-fêng	1585–1675
Sun Yüan-hua	–1632
Ting K'uei-ch'u	–1647
Hsü Hung-tsu	1586–1641
Ch'ên Yüan-pin	1587–1671
Fan Ching-wên	1587–1644
Juan Ta-ch'êng	c. 1587–1646
Manggûltai	1587–1633
Abatai	1589–1646
Chang Lien	
Chang Ts'un-jên	–1652
Chin Shêng-huan	–1649
Ch'ü Shih-ssŭ	1590–1651
Hsiao lieh Wu Huang-hou	1590–1626
Nikan	–1660
Wang Yung-chi	–1659
Hou T'ung-tsêng	1591–1645
Ma Shih-ying	1591–1646(47)
Abahai	1592–1643
Ho T'êng-chiao	1592–1649
Wang Shih-min	1592–1680
Chin Chih-chün	1593–1670
Hung Ch'êng-ch'ou	1593–1665
Sun Ch'êng-tsê	1593–1675
Chêng Man	1594–1638
Ni Yüan-lu	1594–1644
Chiang Yüeh-kuang	–1649
Dahai	–1632
Fêng Ch'üan	1595–1672
K'ung Yu-tê	–1652
Liu Tsê-ch'ing	–1648
Mêng Ch'iao-fang	1595–1654
Nikan	–1652
Ning Wan-wo	–1665
Shih K'o-fa	–1645
Tsu Ta-shou	–1656
Ts'ui Tzŭ-chung	c. 1595–c. 1644
Ubai	–1665
Yekšu	–1658
Amin	–1640
Ch'ên Tzŭ-chuang	–1647
Inggûldai	1596–1648
Tu Yüeh	1596–1682
Chang Tai	1597–1684?
Fan Wên-ch'êng	1597–1666

Yang Kuang-hsien	1597–1669
Yang Wên-ts'ung	1597–1646
Sung Ch'üan	1598–1652
Tso Liang-yü	1598–1645
Wan T'ai	1598–1657
Wang Chien	1598–1677
Yoto	–1638
Yüan Chi-hsien	1598–1646
Ch'ên Hung-shou	1599–1652
Hsiao-tuan Wên Huang-hou	1599–1649
Jirgalang	1599–1655
Mao Chin	1599–1659
Šarhûda	1599–1659
Ch'ên Fang-chi	
Chiang Hsiang	–1649
Chu Chih-yü	1600–1682
Kao Chieh	–1645
Kêng Chung-ming	–1649
Liu Liang-tso	–1667
Sung Ying-hsing	c. 1600–
Yen Ying-yüan	–1645
Cha Chi-tso	1601–1676
Tso Mou-ti	1601–1645
Chang P'u	1602–1641
Ch'i Piao-chia	1602–1645
Chu Yü-chien	1602–1646
Han Lin	
Li Ch'ing	1602–1683
Wang Ch'ung-chien	1602–1678
Lü Kung	1603–1664
Wan Shou-ch'i	1603–1652?
Chêng Chih-lung	1604–1661
Sahaliyen	–1636
Shang K'o-hsi	–1676
Ajige	1605–1651
Chang Hsien-chung	c. 1605–1647
Chang Ming-chên	–1656
Ch'ên Chên-hui	1605–1656
Ch'ên Ming-hsia	–1654
Chu Yu-chiao	1605–1627
Chu Yu-sung	–1646
Ebilun	–1674
Huang Ch'un-yüeh	1605–1645
Huang Tê-kung	–1645
Li Ch'êng-tung	–1649
Li Shuai-t'ai	–1666
Li Tzŭ-ch'êng	1605?–1645
Ma Tê-kung	–1663
Oboi	–1669
T'ien Hsiung	–1663
T'ung T'u-lai	–1658
Fu Shan	1607–1684
Ch'ên Tzŭ-lung	1608–1647
Ch'êng K'o-kung	1608–1691
Fêng P'u	1609–1692
Fu I-chien	1609–1665
Haoge	1609–1648
Wu Wei-yeh	1609–1672
Chêng Hung-k'uei	–1657
Chin Jên-jui	–1661
Fang I-chih	–1671?
Huang Tsung-hsi	1610–1695
Kêng Chi-mao	–1671
Lang T'ing-tso	–1676
Li Ting-kuo	–1662
Minggadari	–1669
T'ung Kuo-ch'i	–1684
Chang Li-hsiang	1611–1674
Chu Yu-chien	1611–1644
Li Yü	1611–1680?
Lu Shih-i	1611–1672
Mao Hsiang	1611–1693
Tu Li-tê	1611–1691
Chang Êr-ch'i	1612–1678
Chou Liang-kung	1612–1672
Dorgon	1612–1650
Wu San-kuei	1612–1678
Bolo	–1652
Fa Jo-chên	1613–1696
Hsiao-chuang Wên Huang-hou	1613–1688
Ku Yen-wu	1613–1682
Kuei Chuang	1613–1673
Ts'ao Jung	1613–1685
Chin Pao	1614–1680
Dodo	1614–1649
Fu I	1614–1684
Huang Chi	–1686
Omutu	1614–1662
Sung Wan	1614–1673
Fu Wei-lin	–1667
Ku Ying-t'ai	–after 1689
P'êng Sun-i	1615–1673
Sun K'o-wang	–1660
Tuhai	–1682
Wang Fu-ch'ên	–1681
Ying Hui-ch'ien	1615–1683
Chang Yung	1616–1684
Huang Tsung-yen	1616–1686
Kung Ting-tzŭ	1616–1673
Wei I-chieh	1616–1686
Yü Huai	1616–1696
Wei Hsiang-shu	1617–1687
Yang Chieh	–1690
Yü Ch'êng-lung	1617–1684
Chu I-hai	1618–1662
Hou Fang-yü	1618–1655
Huang Wu	–1674
Liu Shih	1618–1664
Wu Chêng-chih	1618–1691
Yu T'ung	1618–1704
Lekedehun	–1652
Shih Jun-chang	1619–1683
Wang Fu-chih	1619–1692
Wu Ch'i	1619–1694
Asitan	–1683
Chang Huang-yen	1620–1664
Shên Han-kuang	1620–1677
Sun Chih-wei	1620–1687
Tu Chên	–1700 to 1705
Wei Chi-jui	1620–1677
Chao Liang-tung	1621–1697
Ma Su	1621–1673

Shih Lang	1621–1696
Hsü Fang	1622–1694
Mandahai	–1652
Chu Yu-lang	1623–1662
Hao Yü	1623–1683
I P'i	1623–1681
Mao Ch'i-ling	1623–1716
Chêng Ch'êng-kung	1624–1662
Chu Chih-hsi	1624–1666
Fan Ch'êng-mo	1624–1676
Wang Wan	1624–1691
Wei Hsi	1624–1681
Wu Yen	–1663
Yao Ch'i-shêng	1624–1684
Chang Jan	
Chuang T'ing-lung	–c. 1660
Fei Mi	1625–1701
Huang Fang-shih	–1678
Li Wei	1625–1684
Yolo	1625–1689
Ch'ên Wei-sung	1626–1682
Li Yung	1627–1705
T'ang Pin	1627–1687
Chiang Ch'ên-ying	1628–1699
Li Tu-no	1628–1703
Sun Ssŭ-k'o	1628–1700
Wang Hsi	1628–1703
Wu Jên-ch'ên	1628?–1689?
Chao Shih-lin	1629–1699
Ch'ien Tsêng	1629–after 1699
Chu I-tsun	1629–1709
Huang Yü-chi	1629–1691
Lü Liu-liang	1629–1683
Wan Ssŭ-hsüan	1629–1694
Wei Li	1629–1695
Yeh Fang-ai	1629–1682
Bahai	–1696
Ch'ên Ch'i-yüan	–1689
Chi Chên-i	1630–
Ch'ü Ta-chün	1630–1696
Kêng Ching-chung	–1682
Lu Lung-chi	1630–1693
Maska	–1704
Pengcun	–1701
Songgotu	–1703?
T'ung Kuo-kang	–1690
Yang Su-yün	1630–1689
Ch'ên Kung-yin	1631–1700
Hsü Ch'ien-hsüeh	1631–1694
Ku Tsu-yü	1631–1692
P'êng Sun-yü	1631–1700
Liang P'ei-lan	1632–1708
Mishan	1632–1675
Wang Hui	1632–1717
Wu Li	1632–1718
Chin Fu	1633–1692
Hu Wei	1633–1714
Jidu	1633–1660
Mei Wên-ting	1633–1721
Ts'ai Yü-jung	1633–1699
Wan Ssŭ-ta	1633–1683

Wêng Shu-yüan	1633–1701
Yün Shou-p'ing	1633–1690
Hsü Yüan-wên	1634–1691
Langtan	1634–1695
Ma Hsiung-chên	1634–1677
Sung Lao	1634–1713
Wang Shih-chên	1634–1711
Ghantimur	
Hsiung Tz'ŭ-li	1635–1709
Li T'ien-fu	1635–1699
Mingju	1635–1708
T'ien Wên	1635–1704
Yen Yüan	1635–1704
Hsü Ch'iu	1636–1708
Jangtai	1636–1690
P'an Ch'êng-chang	–1663
Shang Chih-hsin	–1680
Wan Ssŭ-pei	
Wang Chi	1636–1699
Yen Jo-chü	1636–1704
Han T'an	1637–1704
P'êng P'êng	1637–1704
Shao Ch'ang-hêng	1637–1704
Wan Yen	1637–1705
Chang Ying	1638–1708
Ch'ou Chao-ao	1638–1717
Fu-lin	1638–1661
Kuo Hsiu	1638–1715
Wan Ssŭ-t'ung	1638–1702
Yeh Ying-liu	1638–1688
Yü Ch'êng-lung	1638–1700
Ch'ên T'ing-ching	1639–1712
Hsiao-hsien Huang-hou	1639–1660
Gubadai	–1709
Mao I	1640–after 1710
P'u Sung-ling	1640–1715
Shang Chih-hsiao	–1696
Sun Yen-ling	–1677
Chang Yü-shu	1642–1711
Li Kuang-ti	1642–1718
Wang Hsü-ling	1642–1725
Wang Yüan-ch'i	1642–1715
Tsewang Araptan	1643–1727
Chao Shên-ch'iao	1644–1720
Galdan	1644 (1632?)–1697
Hsiao Yung-tsao	–1729
Wu Wên	1644–1704
Chêng Ching	–1681
Fiyanggû	1645–1701
Giyešu	1645–1697
Kao Shih-ch'i	1645–1703
P'êng Ting-ch'iu	1645–1719
Pien Yung-yü	–1712
Wang Hung-hsü	1645–1723
Wang Shan	1645–1728
Hung Shêng	1646?–1704
P'an Lei	1646–1708
Huang Fang-t'ai	1647–1690
K'ung Shang-jên	1648–1718
Liu Hsien-t'ing	1648–1695
Shao T'ing-ts'ai	1648–1711

Sunu	c. 1648–1725
Wang Yüan	1648–1710
Chang P'êng-ko	1649–1725
Yü Chih-ting	1649–1702?
Cha Shên-hsing	1650–1727
Chang T'ing-shu	–1729
Sabsu	–c. 1700
Wasan	–1685
Ch'ên Mêng-lei	1651–
Huang Fang-tu	–1675
Mao Pin	–1726
Chang Po-hsing	1652–1725
Hesu	1652–1718
Maci	–1739
Fu-ch'üan	1653–1703
Tai Ming-shih	1653–1713
Hsüan-yeh	1654–1722
Labu	–1681
Hu Hsü	1655–1736
Singde	1655–1685
Ch'ang-ning	1657–1703
Ts'ao Yin	1658–1712
Li Kung	1659–1733
Shih Shih-lun	–1722
Wan Ching	1659–1741
Ch'ên Shu	1660–1736
Hsiao-kung Jên Huang-hou	1660–1723
Lin Chi	1660–
Mi Wan-chung	
Po Huang	1660–1737
Ho Ch'o	1661–1722
Chao Chih-hsin	1662–1744
T'ien Wên-ch'ing	1662–1732
Shih Shih-p'iao	–1721
Lang T'ing-chi	1663–1715
Cha Ssŭ-t'ing	1664–1727
Ch'ên P'êng-nien	1664–1723
Chu Shih	1665–1736
Gali	–1714
Yeh Kuei	1666–1745
Hsü Wên-ching	1667–after 1756
Tulišen	1667–1741
Fang Pao	1668–1749
Chiang T'ing-hsi	1669–1732
Li T'ing-i	1669–1732
Ch'ên Chuan	c. 1670–c. 1740
Chin Tê-ch'un	
Funinggan	–1728
Lü Pao-chung	–c. 1708
Nien Kêng-yao	–1726
Tsereng	–1750
Yen-hsin	
Chi Tsêng-yün	1671–1739
Huang Shih-ch'i	1671–1741
Shên Chin-ssŭ	1671–1728
Chang T'ing-yü	1672–1755
Huang Shu-lin	1672–1756
Wang Ching-ch'i	1672–1726
Yin-t'i	1672–1734
Lungkodo	–1728
Shên Tê-ch'ien	1673–1769

K'uei-hsü	1674?–1717
Yin-jêng	1674–1725
Li Fu	1675–1750
Yin-chih	1677–1732
Yin-chên	1678–1735
Ku Tung-kao	1679–1759
Shên Ping-chên	1679–1738
Tsêng Ching	1679–1736
Ch'ên Shih-kuan	1680–1758
Jalangga	–1747
Lan Ting-yüan	1680–1733
O-êr-t'ai	1680–1745
Ha Yüan-shêng	–1738
Mei Ku-ch'êng	–1763
Yin-ssŭ	1681–1726
Shih I-chih	1682–1763
An Ch'i	1683(?)–
Furdan	1683–1753
Kao Pin	1683–1755
Sun Chia-kan	1683–1753
Tshangs-dbyangs-rgya-mtsho	1683–1706
Yin-t'ang	1683–1726
A-k'o-tun	1685–1756
Ho Kuo-tsung	–1766
Ch'ien Ch'ên-ch'ün	1686–1774
Yin-hsiang	1686–1730
Yüeh Chung-ch'i	1686–1754
Ma Yüeh-kuan	1688–1755
Shên T'ung	1688–1752
Tê-p'ei	1688–1752
Yin-t'i	1688–1755
Hsieh Chi-shih	1689–1756
Bandi	–1755
Chang Kuang-ssŭ	–1749
Chu I-kuei	–1721
Lu Chien-tsêng	1690–1768
Chang Chao	1691–1745
Huang T'ing-kuei	1691–1759
Li Ê	1692–1752
Chêng Hsieh	1693–1765
Hsü Ta-ch'un	1693–1771
Wang An-kuo	1694–1757
Yin-lu	1695–1767
Ch'ên Hung-mou	1696–1771
Hang Shih-chün	1696–1773
Yin-chi-shan	1696–1771
Hui Tung	1697–1758
Liang Shih-chêng	1697–1763
Ch'i Chou-hua	1698–1768
Fang Kuan-ch'êng	1698–1768
Tung Pang-ta	1699–1769
Liu T'ung-hsün	1700–1773
Ch'ên Chao-lun	1701–1771
Wu Ching-tzŭ	1701–1754
Ch'ên Ta-shou	1702–1751
Ch'in Hui-t'ien	1702–1764
Shên T'ing-fang	1702–1772
Ch'üan Tsu-wang	1705–1755
Fu-ch'ing	–1750
Hsü Shu-k'uei	
Li Shih-yao	–1788

Li Tsung-wan	1705–1759
Ch'i Shao-nan	1706–1768
Niu Yün-chên	1706–1758
Kao Chin	1707–1779
Ts'ai Hsin	1707–1800?
Chao-hui	1708–1764
Ch'ien Tsai	1708–1793
Amursana	–1757
Chao I-ch'ing	1711–1764
Fu-hêng	–1770
Hung-li	1711–1799
Liu Lun	1711–1773
Shu-ho-tê	1711–1777
Yin Chia-ch'üan	1711–1781
Ch'iu Yüeh-hsiu	1712–1773
Wang Hsi-hou	1713–1777
P'an Chên-ch'êng	1714–1788
Yü Min-chung	1714–1779
Cha Li	1715–1783
Ts'ao Chan	–1763
Yüan Mei	1716–1798
A-kuei	1717–1797
Lu Wên-ch'ao	1717–1796
Ch'êng Chin-fang	1718–1784
Chuang Ts'un-yü	1719–1788
Ku K'uei-kuang	1719–1764
Ch'ien Wei-ch'êng	1720–1772
Chin Chien	–1795
Fu-tê	–1776
Hao Shuo	–1784
Liu Yung	1720–1805
Sun Shih-i	1720–1796
Chiang Shêng	1721–1799
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CORRECTIONS

Page 55, left column, line 27, for Granld read Grand.
" 56, right column, line 23, for Shih-tsu read Shih-tsung.
" 66, left column, line 33, for emperior read emperor.
" 76, right column, line 21, for *shi* read *shih*; left column, line 18, for 1710?–1764? read 1711–1764.
" 91, right column, line 14, delete hyphen in *t'ang-chi*.
" 94, right column, line 39, for 校勘記 *chiao-k'an chi* read 考證 *k'ao-chêng*.
" 114, right column, line 39, for *chüan* read *chuan*.
" 128, left column, line 7, for ingorance read ignorance.
" 129, left column, line 47, for Shang-shu fang read Shang shu-fang.
" 147, right column, line 47, read great-grandsons.
" 168, left column, line 35, for grandnephew read distant cousin.
" 170, left column, line 9, for chung read Chung.
" 183, left column, line 21, read directors-general.
" 190, right column, line 3, for ch'ang read Ch'ang.
" 199, left column, line 15, for *Shou* read *Shuo*.
" 205, right column, line 6, for 1888 read 1889; in bibl., line 4, for III read VII.
" 228, right column, line 9, for ch'ao read ch'o.
" 272, left column, line 35, for p'o read po.
" 285, left column, 9 lines from below, for 1723 read 1724.
" 298, right column, line 43, for chun read chün.
" 308, right column, line 23 from below, for 1663 read 1665.
" 350, right column, line 15 from below, for Tsung- read Tsun-.
" 353, right column, last line, make characters after T. read 五橋.
" 354, left column, first line, make characters after T. read 膄忻.
" 374, right column, line 32, for *Ch'ün* read *Ch'un*.
" 390, right column, middle, make personal name Pi read P'i.
" 407, left column, line 27, for perfect read prefect.
" 452, left column, line 22 from below, for Chêng read Ch'êng.
" 479, lower right, line 17 from below, for *Pai-fu-tang* read *Pai-fu t'ang*.
" 543, right column, line 39, for *nien-piao* substitute *miao-shih nien-hui p'u* 廟諡年諱譜.
" 566, right column, middle, read *Reminiscences*.
" 572, right column, middle, for Manggebulu read Menggebulu.
" 820, right column, line 6 from below, for Lingdan read Lindan.
" 848, left column, line 25, for -sun read -sung.

THIRTY-THREE COLLECTIONS OF CH'ING DYNASTY BIOGRAPHIES

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1 Ch'ing-shih kao 清史稿 by Chao Êr-hsün and others. Printed 1927–28.
2 Ch'ing-shih lieh-chuan 清史列傳, Chung-hua Book Company, 1928.
3 Kuo-ch'ao ch'i-hsien lei-chêng 國朝耆獻類徵 by Li Huan. See pp. 458–459.
4 Pei chuan chi 碑傳集 by Ch'ien I-chi (1893). See p. 151.
5 Hsü Pei chuan chi 續碑傳集 by Miao Ch'üan-sun (1893). See p. 27.
6 Pei chuan chi pu 碑傳集補 by Min Êr-ch'ang (1931). See p. 154.
7 Kuo-ch'ao hsien-chêng shih-lüeh 國朝先正事略 by Li Yüan-tu. See p. 497.
8 Chung-hsing chiang-shuai lieh-chuan 中興將帥列傳 by Chu K'ung-chang.
9 Ts'ung-chêng kuan-fa lu 從政觀法錄 by Chu Fang-tsêng. Printed 1884.
10 Ta-Ch'ing chi-fu hsien-chê chuan 大清畿輔先哲傳 by Hsü Shih-ch'ang.
11 Man-chou ming-ch'ên chuan 滿洲名臣傳, privately printed from Archives.
12 Han ming-ch'ên chuan 漢名臣傳, privately printed from Archives.
13 Kuo-ch'ao Han-hsüeh shih-ch'êng chi 國朝漢學師承記. See pp. 137–138.
14 Sung-hsüeh yüan-yüan chi 宋學淵源記. See pp. 137–138.
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19 Ch'ing hua-chia shih-shih 清畫家詩史 by Li Chün-chih. Printed 1930.
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22 Kuo-ch'ao ming-chia shih-ch'ao hsiao-chuan 國朝名家詩鈔小傳.
23 Kuo-ch'ao shih-jên chêng-lüeh ch'u-pien 國朝詩人徵略初編. See p. 58.
24 Kuo-ch'ao shih-jên chêng-lüeh êr-pien 國朝詩人徵略二編. See p. 58.
25 Fei-hung t'ang yin-jên chuan 飛鴻堂印人傳 by Wang Ch'i-shu (see biog.).
26 Kuo-ch'ao shu-hua-chia pi-lu 國朝書畫家筆錄 by Tou Chên (1911).
27 Kuo-ch'ac hua-chih 國朝畫識 by Fêng Chin-po and Wu Chin (1831).
28 Mo-hsiang chü hua-chih 墨香居畫識 by Fêng Chin-po.
29 Kuo-ch'ao shu-jên chi-lüeh 國朝書人輯略 by Chên-chün (1908).
30 Ho-chêng lu 鶴徵錄. See biography of Li Fu-sun on p. 457.
31 Ho-chêng hou-lu 鶴徵後錄 by Li Fu-sun. See p. 457.
32 Chi-wei tz'ŭ-k'o lu 己未詞科錄 by Ch'in Ying. See p. 168.
33 Kuo-shih lieh-chuan 國史列傳, printed by Tung-fang hsüeh-hui from Archives.

M 1 refers to the Ming Dynastic History (*Ming-shih* 明史).

